

# Seerah by Yasir Qadhi (Transcribed by Safwan Khan)

Seerah of Prophet Muhammed 1 - Specialities of Prophet ...



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## 001 - Specialties of Prophet Muhammad SAW [TOP]

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Insha'Allah (إن شاء الله - God willing), before we embark on the journey of seerah, we will study the Prophet's ﷺ (ﷺ - May Allah Sends Blessings and Peace Upon Him/Peace Be Upon Him) shama'il (شمائل - characteristics) to build up even greater eagerness and motivation to learn about the life and times, the lessons and morals, the incidents that occurred, in the life of our Prophet Muhammad ﷺ.

Where do we begin when it comes to describing the one whom Allah (الله) has chosen above the entire creation. How can we do justice to him when Allah AWJ (Azza wa Jal/عز وجل - Mighty and the Majestic) Himself says, "We have raised up your remembrance and mention" [see Quran, 94:4]. And indeed, Ibn Abbas (ابن عباس) and other scholars of the sahaba (صحابه - Companions of the Prophet) said, "Allah has raised up his remembrance such that whenever Allah is mentioned, the Prophet ﷺ is mentioned right after." Allah SWT (Subhanahu wa Ta'ala/وتعالى - Glorified and Exalted be He) Himself called our Prophet ﷺ a "Rahma li al-Alamin (رحمة للعالمين - Mercy to the World)" — He is the embodiment of rahma (رحمة - mercy); he is the channel of Allah's mercy. Indeed the Prophet ﷺ is mercy, his sending is mercy, his message is mercy, his teachings are mercy, and believing and acting upon what he has come with is mercy. He is everything associated with mercy. So how then can we begin to do justice to the Prophet ﷺ when Allah has praised him so highly.

However, even if we cannot mention all of his blessings and characteristics, let us at least mention some.

### The Names of Prophet Muhammad ﷺ

We begin by mentioning some of the names that Allah AWJ gave our Prophet Muhammad ﷺ. He had many names. Many of his names were given by later people (i.e., the sahaba, tabi'un, and the early scholars), and one of the famous scholars of the seerah has derived over 250 names for the Prophet ﷺ; but we will only mention some of the names that Allah has given him, because those are the primary names that have the deepest meaning.

From Jubayr ibn Mut'im (جبير بن مطعم), in Sahih Muslim, he said the Prophet ﷺ said: "I have a number of names. I am Muhammad, and I am Ahmad, and I am al-Mahi — the one whom Allah erases kufr (كفر - disbelief) through —, and I am al-Hashir — people will be resurrected after me —, and I am al-Aqib — the one who has no prophet after —."

And in another narration: "And I am Nabi al-Rahma, and Nabi al-Tawba, and al-Muqaffa, and Nabi al-Malahim."

The two nouns that the Quran (قرآن) explicitly mentions are **Muhammad** (محمد) and **Ahmad** (أحمد).

The name Muhammad is mentioned 4 times in the Quran (see [3:144], [33:40], [47:2], [48:29]), and the name Ahmad is mentioned 1 time from the tongue of Isa (عيسى - Jesus) AS (Alayhi al-Salam/عليه السلام - Peace Be Upon Him) in the Quran, "A messenger after me whose name will be Ahmad" [Quran 61:6]. Both names come from the root ح م د (h-m-d); and "hamd" means "to praise," but not any type of praise, it means to praise not in return for some favor given to you; a praise that is given simply because of the inherent characteristics in the one that you are praising; that is, he deserves to be praised for who he is. An object of perfection. He is worthy of being praised regardless of what he has done or has not done. And both of the Prophet's ﷺ names — Muhammad and Ahmad — come from "hamd." Why? Because Allah has praised him, the angels have praised him, all the



prophets have praised him, and every single one of mankind praises him directly or indirectly. As for praising him directly, these are the Muslims — we praise him directly; and as for praising him indirectly, these are the non-Muslims — even those who reject the Prophet ﷺ by the tongue, they must praise his character and qualities. So he is praised in the heavens and the earth, in the previous umam (أمم - nations) and the present umam, in this dunya (دنيا - world) and the akhira (آخرة - Hereafter). This is the ultimate praise. There is no human before, now, or after, who is praised more than the Prophet ﷺ.

In a long sahih (صحيح - authentic) hadith (حديث - Prophetic tradition), it is narrated that on the Day of Judgment, everyone will know that Islam (إسلام) is the Truth (including the nonbelievers, even though of course it is too late to believe), so the people will all go to Adam (آدم - Adam) AS and say to him, "O Adam, you are our father, and Allah created you with His Hands, and Allah blew His ruh into you! Do you not see the situation your children are in?" They will ask him to go to Allah and beg Him to start the Reckoning and ask for forgiveness, but he will say, "I committed a sin I should not have done, and I am worried about myself" — and so he will say, "Nafsi (نفسي - myself), nafsi. Go to another person. Go to Nuh (نوح - Noah)." Humanity at large will then go to Nuh AS and make the same request, but he will also make an excuse, "I made a mistake which I should not have done. Allah told me not to ask anybody to be saved, but I asked Him to save my son and I disobeyed Him." So Nuh AS is also worried about himself and will say, "Nafsi, nafsi." Then they will go to Ibrahim (إبراهيم - Abraham) AS, and he will also make an excuse, "I made 3 lies" (even though technically they were not lies). Then they will go to Musa (موسى - Moses) AS who will also make an excuse, "I killed someone in anger" (even though it was an accident). Then they will go to Isa (عيسى - Jesus) AS who will also say he is not worthy. And so they will go to the Prophet Muhammad ﷺ and beg him to be an intercessor and representative to go in front of Allah for all of humanity. To do what? To begin the Reckoning. Just to begin it. Because the Day of Judgment is so hard they will say, "Whatever comes let it come! Let us just move on to whatever it is! The tension is too much!" So they will beg the Prophet ﷺ, and he will say, "Ana laha (أنا لها), ana laha — this is my job, this is my job." And because of this, all of humanity will praise him. And he will be given the Praiseworthy Station which in Arabic is called al-Maqam al-Mahmud (المقام المحمود). And because it is the Praiseworthy Station, who better then it be given to than the one who is Muhammad and Ahmad.

Both Muhammad and Ahmad mean "the one who is ultimately praised," but what is the difference? Muhammad means he is being given continuous praise, time after time, praise after praise — from the beginning of time, up until our time, until the Day of Judgment, on the Day of Judgment, and after the Day of Judgment. So Muhammad is for the **quantity** of the praise. As for Ahmad, it means he is being given the best type of praise. So Ahmad is for the **quality** of the praise. And both Muhammad and Ahmad are combined in our Prophet ﷺ who will be given the Praiseworthy Station.

Why is it that Prophet Musa AS predicted our Rasul (رسول - Messenger) with the name of "Muhammad," and Prophet Isa AS predicted our Rasul with the name of "Ahmad"? The famous scholar Ibn al-Qayyim (ابن القيم) said the wisdom behind this is that the largest ummah (أمة - nation) of true believers after our ummah is that of the Bani Israel (بنو إسرائيل - Children of Israel, i.e., the Jews); therefore they were told the name that is fitting with them — because they were large in **quantity**. As for Prophet Isa AS, his followers were few, but they were very pious and great in **quality** — they were tortured and persecuted; the pagan Romans killed them, combed their skin with combs of iron, etc., but they persevered and they were truly devoted; so for them, the name Ahmad was mentioned.

As for his third name, the Prophet ﷺ explained it himself: **Al-Mahi** (الماحي) means the one whom Allah wipe out kufr through. "Through me, Allah SWT will wipe out kufr." Indeed the Arabian Peninsula was immersed in kufr, but in his own lifetime the entire peninsula then converted to Islam. And within 20-30 years, major bastions of kufr were converted to Islam and remained in Islam ever since; within 60-70 years, Islam reached the borders of China and Andalus where it remains to this day. Al-Mahi — the one who erases and effaces kufr.

**Al-Hashir** (الحاشر) — mankind will be resurrected at the feet of the Prophet ﷺ (i.e., right after him). What does this mean? One interpretation is that the coming of the Prophet ﷺ is the first sign of the DoJ (Day of Judgment), and therefore the Prophet ﷺ is al-Hashir. Another interpretation is that the Prophet ﷺ will be the first person to be resurrected on the DoJ and then everyone else thereafter. Indeed the prophets will be resurrected first and foremost, then the salihun (صالحون - righteous) and the shuhada (شهداء - martyrs), and then the rest of the ummah. So al-Hashir is the one that will signal the Hashar (Day of Judgment).

**Al-Aqib** (العاقب) — the successor; the one who cuts off; the one who is at the end. And by this it means he is the last prophet.

**Nabi al-Rahma** (نبي الرحمة) — the prophet of rahma (mercy).

**Nabi al-Tawba** (نبي التوبة) — the prophet of tawba (repentance). Meaning by believing in him and following his teachings, people can be forgiven.

**Al-Muqaffa** (المقفى) — the one who comes at the end and makes the message of the previous prophets complete; or the one who makes the message of the previous prophets not needed anymore because he comes with the complete message.

**Nabi al-Malahim** (نبي الملاحم) — the prophet that will signal lots of trials. And indeed the biggest trials the world will ever see (the Dajjal [دجال], the three major earthquakes, etc.) will occur in this ummah.

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### The Specialties of Prophet Muhammad ﷺ

As for the Prophet's ﷺ khasa'is (خصائص - specialties) [something that only he was given and no other human being was given], some scholars have listed up to 50 unique and specific characteristics/blessings. Some of these include:

1. (Obviously) He is the final prophet of Allah. No prophet has been the final; and Allah chose him to be the final. The Quran says:

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ

"Muhammad is not the father of any of your men, but (he is) the Messenger of Allah, and the seal of the prophets." [33:40]

2. The prophethood of the Prophet ﷺ had been decreed by Allah even before Adam AS existed; even before the ruh (روح - soul) was blown into Adam.

One sahabi (صحابي - male Companion) asked the Prophet ﷺ, "When were you decreed to be a prophet, ya Rasulallah (يا رسول الله - O Messenger of Allah)?" The Prophet ﷺ said, "When Adam was between the tin (طين - mud) and the ruh." In other words, when the ruh and tin of Adam were still not yet combined — were still two separate entities. Before the ruh was blown in, Allah had already decreed.

3. The only prophet to have been sent for all of humanity — in fact the only prophet to have been sent even to the jinn. (Note: Somebody can say Adam and Nuh were sent for all of humanity. But Adam and Nuh were both exceptions that simply happened by a coincidence of early history; in that, Adam was the first human, and naturally, the only human beings in his time were his descendants. The same goes for Nuh: there was only one city, nation, group, community of people in the whole world in his time, so it was just a coincidence. It is not as if Adam & Nuh were intended to be sent for all of humanity.) The Prophet ﷺ was sent to all of humanity; and even to the jinn. (Insha'Allah in the course of our lectures we will mention the incident of the Night of the Jinn

— the night in which the jinns came to Makkah [مكة - Mecca] to learn about Islam.)

4. The Prophet ﷺ said, "Allah has helped me with ru'b (رعب - a type of fear) — Allah will inflict into my enemies fear even one month journey away before I reach them." This is unique to the Prophet ﷺ only. When he went into battle, people became terrified of him even before he reached them.

5. He has been given the largest ummah out of all of the prophets. In a hadith in Sahih al-Bukhari (صحيح البخاري), he said Allah showed him the ummah, and he saw an ummah as large as the eye could see, and he said, "Maybe this is my ummah," but he was told, "No, this is the ummah of Musa," and then he saw an ummah even larger that blocked his vision, and he was told, "This is your ummah."

And in another hadith, he said to the sahaba, "Do you wish your ummah should be  $\frac{1}{3}$  of the people of Jannah (جنة - Paradise)?" They said, "Allahu'akbar (الله أكبر - Allah is the greatest)!" Then he was silent. Then he said, "Would you be happy if I told you if your ummah is  $\frac{1}{2}$  of the people of Jannah?" They said, "Allahu'akbar!" Then he was silent. Then he said, "By Allah, my hope is that my ummah shall be  $\frac{2}{3}$  of the people of Jannah!" (Subhan'Allah [سبحان الله - Glory be to Allah]! Modern estimates say there are close to 2 billion Muslims on this earth today; so do the math — from the time of the Prophet ﷺ until the Day of Judgment; and then compare this to the real followers of the prophets who came before, i.e. the Bani Israel, the actual followers of Isa AS; how few must they be?!)

6. He has been given the most powerful miracle, i.e., the miracle of the Quran. There is no miracle that compares to the Quran. One thing demonstrates this: Look at any other miracle, e.g., the splitting of the Red Sea, or when Isa resurrected the dead — we cannot see and experience those miracles ourselves except that we just believe they happened. But the Quran is a living miracle — it is a miracle that all of humanity has access to. It is a miracle that we can recite and the people can hear.

7. The Night Journey of al-Isra' wal-Mi'raj (الإسراء والمعراج) — no other prophet has had the privilege of undertaking this journey. Even when Allah AWJ spoke with Musa, it was the Divine Speech given while Musa was on earth, on Tur Saina (طور سيناء - Mount Sinai). The Prophet ﷺ was the only human to have been called up to the presence of Allah AWJ. He undertook a journey no other makhluq (مخلوق - creation), as far as we know, ever undertook: he went up to a maqam (مقام - place) that even Jibril (جبريل - Gabriel) said, "My permission stops here; you must go alone." "This is where it ends for me; I cannot go any further."

8. He is the leader of all of humanity. He himself told us this in the hadith in Bukhari (بخاري) and Muslim (مسلم), "I am the sayyid (سيد - the one who is in charge of, i.e., the leader) of the children of Adam." Sayyid here means he is the master, the perfection of humanity. And he deserves to be the leader of humanity. And indeed he will be the leader of humanity on the DoJ.

9. The Prophet ﷺ will be the first to be resurrected on the DoJ [Sahih Bukhari] — the first grave to open up when the second trumpet is blown will be the Prophet's ﷺ grave. This explains his name al-Hashir. And he will be the first to be clothed on the DoJ.

10. He will be given the largest hawd (حوض) — a pool that is square in shape; it is so large that one side of it is as if it is from Makkah to Sana'a (صنعاء), which is half of the Arabian Peninsula.

11. He will be given the Kawthar (الكوثر) — the main river of Jannah; and all rivers of Jannah split from it. It is as if the people of Jannah will drink water from the gift of the Prophet ﷺ.

12. He will be the first to cross over the Sirat (صراط - the Bridge) — the one to guide his ummah to Jannah; first to knock on the Doors of Jannah; he will be the first human to ever enter Jannah after Adam left it; and he will be

the one in whose name the Gates of Jannah will be opened. The angel will ask, "Who is it?!" ... "To you I have been commanded to open." So it is his name that will be the permission to open up the Gates of Jannah. So the very first step to enter into Jannah is the right step of our Prophet Muhammad ﷺ, followed by his ummah (even though we are the last ummah chronologically).

13. Allah has blessed him with the highest level of Jannah: the pinnacle of al-Firdaws al-A'la (الفردوس الأعلى). It is an entire level. Some scholars have said Jannah is kind of like a pyramid, in that, the higher up you go, the fewer the people; there will come a point where the whole plain of Jannah is meant for only one person; it will be the pinnacle of al-Firdaws al-A'la; and it will be immediately underneath the Throne of Allah SWT; and it is called al-Fadila (الفضيلة). The Prophet ﷺ said, "This Fadila is a level of Jannah that Allah has chosen for only one of His servants." And then he said modestly, "I hope that I am that person" (even though obviously there is no other human than him that is qualified for this position). And he ﷺ wanted us to pray that Allah gives him the Wasila (الوسيلة) and Fadila (الفضيلة). And that's why every time the adhan (أذان) is called, we say:

اللَّهُمَّ رَبِّ هَذِهِ الدَّعْوَةُ التَّامَّةُ، وَالصَّلَاةُ الْقَائِمَةُ، أَتِ مُحَمَّدًا الْوَسِيلَةَ وَالْفَضِيلَةَ، وَابْعَثْهُ مَقَامًا مَحْمُودًا الَّذِي وَعَدْتَهُ

"O Allah! Lord of this perfect call (perfect by not ascribing partners to You) and of the regular prayer which is going to be established — give Muhammad the Wasila and Fadila, and resurrect him on the Praiseworthy Station that You promised him (of)" [Sahih Bukhari].

Even those who mocked him, ridiculed him, drew diagrams against him in this dunya, will be praising him on the DoJ. And in the akhira, he ﷺ will be given al-Wasila and al-Fadila.

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[Re-revised by Muhammad Abdul Rahman, April 2021]

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## 002 - Specialties of Prophet Muhammad SAW (Part 2) [\[TOP\]](#)

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In our last halaqa (حلقة), we mentioned only around 15 khasa'is; but realize there are close to 50 special qualities that only the Prophet ﷺ was given.

Today, insha'Allah, we will begin by talking about his physical appearance ﷺ.

### The Physical Appearance of Prophet Muhammad ﷺ

It is the sunnah of Allah (سنة الله - the custom of Allah) that He sends prophets with the most perfect characteristics, inner and outer, so that mankind has no reason to reject the messenger. As we know, Prophet Yusuf (يوسف - Joseph) was given half of all beauty. Some scholars say this means half of all beauty of mankind (this is the majority opinion); but some scholars say it means half of the beauty of Prophet Muhammad ﷺ because — according to this opinion — the Prophet Muhammad ﷺ is the most handsome and beautiful of the entire creation.

We have many narrations that describe the physical features of our Prophet ﷺ. It is reported in al-Tabarani's (الطبراني) al-Mu'jam al-Kabir (المعجم الكبير) and Bukhari's Kitab al-Manaqib (كتاب المناقب) that once, a son of an old sahabiyya (صحابية - female Companion) asked his mother al-Rubayyi' bint Muawwidh (الربيع بنت معوذ) after the Prophet ﷺ had passed away, "What was the Prophet ﷺ like?" She said, "O my dear son, if you were to have seen him, you would have thought that the sun had risen up." It is amazing that she described him as a sun, and another sahabi Ka'b ibn Malik (كعب بن مالك) described him as a moon. Ka'b said, "Whenever the Prophet ﷺ was happy, his face would light up as if it was the full moon." It is beautiful that the sahaba are describing the Prophet ﷺ with what they know to be the most beautiful.

There is a tradition that almost makes you want to cry: The tradition of Amr ibn al-As (عمرو بن العاص). He used to be of the leaders of the Quraysh (قريش) who were against Islam, and he only had the opportunity to be a sahabi for a few years. Later on in his life, he would say, "There was nothing sweeter or more beloved to me than to stare at the face of the Prophet ﷺ." The beauty and nur (نور - light) of the Prophet ﷺ was so great that Amr is saying there is nothing sweeter than to simply look at his face ﷺ. "I could never get enough of looking at him. And yet were you to ask me how he looked, I couldn't describe him. Because along with this desire to stare at him, there was also this awe I had that couldn't allow me to stare directly at him, and I had to look down." So there were two types of powers emanating from the Prophet ﷺ: the first of them is attracting Amr's vision to him, and the second is making him look away. "Even though I loved to stare, I couldn't." This is coming from a nobleman of the Quraysh, and this is how humbled he was just by the appearance of the Prophet ﷺ.

Most of the descriptions of the Prophet ﷺ come from the younger sahaba. Indeed, they didn't have the same type of emotions as the older sahaba. Anas ibn Malik (أنس بن مالك) was introduced to the Prophet ﷺ at 7 years old, and he would serve him all day. In the Shama'il (شمائل) of al-Tirmidhi (الترمذي), Anas said, "The Prophet ﷺ was neither very tall such that he stood above the crowd, nor was he short such that he would be ignored. And he was neither extremely white nor was he ruddy brown." (Note: Generally speaking, when the Arabs used the word "white," they meant a lightish brown; and what we call "white," they called it "yellow.") "The Prophet's ﷺ hair was not in curls nor was it straight. And I never felt any velvet or silk softer than the hand of the Prophet ﷺ, nor

did I smell any musk or perfume more fragrant than the smell of the sweat of the Prophet ﷺ." Indeed, Ummi Salama (أم سلمة) used to collect his sweat in a jar to use it as perfume and medicine.

Al-Bara' ibn Azib (البراء بن عازب) described the Prophet ﷺ: "The Prophet ﷺ was of medium stature and he had broad shoulders; and his hair was thick." (Note: The thickness of his hair ﷺ had been narrated by at least five different sahaba. "His beard was very bushy," "His hair is very full," etc. And the Prophet ﷺ would grow his hair until it went down to his earlobes.) "Once, I saw him wearing a red hulla (حلة - cloak/jacket), and I never saw anything more beautiful than him on that night."

The Prophet's ﷺ cousin Ali ibn Abi Talib (علي بن أبي طالب) said, "The Prophet ﷺ did not have a narrow face nor was it round, it was slightly ovalish. He had whitish skin (lightish brown). His eyes were large with jet-black pupils, and his lashes were long. His joints were large as was his upper back (broad shoulders). And he did not have hair all over his body, but he did have a fine line of hair extending from the chest to the navel. When he walked, he would walk briskly (fast) as if he was descending down a slope"—and some scholars say it was as if Allah made the earth humbled to him. "And when he turned, he would turn to face with his whole body. And between his two shoulders was the Seal of the Prophethood — and he was the seal of the prophets." (Note: The Prophet ﷺ had a physical Seal on his body that Allah gave him. And this was to be a sign by which he would be recognized by the People of the Book [Jews and Christians] as a true prophet. It was a small growth of hair of a different color than the usual color of his body hair in between his shoulder blades [more on this later]. And most famously, [Salman al-Farisi accepted Islam because of this Seal](#).) "And whoever unexpectedly saw him would stand in awe of him. And whoever accompanied him and got to know him would love him. And those who described him would always say, 'I have never seen anyone before him or after him who was like him.'"

Jabir ibn Samura (جابر بن سمرة) was going home one night when there was a full moon. And he just happened to pass by the Prophet ﷺ and he ﷺ was wearing a red hulla. Jabir narrated, "I looked at the face of the Prophet ﷺ and the full moon; and wallahi (والله - [I swear] by Allah), the Prophet ﷺ was more beautiful in my eyes than the full moon."

And many people accepted Islam just by seeing his face ﷺ. The most famous was the chief rabbi of the Jews of Madinah (مدينة - Medina), Abdullah ibn Salam (عبد الله بن سلام). He had heard of a man coming and claiming to be a prophet (the first day the Prophet ﷺ arrived in Madinah), so he wanted to go and see the message. This hadith is in Bukhari: Abdullah ibn Salam said, "As soon as I saw him ﷺ, I knew this face cannot be the face of a liar." So one conversation and he accepted Islam right then and there just by looking at his face ﷺ.

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### **The Internal Qualities of Prophet Muhammad ﷺ**

Along with the external beauty, of course our Prophet ﷺ was blessed with internal beauty: humility, modesty, simple lifestyle, etc.

#### **1. Simple Lifestyle**

i) Sahih Muslim: Once, Umar ibn al-Khattab (عمر بن الخطاب) entered upon the Prophet ﷺ when he was lying in his small compartment in the masjid (مسجد - mosque), and there was nothing but a jug of water and a small bed made out of the branches of a date palm tree. (Note: This is the 7th or 8th year of the Hijrah when the Prophet ﷺ is the undisputed leader of a large chunk of Arabia.) When Umar comes in, he ﷺ sits up to greet him. And because of the date palm branches, there was a red mark dented into the side of the Prophet ﷺ. That was when Umar started crying: "O Messenger of Allah! How can we allow you to live like this. Look at the kings of Rome

and Persia how they live! Surely you deserve better!" And to this, the Prophet ﷺ simply said, "O Umar, are you not happy that they have the dunya, and we have the akhira?"

ii) In Tirmidhi, Aisha bint Abi Bakr (عائشة بنت أبي بكر) described, "The bed the Prophet ﷺ used to sleep on was a leather skin that sometimes we would stuff with date palm leaves (to make it softer)." And it is narrated that once, one of the wives of the Prophet ﷺ folded up her own half of the bed to give the Prophet ﷺ extra (to make it more comfortable for him). And because of this, he ﷺ slept longer than usual. And so when he woke up and realized what had happened, he told her to change it back, as he didn't want this comfort, as it prevented him from waking up for tahajjud (تهجد).

iii) Aisha RA (radiyAllahu anha/رضي الله عنها - may Allah be pleased with her), the wife of the Prophet ﷺ, said, sometimes the Prophet ﷺ would not taste meat for 6 weeks. So her nephew Urwah ibn al-Zubayr (عروة بن الزبير), forty years down the line, asked her, "O my Mother (Mother of the Believers), how did you live?" She said, "We lived by eating the two dark things: dates and dirty water."

iv) In a narration, it is said that when good food was brought to Abd al-Rahman ibn Awf (عبد الرحمن بن عوف), he began to cry and said, "Till the day the Prophet ﷺ died, he never ate wheat bread to his fill! And not even his family!" And then Abd al-Rahman added, "I worry that Allah SWT has allowed us to remain for such a long time that we are seeing all of these blessings come and the Prophet ﷺ has gone on to something that is better." That is, he is worried that he is getting all of his ajr (أجر - reward) in this dunya when everyone else has gone on to enjoy their ajr in the Hereafter.

v) In many narrations, it is said that Aisha RA would also begin to cry when good food was given to her. Indeed, she lived 40 years after the death of the Prophet ﷺ when the money started flowing in, and sometimes people would gift her items and good food. And she would say the same thing as Abd al-Rahman ibn Awf: "The Prophet ﷺ never ate [even] crusty or hard bread to his fill in his life."

vi) Before the money came in and Islam came to power, the sahaba lived tough times in the early phase of Madinah. In Sahih Muslim<sup>[1]</sup>, Abu Hurairah reported that one day or one night, the Prophet ﷺ went out (of his house), and there he found Abu Bakr al-Siddiq (أبو بكر الصديق) RA (radiyAllahu anhu/رضي الله عنه - may Allah be pleased with him) and Umar RA. He ﷺ said: "What has brought you out of your houses at this hour?" They said: "Ya Rasulullah, it is hunger." Thereupon, he ﷺ said: "By Him in Whose Hand is my life, what has brought you out has brought me out too. Get up." So they got up along with him, and (all of them) came to the house of an Ansari (Abu al-Haytham ibn al-Tayhan [أبو الهيثم بن التيهان]). But the Ansari was not at home. And when his wife saw the Prophet ﷺ, she said: "Most welcome." And the Prophet ﷺ said to her: "Where is so-and-so (Abu al-Haytham)?" She said: "He has gone to get some fresh water for us." And when the Ansari came and he saw the Prophet ﷺ and his two Companions, he said: "Alhamdulillah! No one has more honorable guests today than I (have)!" He then went out and brought them a bunch of ripe dates, dry dates, and fresh dates, and said, "Eat some of them." He then took hold of his long knife (for slaughtering a goat or a sheep). And the Prophet ﷺ said to him: "Beware of killing a milch animal." And he slaughtered a sheep for them. And after they had eaten of it and of the bunch and drank, and when they had taken their fill and had been fully satisfied with the drink, the Prophet ﷺ said to Abu Bakr and Umar: "By Him in Whose Hand is my life, you will certainly be questioned about this bounty on the Day of Judgment [see Quran, 102:8]. Hunger brought you out of your house, then you did not return until this bounty came to you."

## 2. Humility

i) The Prophet ﷺ frequently rode donkeys even though he had a camel named al-Qaswa' (القصواء).



ii) During the Battle of Badr (غزوة بدر), the Prophet ﷺ distributed the camels amongst the people. (And there were ~313 people and ~75 camels, so roughly 3 or 4 people per camel. — And some people had horses, etc.). And the Prophet ﷺ assigned Ali and Abu Lubaba (أبو لبابة) as his own companions. (And put yourself in their shoes: if you had to share a camel with the Prophet ﷺ, of course you would say, "Take it, ya Rasulallah! It's yours!") And so they said to him ﷺ, "We are young men in our 20s, we can walk. You take the camel, ya Rasulallah!" (Note: Indeed the leader and commander deserves extra respect and extra protection; the commander is someone who is not treated like the private, so the Prophet ﷺ could have said, "Okay, fine." Or he ﷺ even could have said, "No. Let us all share the camel.") [But] he ﷺ didn't want to make them feel that he was doing them a favor by turning down their generous offer, so he ﷺ smiled and said, "Neither are the two of you any stronger than me, and nor am I in any lesser need of the ajr than you two. So we are going to share [the camel]." Subhan'Allah.

### 3. Manners

i) Anas ibn Malik said, "I served the Prophet ﷺ for 10 years, but not once did he rebuke me. Not once did the word uff (أف) comes from his mouth." (Note: Uff is the least word to express irritation; "tsk" would be the equivalent in English). "And not once did the Prophet ﷺ say, 'Why did (or didn't) you do this (or that)?'" This is of the perfection of the manners of the Prophet ﷺ. Subhan'Allah.

(Tangent: Anas ibn Malik was a Companion of the Prophet ﷺ who lived for over 110 years, which was an exceptional lifespan during a time when the typical age of death was around 30 years. According to historical accounts, Anas's mother gave him to the Prophet ﷺ in servitude, hoping that he would pray for her son's well-being. The Prophet ﷺ fulfilled this request by making a supplication to Allah, asking for blessings in Anas's life, wealth, and progeny. And this prayer had a profound impact on Anas's life, as he went on to become a successful businessman with a great deal of wealth, and he lived long enough to see his grandchildren, great-grandchildren, and even great-great-grandchildren. This remarkable lifespan and success are all due to the blessings of the Prophet's ﷺ prayer for him.)

ii) There is another beautiful narration as well: Anas ibn Malik said, "Once, the Prophet ﷺ sent me on a chore. But on the way, I saw some kids playing. So I started playing with them and completely forgot about the chore" — Anas is a kid at the end of the day. Then the Prophet ﷺ came out in search, and he found him playing with the street children. And Anas narrates: "[Suddenly,] somebody held on to my ears and picked me up. And so I turned around. And it was the Prophet ﷺ smiling at me" — the Prophet ﷺ was playing with Anas, not even getting irritated.

iii) Even when people showed him the utmost contempt and disrespect, he ﷺ maintained his dignity. In Sahih Muslim<sup>[2]</sup>, Aisha RA reported that once, a group of Jews came to the Prophet ﷺ and sought his audience. And when it was granted, they said to him ﷺ, "Al-sam-u-alaykum (السام عليكم - death be upon you)" — in mockery of the greeting of the Muslims (al-salam-u-alaykum/السلام عليكم - peace be upon you). Aisha RA heard this, so she said in response, "Rather, may death be upon you, and also curse!" At this, the Prophet ﷺ said to her, "O Aisha, verily Allah loves kindness in every matter [i.e. You don't have to stoop to their level]." When the Jews left, she said to the Prophet ﷺ, "Didn't you hear what they said? [i.e. They said 'sam,' not 'salam!']" The Prophet ﷺ said, "Did you not hear that I said (to them): 'Wa alaykum (وعليكم - and upon you)'?" — he ﷺ maintained his dignity and composure, and he didn't curse back at them.

### 4. Bravery



i) Ali ibn Abi Talib said in reference to the Battle of Badr, "When the fighting would become severe, we would seek refuge around the Prophet ﷺ."

ii) Anas ibn Malik said, "Once in Madinah in the middle of the night, people heard a loud commotion outside and they did not know what it was, so they timidly came outside wondering what the noise was. But they found the Prophet ﷺ had already gone in the direction of the commotion alone, and he found the horse of Abu Talha (أبو طلحة); and he simply rode the horse back without a saddle; and he had his sword around his neck; and he was galloping/coming back to the people of Madinah saying, 'You have nothing to fear, I have checked it out.'"

## 5. Generosity

i) He ﷺ would never refuse any request/asking of him. Ever. This is why a sahabiyya said, "It was possible for any little girl to go to the hand of the Prophet ﷺ for help."

ii) It is narrated that once, the Prophet ﷺ was wearing a garment that had holes in it, so one of the sahaba gifted him a very beautiful garment. And he wore this garment. Then another sahabi asked him, "Ya Rasulallah, can you give me this garment as a gift?" This is the very garment he just got as a gift! But immediately, the Prophet ﷺ said yes. And then he ﷺ went back home and came back wearing the tattered garment. And so all of the sahaba jumped on this sahabi and said, "How could have you asked the Prophet ﷺ this! You knew he would never turn down a request!" But the sahabi said, "Before you get angry at me... I am not doing this to wear! I want to use this as my kafan (كفن - shroud)! To show the generosity of the Prophet ﷺ in front of Allah!"

## 6. Humor

The Prophet ﷺ was blessed with a great sense of humor. Having humor shows your humanity and down-to-earthness. And there are so many instances of the jokes of the Prophet ﷺ. And all of his jokes are pure, clean, and truthful. Even his jokes are true. Even when he caused people to laugh, it was something that was true.

i) Once an old lady came to the Prophet ﷺ and said, "O Messenger of Allah! Make du'a that Allah causes this old lady (herself) to enter Jannah." The Prophet ﷺ looked at her and said, "O my aunt, have you not been informed that old ladies do not enter Jannah?" At this she began to wail and cry. Then he ﷺ told her, "Do not cry, for wallahi, old ladies do not enter Jannah; but Allah SWT will first make her into a young, fair maiden, and then she will enter Jannah." That is, you are going to be young and beautiful when you enter Jannah. And then he ﷺ recited the verse:

إِنَّا أَنشَأْنَاهُنَّ إِنِشَاءً

"We bring them forth with a new beginning" [see Quran, 56:35].

ii) And the story of Aisha RA when the Prophet ﷺ was on his deathbed (note: he ﷺ literally had 4-5 days left to live; and of course, nobody knew this at the time, except him): It so happened that Aisha herself felt a little sick on one of the days and she had a severe headache, so she was crying, "Oh, my head! Oh, my head!" To this, the Prophet ﷺ said, "Rather, oh, \*my\* head! (I have a worse headache than you)." And to calm her down, he cracked some jokes, "O Aisha, what would you lose if you died right now? The one to do ghusl (غسل - washing) for you, and to pray your janazah (جنازة - funeral prayer), and to bury you, would be me." Aisha RA says, "I am sure you would like that to happen, because then you would be free to go to your other wives." Subhan'Allah, he is joking on his deathbed. And from this joke, scholars have derived fiqh (فقه - Islamic ruling): the permissibility of a spouse doing ghusl for [the janazah (dead body) of] his/her spouse — because the Prophet ﷺ never spoke except the truth. Al-Shawkani (الشوكاني) has a chapter in his book pertaining to this, and he mentions this hadith.

iii) It is reported in Tirmidhi that there was a young man by the name of Zahir ibn Haram (زاهر بن حرام) whom the Prophet ﷺ used to love a lot. We don't know much about him, but there was something about him that the Prophet ﷺ loved. He was a simple sincere believer. Once, the Prophet ﷺ saw him in the souq (سوق - marketplace) selling some things: "Who is going to buy this from me? Who is going to buy this from me?" etc. So the Prophet came from behind quietly, grabbed him, and gave him a body-lock/bear-hug. At this, Zahir asked, "Who is this?!" And when he saw it was the Prophet ﷺ, he leaned back to the chest of the Prophet ﷺ to get as much barakah. Then as a joke, the Prophet ﷺ shouted out, "Who is going to buy this abd (عبد - slave) from me?" (Note: In those days, if you said who is going to buy an "abd" in a marketplace, of course it meant a real slave. But here the Prophet ﷺ meant abd = slave of Allah. Again, even in his joke, he ﷺ is not lying.) At this, Zahir said, "O Messenger of Allah, in that case, you are going to get a very bad bargain. I am not going to sell very expensive" —Zahir had very low self-esteem. And to this, the Prophet ﷺ said, "You are very expensive in the Eyes of Allah SWT." This is a beautiful story that shows the humanity of the Prophet ﷺ.

### Prophet Muhammad's ﷺ Love For His Ummah

i) The Prophet ﷺ had an immense amount of love for his ummah. Allah AWJ says:

لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَؤُوفٌ رَّحِيمٌ

"There has come to you a messenger from amongst you, he finds it difficult to bear your hardships, he is ever eager for you, to the believers he is full of compassion and mercy" [Quran, 9:128].

ii) It is narrated in Sahih Muslim that: Once, the Prophet ﷺ was reciting the Quran and he came across a number of verses. Of them is the famous verse when Ibrahim AS said, "My Lord [...] whoever follows me is with me, and whoever disobeys me—then surely You are [still] All-Forgiving, Most Merciful" [see Quran, 14:36]. And then he ﷺ came across the verse of Isa AS in Surah al-Ma'idah (سورة المائدة) saying, "[O Allah,] If You punish them, they belong to You after all. But if You forgive them, You are surely the Almighty, All-Wise" [see Quran, 5:118]. (In other words, Isa AS wanted Allah to forgive his ummah.) So the Prophet ﷺ recites these two verses both of them regarding prophets making du'a for their ummah, and then he starts thinking of his own ummah, so he raises his hands to Allah and says, "O Allah, my ummah! O Allah, my ummah!" and he began to cry. Thereupon, Allah told Jibril, "Go to Muhammad and ask him why he is crying"—and of course Allah knew why he was crying. And so Jibril came to Prophet Muhammad ﷺ and asked him, "Why are you crying?" The Prophet ﷺ said, "I am crying thinking of my ummah and thinking of what will be their fate." Then Jibril went back to Allah. And then Allah said, "O Jibril! Go back to Muhammad and tell him We shall please you, and not displease you regarding your ummah." In other words, Allah is going to bless the ummah of the Prophet ﷺ because He SWT wants to please the Prophet ﷺ! Subhan'Allah.

iii) The greatest indication of the love that the Prophet ﷺ had for his ummah:

Allah SWT has given every single prophet one wish that He will never reject — and some of the prophets used it against their people who disobeyed. E.g. Nuh AS after making dawah (دعوة) for 950 years, he said, "My Lord! Do not leave a single disbeliever on earth" [Quran, 71:26] — so Allah destroyed all humanity except the Mu'minun (مؤمنون - Believers), that is Nuh AS, some of his children, and their spouse. As for Ibrahim AS, he made that famous du'a for the Prophet ﷺ, "Our Lord, send from amongst them a messenger" [see Quran, 2:129]. (Note: This verse is why the Prophet ﷺ said, "I am the du'a of my father Ibrahim.") And Musa AS made du'a against Fir'awn (فرعون - Pharaoh) [see Quran, 10:88], and it was answered. And Sulayman (سليمان - Solomon) AS made the du'a, "My Lord! Forgive me, and grant me an authority that will never be matched by anyone after me. You are indeed the Giver [of all bounties]" [Quran, 38:35], so Allah gave him powers no one had, e.g., given the

control over wind & jinn [see Quran, 38:36-38] — jinns were building and diving and bringing treasures etc. for Sulayman. And he could speak to animals [see Quran, 27:16] and even to ants! All the animals became his servants [see Quran, 27:17]. This is the du'a of Sulayman.

So you see now what this du'a can give the prophets.

And our Prophet ﷺ had the biggest and greatest du'a — and what did he use it for? He used it for us. He said in a hadith, "Every single rasul (رسول - messenger) and nabi (نبي - prophet), Allah has given him one du'a that He never rejects. And every single nabi has used it up in this world, except for me. I have saved it for my ummah and I will use it for them on the Day of Judgment." And the du'a will be: "O Allah, forgive my entire ummah!" And Allah will accept this du'a, in that, every single Muslim who believes and acts upon even a little bit of his teachings ﷺ will eventually be forgiven and enter Jannah. All because the Prophet ﷺ saved that one du'a for us. Subhan'Allah. There can be no greater sacrifice than this. This shows us the love that he ﷺ had for us.

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### Conclusion

We conclude by mentioning a beautiful hadith reported in Bukhari: Anas ibn Malik narrates: A man came to the Prophet ﷺ and said, "O Messenger of Allah, when is the Day of Judgment?" The Prophet ﷺ asked him back, "What have you prepared for it when it comes?" The man was silent for a while, and then he said, "I really do not have that much salah (صلاة - prayer), siyam (صيام - fasting), or sadaqa (صدقة - charity), but I have a genuine love for Allah and His Messenger." Thereupon, the Prophet ﷺ said, "A man shall be with he whom he loves [in Jannah]." And Anas commented as he was narrating the hadith, "Wallahi, we were never as happy and overjoyed as we were on that day when we heard that a man shall be with he whom he loves. Because we love the Prophet ﷺ and we want to be with him [in Jannah], but we thought our levels would be so different that we would never get to see him."

So let us have a genuine love for the Prophet ﷺ. Let us understand the sacrifices he made for us. Let us understand what a great personality he was. And most importantly, let us study his life and times so that we can implement and follow his teachings and come closer to Allah SWT. Allah says in the Quran:

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ

"Say, 'If you truly love Allah, then follow me. Allah will love you and forgive your sins'" [see Quran, 3:31].

May Allah SWT make us amongst those who truly follow the Prophet ﷺ, and may He forgive our sins.

[Transcribed by Br. Safwan Khan, Faizan, Zara T. & Muhammad Al-Faatih]

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[Re-revised by Muhammad Abdul Rahman, April 2021]

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## 003 - Why Study the Seerah and Pre-Islamic Arabia [\[TOP\]](#)

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Before we discuss the life of the Prophet ﷺ, we must discuss pre-Islamic Arabia. In order to understand the seerah, we need to understand the world at his time. This is why every single book of seerah has a number of introductory sections.

What does the word seerah (سيرة) mean? It means to traverse or to journey. It is derived from the root word سير (s-y-r) which means to travel — and the reason why seerah (the biography of a person) is called seerah is because you are traveling his journey, following his footsteps. Even though its use can be for the biography of anybody, Muslim scholars have now kept it only for the biography of the Prophet ﷺ.

### Benefits of Studying the Seerah

Why should we study the seerah?

1. Allah has commanded us to know this man. This is an obligation that Allah has put upon us. And there are over 50 verses in the Quran that command us to take the Prophet ﷺ as an example. Of them:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ

"Indeed there is for you, in the messenger of Allah, an exemplary manner, a perfect conduct" [see Quran, 33:21]. We have the perfect example to follow. And therefore, the study of the life & times of our Prophet ﷺ is the study of someone we must follow. And amazingly, no matter which angle we look at the seerah, we will benefit from it:

- (i) In terms of religion: how the Prophet ﷺ worshiped Allah
- (ii) In terms of manners and morals: his mercy and tenderness
- (iii) In terms of leadership: how he led the Muslims to success
- (iv) In terms of how he was as a father and a husband

The purpose of Allah sending prophets is so that we have a living example to follow. Allah tells us in the Quran that if He had wanted, He could have sent angels [see Quran, 17:95]. But what would the nonbelievers have done if Allah sent angels? They would have rejected them [see Quran, 6:8-9].

Indeed, of the perfection of Allah's wisdom is that He sent down human beings — people like us, flesh and blood — so that we don't say, "But we can't be like them." They are born of women, they marry and have children just like us. The only difference is they are chosen by Allah and are made role models.

2. The seerah is the number one way to increase our love for the Prophet ﷺ. There is no other way as effective and as powerful. So isn't it sad that our ummah has neglected this study? Most of our children are completely ignorant of the seerah. It's embarrassing that we know so much more about movie stars and athletes, and have no clue as to the real person whom we should know about. By studying the seerah, our love for the Prophet ﷺ increases, and conversely, it demonstrates our love. So it's a two-way street: When you study, your love increases; and when you love, you want to study more. Indeed, when you love someone, you want to know everything about him, and you want to imitate him in every way possible. It's a circle: The more we study the more we love, and the more we love the more we study. Anyone who claims to love the Prophet ﷺ but doesn't study the seerah, wallahi, the fact that he doesn't study is a sign that he doesn't love him.

3. It also helps us to understand the Quran. The Quran is a very profound book that you cannot understand without context. For example, Surah al-Duha (سورة الضحى), "Your Lord has not abandoned you, nor is He displeased" [Quran, 93:3] — we cannot understand this verse until we understand the seerah and see when and why this verse was revealed. The context is that the Prophet ﷺ was worried and concerned that for weeks wahy (وحي - revelation) hasn't come down, so he began thinking, "Maybe Allah has abandoned me." This is the first year of revelation, and shaytan (شيطان - devil) is giving him bad thoughts; so Allah SWT revealed Surah al-Duha to comfort him ﷺ. Until we understand this, the surah doesn't make much sense. So the Quran gains meaning by studying the seerah.

4. It raises our hopes, lifts our spirits, and blesses us with optimism. This is especially true in our times when we face Islamophobia. Even though in comparison to what the sahaba went through, it is embarrassing to even call what we go through a "persecution," nonetheless we are facing a little bit of the heat. So by studying the seerah, we can understand that the people before us suffered even more, and we compare our trials and tribulations to theirs, and realize that actually we are having it easy. And in fact, the Quran tells us the reason why Allah is telling the Prophet ﷺ the stories of the earlier prophets (i.e., earlier seerahs):

وَكَلَّا نَقْصُ عَلَيْكَ مِنْ أَنْبَاءِ الرُّسُلِ مَا نُثَبِّتُ بِهِ فُؤَادَكَ

"We are going to recite to you the stories of the previous prophets in order that your heart attain affirmation" [see Quran, 11:120]. That is, to increase the Prophet's ﷺ optimism and Iman (إيمان - faith/belief/confidence). So how about us then? Don't we deserve even more so that our Iman goes up when we study the life and times of the Prophet ﷺ?

5. Yet another benefit of studying the seerah is that the seerah itself is a miracle of the Prophet ﷺ [i.e., the study of the seerah is the study of the Proofs of his prophethood]. When somebody [e.g., a Jew or a Christian] asks us what are the miracles of our Prophet Muhammad [i.e., what are the Signs of his prophethood], we immediately start thinking of the splitting of the moon, the talking of the tree, etc., without realizing that in fact the whole life of the Prophet ﷺ is an even greater miracle; an indication that he was a true prophet of Allah. Coming from where he came and bringing forth the profundity & eloquence of the Quran, his leadership, his patience, his success; coming from the middle of a pagan ancient civilization that didn't even have a library or script; and yet within 50 years Islam spread, and within 100 years it ruled the world — this is a miracle. The seerah is an affirmation of this miracle. The power he wielded and yet the simplicity with which he lived his life; it is impossible for a human not to be affected by the power or luxury unless there is a pure, divine sincerity. Ibn Hazm (ابن حزم), a famous Andalusian scholar, said, "Wallahi, if the Prophet ﷺ had not been given any miracle other than his life and times, it would have been sufficient to prove that he is a prophet of Allah." How he revolutionized Arabia and changed the entire world — this is truly a miracle. Within 20 years — nobody could have \*ever\* predicted that a group coming from Arabia would destroy the Persian Empire and start knocking on the doors of the Roman Empire. A group with a new religion, new theology, a force that cannot be equaled with the mighty empires of Rome and Persia; and yet Allah SWT allowed these people that were less educated and less civilized with nowhere near the army or weaponry of the mighty empires to be victorious — because of the religion they held firm to, that is Islam.

6. The seerah lays out a precise methodology to revive the ummah. There are many Islamist groups in our times with their own methodologies to do so. But if you want to bring about izzah (عزة - honor/glory) back, then why don't you look at the seerah? The Prophet ﷺ began literally from zero and look where he reached. We look at the ummah today and our hearts bleed, and wonder, "Why, oh Allah?!" "How can we revive the state of the ummah?!" — And the response is: by studying the seerah.

7. By studying the seerah, we also see the life and times of the best generation who ever lived: the generation of the sahaba RA. Allah says, "Allah is pleased with them, and they are pleased with Allah" [Quran, 9:100]. And the Prophet ﷺ said, "The best generation is my generation." Ibn Mas'ud (ابن مسعود) RA said, "Allah looked at the

hearts of His servants and He chose the brightest and the purest heart to be that of the Prophet Muhammad ﷺ. And then He chose the purest next and made them the sahaba of the Prophet ﷺ. " So by studying the seerah, we also study the stories of Abu Bakr, Umar, Anas, Jabir (جابر), Sa'd ibn Mu'adh (سعد بن معاذ), Talha (طلحة), Zubayr (زبير), et al., and our Iman goes up by listening to the lives of these legendary people, their sacrifices, struggles, perseverance, and patience. They are all role models for us. According to a weak athar (أثر - tradition), the Prophet ﷺ said, "My sahaba are like the stars. Whichever one you follow, you are going to be guided."

8. The seerah brings about knowledge with which we can defend the honor of our Prophet ﷺ. The honor of our Prophet ﷺ has always been attacked from day one. The Quraysh fabricated things against him, they said he was a madman [see Quran, 68:51], magician [38:4], poet [37:36], etc., because none of them could explain how the Quran came, and where did this 'unlettered shepherd' get the Quran from. So they invented all these preposterous claims. And it continues to this day. In our times, how many people say our Prophet ﷺ was a bloodthirsty terrorist, a womanizer, etc.? If we want to defend the honor of our Prophet ﷺ, how can we do so if we don't know his life and times, if we don't even know whether the accusations are true? And if they are partially true, how do we understand them properly? There is no way other than by studying the seerah. And this is why the early scholars of Islam (the sahaba, tabi'un, tabi' al-tabi'in) used to teach the seerah just like they would teach all of the other sciences. Ali ibn al-Husayn (علي بن الحسين), the great-grandson of the Prophet ﷺ, said, "We would teach our children maghazi (مغازي) (i.e., the seerah) just like we would teach them the Quran." So the curriculum in early Islam was Quran + seerah. And we must all do the same with our children.

To summarize: The study of the seerah is the study of (i) the best, and (ii) the best, and (iii) the best, and (iv) the best:

- (i) It is the study of the life and times of the single **best** human to ever live. The Prophet ﷺ said, "I am the leader & the paragon of virtue of the children of Adam, and I am not saying this out of arrogance."
- (ii) And the **best** time — the time of the sahaba.
- (iii) And the **best** generation — the generation of the sahaba.
- (iv) And the **best** place — Makkah and Madinah. (Note: These are the holiest cities on earth. But who knew this and really cared about Makkah and Madinah until the Prophet ﷺ lived there? As for Madinah, it *\*became\** holy in the life of the Prophet ﷺ, as he said, "I am making Madinah holy like Ibrahim made Makkah holy [by the permission of Allah].")

So in every angle, it is the best of the best of the best of the best.

Therefore, studying the Prophet's ﷺ life and times is studying our religion. It is studying the rise of the phenomenon of our religion – how Allah brought about the revolution of Islam – how He brought about an entire change of mind – how Islam changed the world. By studying these 23 years of the life of the Prophet ﷺ (and yes, it is *\*only\** 23 years from the beginning of his risala [رسالة - message] [i.e. prophethood] until his death), the miracle of the seerah will benefit us in each and every aspect.

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### Primary Sources Used for the Series

How do we know what happened 1400 years ago? Where do we get our stuff from? What are our sources?

1. The Quran. The number one source is the Quran. This is a source that is overlooked by many. But it was revealed during the seerah, so it caters to situations that arose during his life, and it references almost every single major event that happened during the life and even before the time of the Prophet ﷺ. It is the best source for many reasons:

(i) It is the speech of Allah, so we cannot doubt it

(ii) The eloquence is unparalleled, e.g., how beautifully Allah describes the Incidents of Badr (بدر) and Uhud (أحد)

(iii) It explains the ghayb (غيب - unseen) — any historian will record the outward, but the Quran records the outward and inward, e.g., Quran [47:29], [3:153]; and also the ghayb, e.g., Quran [3:124], [48:1]

However, of the 'issues' of the Quran is that (i) it is not chronological, and (ii) it does not mention reference. For example, Allah does not mention the word "Uhud" in the Quran, so we need to know that a portion of Surah Ali-Imran (سورة آل عمران) was revealed for Uhud. So the seerah and the Quran go hand in hand: You need the seerah to understand the Quran, and you need the Quran to understand the seerah.

2. The hadith. Every hadith is one snapshot of the seerah. There are lots of books of hadith, but the most famous ones are 6 of them, called Kutub al-Sittah (كتب الستة):

- (i) Sahih al-Bukhari (صحيح البخاري),
- (ii) Sahih Muslim (صحيح مسلم),
- (iii) Sunan Abi Dawud (سنن أبي داود),
- (iv) Jami' al-Tirmidhi (جامع الترمذي),
- (v) Sunan al-Nasa'i (سنن النسائي), and
- (vi) Sunan Ibn Majah (سنن ابن ماجه).

3. Books written specifically for seerah. The first people to begin writing books of seerah were the sons of the sahaba. So many stories were told from their fathers. Urwah the son of Zubayr ibn al-Awwam wrote one of the greatest accounts. (Tangent: Urwah was one of the greatest tabi'un [تابعون] — his father, mother, grandmother, and brother, were all sahabi. But he was born after the death of the Prophet ﷺ, so he wasn't a sahabi. And his aunt was none other than Aisha RA. So he was one of the primary narrators of fiqh, hadith, tafsir [تفسير - exegesis], and seerah, because he had access to Aisha RA; he was her mahram [محرم].) Also the son of Uthman ibn Affan (عثمان بن عفان) whose name was Aban (أبان) (died in the year 105 of the Year of the Hijrah) — he also wrote a booklet on seerah. Then a great scholar came by the name of Ibn Shihab al-Zuhri (ابن شهاب الزهري) (d. 124 AH), and he wrote one of the earliest treatises of seerah. But unfortunately, none of these books is existent anymore. The reason is simply: when later books came, they absorbed the earlier treatises. Realize in those days there were no printing presses. If you wanted a book, you had to sit there and write it yourself cover to cover. So if you had to choose one book, you would choose the ones that are better compiled (i.e., the later ones).

We wish we had these early books, but unfortunately, we don't. But we do have books that were written in the very next generation which shows us that seerah was compiled even before hadith because of its importance.

And of course the greatest scholar of seerah is Ibn Ishaq (ابن إسحاق) (d. 150 AH) who authored the Seeratu Rasulillah (سيرة رسول الله - Life of the Messenger of Allah) a.k.a. Seerat Ibn Ishaq (سيرة ابن إسحاق). His name is Muhammad ibn Ishaq (محمد بن إسحاق) and he was born in 85 AH. He lived in Madinah where the Prophet ﷺ lived and died. He grew up around the sahaba, their children and grandchildren, and he wrote everything he heard from them. He had a huge passion for seerah and began to compile events in chronological order unlike the earlier treatises. He compiled a very large book (around 10-15 volumes), and just to be on the safe side, he even traveled to other cities, e.g., Basra (البصرة) and Kufa (الكوفة), to discover the stories of Ibn Mas'ud and others. One of the best things about Ibn Ishaq is he compiled everything with isnad (إسناد - chain of narrators). Isnad is a uniquely Islamic phenomenon, it does not exist in any other religion or culture. Isnad tells us where the story comes from. In Islam, we always verify authenticity. We know every person in the chain: when he was born, when he died, how good was he of a Muslim, did he have a good memory, etc. And

thus we can judge the isnad.

Then another student (or to be more precise, student of a student) called Ibn Hisham (ابن هشام) (d. 218 AH) came along. His name was Abd al-Malik ibn Hisham (عبد الملك بن هشام), and he authored al-Seerat al-Nabawiyyah (السيرة النبوية - the Life of the Prophet) a.k.a. Seerat Ibn Hisham (سيرة ابن هشام - Seerah by Ibn Hisham). The average Muslim should be aware of these two sourcebooks of the seerah: Seerat Ibn Ishaq (primary) & Seerat Ibn Hisham (secondary). The difference between these two books is: Ibn Hisham realized Ibn Ishaq's volumes were too big, so he decided to summarize Seerat Ibn Ishaq. He did not add anything but rather subtracted. He deleted and made it into a book that is much more manageable, and now it is available in 4 volumes. Again, in those days there was no printing press, so if you wanted a book, you had to write it cover to cover — this is one of the reasons why he reduced. Also, Ibn Ishaq was one of the first people to write a history of humanity — from Adam AS to Nuh to Ibrahim to Musa all the way to the Prophet ﷺ; so Ibn Hisham deleted this entire section of earlier history and other information about the life of the Prophet ﷺ he deemed unnecessary. Over time, people began copying Ibn Hisham; and today, if you want to buy a copy of the book, you have to buy Seerat Ibn Hisham (سيرة ابن هشام), you won't find Seerat Ibn Ishaq anymore.

However, there was a very famous scholar by the name of Dr. Hamidullah (حميد الله) (d. 2002 CE) came along, he became one of the greatest scholars/researchers in Orientalism, and he discovered many manuscripts of Islam in various lands of Europe; and one of them was a partial copy of [Seerat] Ibn Ishaq — around ¼ of the entire book. He edited and published it, and when now we compare Ibn Ishaq to Ibn Hisham, we find that it is exactly as Ibn Hisham said — he simply cut off around half of the work of Ibn Ishaq. What did he cut off? Long poetry, the lineage of the Arabs, etc. So now when we read Ibn Hisham, we know for sure that we are reading something written just around 100 years after the death of the Prophet ﷺ, and this is amazing.

4. Books written about the characteristics of the Prophet ﷺ. In Arabic, this is called shama'il (شمائل). And the most famous is Shama'il of al-Tirmidhi. Shama'il is a genre of books that deals with the looks, the characteristics, the manners, the possessions, the houses, etc., of the Prophet ﷺ.

5. Books written about the miracles of the Prophet ﷺ. In Arabic, this is called dala'il (دلائل). The most famous is Dala'il al-Nubuwwah (دلائل النبوة - The Signs of Prophethood) by al-Bayhaqi (البيهقي) — a massive encyclopedia with ~12 volumes.

6. Histories of the sahaba — by reading their histories we extract seerah.

7. Histories of Makkah and Madinah — by reading the tarikhs we extract seerah.

So these are the primary sources of seerah.

(8) And to this, modern people have added sources that are not found in Muslim lands: A new genre of research in academia, Islamic studies in America and the Western world which deals with what the Romans and Persians say about the Prophet ﷺ and the Arabs/Muslims at the time.

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### Pre-Islamic Arabia: Early Arab's Genealogy

Now we begin talking about pre-Islamic Arabia. We begin by discussing who the Arabs were. This is a topic of genealogy, of ethnicity. Who are the Arabs the Prophet ﷺ appeared amongst? This is the topic that Ibn Ishaq himself begins with.

The scholars have divided Arabs into two broad categories:



1. **The Extinct Arabs** (al-Arab al-Ba'ida/العرب البائدة) — the earliest civilizations that lived in Arabia, pre-Islam by thousands of years. The Quran mentions some of their stories, e.g., Ad (عاد) [e.g., Quran, 89:6-14] and Thamud (ثمود) [e.g., Quran, 11:61-68]. They have nothing to do with the later Arabs. They are called Arabs simply because they lived in the lands that later became Arabia. And as far as we know, Thamud is the earliest humanity that flourished in the Arabian Peninsula around 3000 BCE — so around 5000 years ago. We have documented evidence of the Thamud flourishing 5000 years ago. And to this day, we have the remains of the palaces of the people of Saleh (صالح), which came after Thamud, in an area called al-Ula (العلا) in Saudi Arabia. Ibn Khaldun (ابن خلدون) mentions, "These people fled from the ancient city of Babel (بابل) and they made their way to Arabia." Then what happened to them? Each one of them has their own story: Some Allah destroyed, some civil war, some flood, migration, etc. — and eventually they all became extinct.

2. **The Remaining Arabs** (al-Arab al-Baqiya/العرب الباقية) — they are composed of two categories:

2a) **Qahtan** (قحطان) — he is considered to be the father of the Arabs. His son was named Ya'rab/Ya'rib (يعرب); and Ya'rab is where the term Arab (عرب) comes from. And it is said that Ya'rab ibn Qahtan (يعرب بن قحطان) was the first to speak Arabic — the Arabic language is traced back to him. Now who is Ya'rab and who is Qahtan? Amazingly, we do not know. Where did Qahtan descend from? The majority opinion says he descended from the son of Nuh AS called Sam. (Tangent: Legend has it Nuh AS had 3 sons: [i] Sam [سام] is one of the three, and he is the father of the Semites including the Jew race, the people who spoke Aramaic, Ibrahim AS, etc. And [ii] his brother Yafith [يافث] is the father of the Roman race, the Caucasians. And [iii] his brother Ham [حام] is the father of the Africans. The Bible says this; and there is a da'if [ضعيف - weak] hadith in al-Tirmidhi that supports this, so Allahu a'lam [الله أعلم - Allah knows best]). So this opinion says Qahtan and Ibrahim AS both come from Sam but there is no direct connection between them. Another opinion is that Qahtan is in fact the descendant of Ibrahim AS — this is a minority opinion. A third opinion is that Qahtan is in fact the descendant of Hud (هود) AS — but this is a very weak opinion. Allah knows best, but the majority position seems to be that Qahtan is \*not\* linked to Ibrahim AS except that they were both descendants of Sam. When did Qahtan live? Once again, we have no idea, but he lived \*way\* before the second category of the Remaining Arabs which is Adnan [see below] — we have to make this a point. Where did the Qahtanis live? They lived in the southern portion of Arabia; and they had a number of dynasties and kingdoms, e.g., the Kingdom of Saba' (مملكة سبأ), Himyarites (مملكة حمير), and Ghassanids (غساسنة). The Aws (الأوس) and the Khazraj (الخزرج) in Madinah were also Qahtanis. These are called the Original Arabs (al-Arab al-Ariba/العرب العاربة) because they invented/spoke Arabic.

2b) **Adnan** (عدنان) — he is the ancestor of the Prophet ﷺ. The Prophet ﷺ is Adnani, so we know a lot about Adnan. Who is Adnan? One of the descendants of Ismail (إسماعيل - Ishmael) AS. Now as we know, Ibrahim AS is originally from Ur (أور - an ancient city in Iraq), then his son Ismail AS is left as a baby with his mother Hajar (هاجر - Hagar) in Makkah in an area where Qahtanis don't normally inhabit — a barren land; and one of the tribes of Qahtan, Jurhum (جرهم), passes by, and Ismail AS marries into them (so his children are a mixture of Ibrahim's AS and the Qahtanis' blood), and they begin speaking the language of the Qahtanis that is Arabic, and a few generations down, a luminary appears by the name of Adnan. So as we said, Adnan is one of the descendants of Ismail AS. Al-Tabari (الطبري) mentions 7 opinions<sup>[1]</sup> about the lineage between Ismail and Adnan: one opinion says there are 7 generations between them; another opinion says 8, another says 9, another 10, and another 41; but at the end of the day, we do not know. And then from Adnan, the Arab tribes spring forth. All of the Adnani tribes, most famously Quraysh, go back to Adnan, who goes back to Ismail AS. The Adnani Arabs are called the Arabs Who Learned Arabic (al-Arab al-Musta'riba/العرب المستعربة). Why? Because Arabic was not their language — they learned it from al-Arab al-Ariba. There is no difference of opinion that the Prophet ﷺ is the 20th offspring of Adnan. Now, the Adnanis actually spoke better Arabic than the Original Arabs. Why? Because they settled in central Arabia — because it was geographically central, all of the other tribes, including the Original Arabs, went through and interacted with them, so they began to take the best of all the Arab cultures, and eventually, they became more eloquent and prestigious than the Original Arabs. And our Prophet ﷺ came from them.

We need to understand the tribes and lineage of the Arabs to fully understand the seerah of the Prophet ﷺ.

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[Re-revised by Muhammad Abdul Rahman, April 2021]

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## 004 - Religious Status of the World Before Islam [TOP]

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Today, we will shed some light upon the religious status of the Arabs and the world before the coming of the Prophet ﷺ. We talk about this to appreciate the blessings the Prophet ﷺ came with. When we understand pre-Islam, we will appreciate Islam. When we understand Jahiliyyah (جاهلية - the Age of Ignorance) and their idolatry, we will appreciate the blessing of the sending of the Prophet ﷺ.

### Pre-Islamic Arabia: The Monotheism of Ibrahim & Ismail

We know every nation had a prophet. And one of the prophets of the Arabs was Ibrahim AS. And Ibrahim AS sanctioned many practices which remained for thousands of years until the coming of the Prophet ﷺ. These include:

1. To consider Makkah sacred — And as we know, we Muslims call Makkah "al-Haram (الحرام - the Sacred)," which comes from the same word as "haram (حرام - forbidden)." Makkah is called al-Haram because many things that are halal (حلال - permissible) outside the Haram are haram (حرام - forbidden) inside the Haram. For example, you are not allowed to hunt animals and you are not allowed to pull a leaf of a tree inside the Haram — you cannot 'touch' natural things. Allah says in the Quran:

وَمَنْ دَخَلَهُ كَانَ آمِنًا

"Whoever enters the Haram is safe" [3:97]. And this is a ruling we still apply in our shariah (شريعة - Islamic law). Ibn Abbas said, "A person would see the murderer of his father doing tawaf (طواف), and he would not touch a hair on his head" — because Makkah is sacred.

2. Showing respect to the Ka'bah (كعبة).

3. Instituting the four Sacred Months (Dhu al-Qa'dah [ذو القعدة], Dhu al-Hijjah [ذو الحجة], Muharram [محرم], and Rajab [رجب]) — In these months, all hostility has to cease, and you are not allowed to engage in any warfare. Everybody must be at peace.

4. Hajj (حج) with all of its rites and rituals — doing tawaf, doing sa'i (سعي), the aspect of sacrificing animals around the Haram, the aspect of decorating animals that are assigned to be sacrificed, etc.

(Side note: Many non-Muslim researchers say these practices of Islam are taken from pagan culture. But this is all a matter of perspective. For the non-Muslims, they are not looking at the fact that these practices are coming from Ibrahim AS. So according to their perspective, they say the Prophet ﷺ adopted certain practices from paganism and then added his own two cents. But we say no, he ﷺ adhered to the original monotheism of Ibrahim AS, and he cleansed away the paganism.)

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### Pre-Islamic Arabia: History of the Introduction of Paganism

Now if the Arabs had a prophet who was Ibrahim AS and he taught tawhid (توحيد - monotheism), then where did paganism come from? The Prophet ﷺ told us when and where and how it began. Sahih Muslim: The Prophet

ﷺ said, "I saw Amr ibn Luhay al-Khuza'i (عمرو بن لحي الخزاعي) wandering around in the Fire of Hell with his entrails cut open behind him"—being punished in a humiliating manner. Why? Because he was the first to change the religion of Ismail. He was the first to introduce superstitions. Allah says in the Quran:

مَا جَعَلَ اللَّهُ مِنْ بَحِيرَةٍ وَلَا سَائِبَةٍ وَلَا وَصِيلَةٍ وَلَا حَامٍ

"It was not Allah who instituted (superstitions like those of) a slit-ear she-camel or a she-camel let loose for free pasture or idol sacrifices for twin-births in animals or stallion-camels freed from work" [5:103].

Amr ibn Luhay is the one who began these superstitions.

It is narrated that Amr ibn Luhay traveled to Syria where the Amaliq (عماليق - Amalekites) reside — a tribe of tall people. He found them to be a powerful civilization that worships idols. He asked them, "What are these idols you worship?" They told him, "These are our sources of power — when we are in drought, when we are in hunger, when enemy attacks, we pray to these idols and miracles happen." Amr said, "Can you gift me one of these?" And they gave him an idol by the name of Hubal (هبل). So this became the first idol of the Arabian Peninsula and also became the main idol of the Quraysh. (Tangent: This is why hundreds of years later, in the Battle of Uhud [غزوة أُحُد], when Abu Sufyan [أبو سفيان] thought his pagan army had won against the Muslims, he shouted, "U'lu Hubal [أُعلِ هبل - Hubal has won]!" He mentions the very idol Amr first brought. [See episode 49.] And the Prophet ﷺ said to Umar RA, "Respond back to him [Abu Sufyan]." Umar asked, "How do I respond back?" The Prophet ﷺ: "Allah is our Protector and you have no protector!") The point being Amr brought this idol back and put it in front of the Ka'bah, and this is how paganism started in Arabia.

Amr ibn Luhay also changed the talbiyah (تلبية) for Hajj. The original talbiyah is, "Labbayk'Allahumma labbayk! Labbayka laa shareeka laka labbayk! (لبيك اللهم لبيك، لبيك لا شريك لك لبيك) - Here I am, O Allah, Here I am! Here I am, You have no partner, Here I am!") But Amr ibn Luhay changed it to, "Labbayk'Allahumma labbayk. Labbayka laa shareeka lak illaa shareekan huwa lak tamlikuhu wa maa malak (لبيك اللهم لبيك، لبيك لا شريك لك إلا) - Here I am, O Allah, Here I am. Here I am, You have no partner except for a partner who belongs to You, and You control the partner and all that he controls)," which basically says, "You have partners, O Allah. But You are the big boss"—just like ancient Greek that has a main god and minor gods. Amr ibn Luhay invented this new talbiyah and thus new religion. (However, it's worth noting that according to some, it wasn't him who invented this new talbiyah, but rather, some people a few generations after.)

When did Amr ibn Luhay live? Unfortunately, we can never know precisely, because the Arabs had no real measure of dates. They did not record in dates, but rather, in occasion, e.g., Am al-Fil (عام الفيل - Year of the Elephant). They did not have a calendar (nor did they import the Roman/Persian/Jewish calendars) until Umar RA began the Islamic calendar, so they used to demarcate dates by marking big events, e.g., "the Year of the Elephant," "2 Years Before the Big Battle," "3 Years After the Elephant Attack." So obviously, when it comes to translating when Amr ibn Luhay al-Khuza'i lived, it is impossible for us to fully comprehend. But we know Amr belonged to the generation around the same time as Fihri (فهر) — the founder of Quraysh— so we can roughly estimate he must have lived around the 1st century of the Christian Era, so ~500 years before the coming of the Prophet ﷺ. So over 500 years paganism spread.

The question now is how can one man single-handedly change the entire religion of their forefathers Ibrahim AS and Ismail AS?

Three factors:

1. Inferiority complex Amr had towards the advanced Amalekites — these people were a powerful civilization who had history, writing, architecture, large buildings, and were known to be undefeated. So Amr ibn Luhay felt a complex and assumed that Amalekites must be correct in everything. (So we should take from this a lesson: simply because a nation is powerful and has technology, it does not mean they have the correct morality or the correct ethics or the correct theology.) [But] Amr ibn Luhay was so astounded he assumed surely the Amalekites

must be upon guidance. So he took from them their theology.

2. Amr ibn Luhay was very influential among his people — he was the chieftain of Khuza'a (خزاعة). He was one of the most respected: he had a lot of power, was a generous man, won lots of different battles — so the people followed him as he was prestigious and had high credentials. And the Khuza'a was in charge of Makkah for a certain period of time, so that's when the idolatry spread.

3. There must have been at least 2000 years between Amr ibn Luhay and Ibrahim AS — so there was a long time where there was no guidance. Thus ignorance prevailed.

And there are even narrations that say shaytan inspired Amr ibn Luhay through a dream with the names of the very first idols — the name of the five idols from the time of Nuh AS as mentioned in the Quran: Wadd (ود), Suwa' (سواع), Yaghuth (يغوث), Ya'uq (يعوق), and Nasr (نسر) [see Quran, 71:23]. And in a hadith, Ibn Abbas mentions the story of these five righteous men before the time of Nuh AS, who when they died, people built their statues to remind them of their piety. But as generations passed, instead of just looking at the statues, people began venerating and worshiping them. Shaytan used the righteousness of these five men as the stepping stone to idolatry. And it is said that thousands of years later, shaytan then inspired Amr ibn Luhay to resurrect these five idols — and so Amr resurrected them. And indeed, they were worshiped in pre-Islamic Arabia even though their names were forgotten for millennia. One tribe had the Wadd statue, another had Suwa', and so on.

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### Pre-Islamic Arabia: Various Paganistic Practices

1. We learn that in jahili (جاهلي - pagan) times, whenever a caravan left Makkah, they would chip away a rock from the Ka'bah and take it as the equivalent of an idol, and they would worship it. (Note: As Muslims, we do not consider the bricks of Ka'bah to be sacred and holy. The location is holy, but not the bricks of the Ka'bah itself, not the building itself. A lot of people don't know this, but Ka'bah is rebuilt every few decades just like any structure. The current Ka'bah is only 10 years old. There is nothing holy about the Ka'bah. It is the area and the land of Makkah that is sacred. But the people before the time of the Prophet ﷺ did not realize this, so they let paganism seep in.)

2. A sahabi mentioned, "Before Islam came, we worshiped rocks and stones, and if we found a rock that looked more beautiful than the one we were worshiping, we would throw the old one away and put the new one in its place. And if we were traveling in the desert and we couldn't find a rock, we would gather sand, put it into a pile, bring a goat, squeeze some milk out of it to make the sand firm, and then we do tawaf around that sand." (Note: It is mind-boggling that intelligent people would do this. But sadly, even to this day, in some Muslim countries, we see people bow to graves and do tawaf around it — and some do the same with saints & mausoleums.)

3. One of the most disgusting stories is that of Na'ila (نائلة) and Isaf (إساف). They were two idols — Na'ila was put on Safa (صفا) and Isaf on Marwa (مروة). And before Islam, the Quraysh would touch Na'ila and Isaf when they went back and forth doing sa'i. So when Islam came, the Muslims felt hesitant, "How can we do sa'i when it is meant to commemorate Na'ila and Isaf?" So Allah revealed in the Quran, "Safa and Marwa are from the signs of Allah" [see Quran, 2:158] even before Na'ila and Isaf ever came — meaning don't feel guilty, as Na'ila and Isaf have nothing to do with the holiness of Safa and Marwa. And Aisha RA says, "Since we were children, we were hearing the story of Na'ila and Isaf." The books of history say they were two lovers, and they could not find a place to be intimate except the interior of the Ka'bah, so they consummated their romance inside the Ka'bah. And as a punishment, Allah petrified them right then and there. But when the Quraysh found them, they took them as a miracle, and they put them on Safa and Marwa.

4. When the Prophet ﷺ conquered Makkah, there were around 360 idols of various shapes and sizes around the Ka'bah [see episode [79](#)]. Some in the shape of full humans, some in the shape of animals, and most in the shape of half-human half-animal just like in children's fairy tales, i.e., humanoids.

5. The Quraysh had the theology that Allah had daughters who were His angels. So they worshiped the angels thinking they were the daughters of Allah.

6. The Arabs did not have a creed — paganistic societies don't have creeds, unlike us Muslims that have Arkan al-Iman (أركان الإيمان - Pillars of Faith). (Side note: Hindus are the clearest example of the idolatrous religion; they don't have a unified creed, no aqida [عقيدة - creed]. One Hindu can worship one god and another worship another god, and you can have 6 million Hindus worshipping 6 million different gods, and each one has a different perception of what his god can or cannot do.) The same goes for the Arabs; there was no unified creed — many believed some things that others didn't. But they all agreed upon the fact that they needed to worship idols to come closer to Allah.

### Pre-Islamic Arabia: The Hunafa'

History records that there are some exceptions to this paganism. The books of seerah mention there were a handful of people that were hanif (حنيف) (plural: hunafa' [احنفاء]) which means "turning away from." They are called the hunafa' because they turned away from shirk (شرك - polytheism/idolatry) to Allah. One hunafa' was Quss ibn Sa'ida (قس بن ساعدة) from Banu Iyad (إياد), an old man around the age of 80-90 when the Prophet ﷺ saw him as a young man in his 20s. Quss would come to Makkah for the Hajj and he was preaching against idolatry. And he was one of the most eloquent of poets — it is said that his language resembled the language of the Quran. E.g.:

يا أيها الناس، اسمعوا وعوا، وإذا سمعتم شيئاً فانتفعوا، إنه من عاش مات، ومن مات فات، وكل ما هو آت

"O people! Listen to me and understand! And when you hear, then benefit! Because whoever lives, of a surety will die! And whoever dies, has finished! And everything that Allah has decreed, will indeed come about!"

And he has:

يا معشر إياد، أين ثمود وعاد، وأين الأقباء والأجداد، أين المعروف الذي لم يشكر، والظلم الذي لم ينكر، أقسم قس بالله إن الله لدينا أَرْضَى من دينكم هذا

"O people of Iyad! Where is Thamud, and where is Ad? Where are your fathers, and where are your grandfathers? And who will reward the one who does good but he was never rewarded? And who will punish the one who does injustice but he was never punished? I swear by Allah that there must be a religion better than the religion you are upon!"

It is said that 40 years later, in the 9th year of Hijrah, when Banu Iyad came to accept Islam, the Prophet ﷺ asked the tribesmen, "Where is Quss ibn Sa'ida?" But they said he died a long time ago. The Prophet ﷺ said, "I remember him on a red camel and he had a mesmerizing speech. Can anybody amongst you remind me of it?" So they related what we know (above), and the Prophet ﷺ liked what Quss had said. This shows there were some remnants of tawhid even in pre-Islamic Arabia.

The most important hunafa' were the following four. Ibn Hisham narrates a very beautiful story: Before the coming of the Prophet ﷺ, the Quraysh held a huge festival outside of Makkah and they exalted the idols, did tawaf around them, etc. When the entire city of Makkah left for the festival, four people found themselves remaining behind. And they realized they were on the same wavelength — upon tawhid. So they befriended each other. They were:

1. Waraqa ibn Nawfal ibn Asad (ورقة بن نوفل بن أسد)

- We know that Khuwaylid (خويلد) the father of Khadija (خديجة) was also ibn Asad. So Waraqa and Khadija were

cousins. But Waraqa was ~40 years older.

## 2. Ubaydillah ibn Jahsh (عبيد الله بن جحش)

- This is the cousin of the Prophet ﷺ through his father. Ubaydillah's mother is the Prophet's ﷺ aunt. Aunt meaning Abdul Muttalib's (عبد المطلب) daughter.

## 3. Uthman ibn al-Huwayrith (عثمان بن الحويرث)

## 4. Zayd ibn Amr ibn Nufayl (زيد بن عمرو بن نفيل)

- The first cousin of Umar ibn al-Khattab ibn Nufayl (but again, Zayd is ~40 years older)

So they befriended each other and said, "We all know that our people are upon misguidance; they had left the pure religion of Ibrahim AS. Are we going to do tawaf around a stone that can neither benefit us nor harm us? Let us search for the original religion of Ibrahim AS: The hanifiyah (حنيفية)" — the Arabs knew that Ibrahim AS was a hanif. Then they all split up and left Makkah in search of the Truth.

As for **Waraqa ibn Nawfal**, he eventually chose Christianity and rejected the religion of the Quraysh. He was an old blind man in his 80s when the Prophet ﷺ heard Iqra (اقرأ) (i.e., when the Prophet ﷺ received the first revelation). Everyone knew he was a learned scholar who reads and writes, and he speaks Hebrew and Aramaic. So when Iqra came, Khadija RA (the wife of the Prophet ﷺ) said to the Prophet ﷺ, "Let us go to Waraqa." And Waraqa recognized the revelation that the Prophet ﷺ had received (Islam) to be the religion that the Christians were waiting for. And indeed, Waraqa was the first male convert to Islam. Even before the Prophet ﷺ realized he was a prophet and was wondering what was that entity that came to him, Waraqa knew straight away and said, "This is the same entity who came to Musa and Isa. This is the Namus (ناموس - the Secret Companion), Jibril!" And he said, "How I wish I were a young man now so that I can support you when your people persecute you and expel you!" The Prophet ﷺ was shocked, "My people will expel me?" Waraqa said, "Yes! Never has any prophet come with the Truth except that his own people opposed him." And just a little while after this event, Waraqa passed away.

**Ubaydillah ibn Jahsh** has the saddest story. He initially converted to Christianity, and when the Prophet ﷺ preached Islam, he converted to Islam, he married Ummi Habiba (أم حبيبة) and migrated to Abyssinia, but when in Abyssinia, he became a murtad (مرتد - apostate) — he reverted back to Christianity, and that's when Ummi Habiba left him. He died shortly after; and then as we know, Ummi Habiba married the Prophet ﷺ.

**Uthman ibn al-Huwayrith** too accepted Christianity, and he remained this until he died. We don't know if he heard the message of the Prophet ﷺ, because he left Makkah before the birth of the Prophet ﷺ (or when the Prophet ﷺ was a little child), never to return. He traveled to Rome and became an interpreter for Rome.

**Zayd ibn Amr ibn Nufayl** did not convert to Christianity or Judaism. It is narrated that he told both the rabbis and priests, "This is not the religion of Ibrahim and you know it." So he returned back to Makkah and told his people once he had become mature and respected, "O people of Quraysh! There is no one left upon the religion of Ibrahim in this whole city other than me!" Asma bint Abi Bakr (أسماء بنت أبي بكر) (the older sister of Aisha RA) said she remembers as a young child seeing Zayd ibn Amr rebuking the Quraysh for worshiping idols, for giving meat to the idols, and for trying to bury their daughters alive. In fact, when any Qureshi wanted to kill their daughter, Zayd ibn Amr would say, "Give her over to me, I will take care of her and I will bring her up. She will become my daughter" — so he would adopt all of the daughters that the Quraysh wanted to kill. This shows us his generosity and kind heart. And he refused to participate in any of their idolatry. It is authentically mentioned that the Prophet ﷺ met Zayd ibn Amr when the Prophet ﷺ was young, and he asked, "What is the matter between you and your people? Why is there animosity?" (Note: This shows us that our Prophet ﷺ even



as a young man had an inquisitive mind.) Zayd ibn Amr said, "I cannot worship idols." And the Prophet ﷺ himself never worshiped an idol ever, so he found a kindred spirit with Zayd ibn Amr. Zayd ibn Amr continued upon his tawhid religion and died five years before the Prophet ﷺ began preaching Islam. Once, his son, Sa'id ibn Zayd (سعيد بن زيد), who was a sahabi and one of the Ashara Mubasharun (العشرة المبشرون - The Ten Who Were Promised Jannah), asked the Prophet ﷺ, "O Messenger of Allah, you know my father, and you remember what he was upon. What will be his fate in the akhirah?" The Prophet ﷺ said, "He will be resurrected on the Day of Judgment as his own ummah" —he was a one-man ummah. And when the Prophet ﷺ went back from al-Isra' wal-Mi'raj [see episodes 21-23], he said to Sa'id, "I saw your father in Jannah. And Allah had blessed him with not one, but two Gardens!" So this shows that even before the coming of Islam, people managed to enter Jannah, because their fitrah (فطرة - natural disposition) rejected paganism and idolatry. And Zayd ibn Amr ibn Nufayl is a one-man ummah; the only ummah without any prophet.

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### Religious Status of the Romans and the Sassanids

The Romans were upon Christianity, and the Persians/Sassanids were upon Zoroastrianism (Ahura Mazda, Ahriman, etc. — a type of pagan religion).

Christianity — To make a long story short, after Allah raised Isa AS, there were three major strands of Christianity:

1. Gnosticism — a mystical understanding of the religion.
2. Jewish Christians — they believe that they are Jews and they have to follow the law of Musa AS. They have a halakha (i.e., the equivalent of "shariah" in Islam): they eat kosher, they circumcise, etc. And they believe that Jesus was sent to the Jews, and that he was the Promised Messiah, i.e., exactly as we Muslims believe.
3. Pauline Christians — Paul, who was not even a disciple but claimed to see Jesus AS in his vision, began a whole new theology. He taught that Jesus has elements of divinity, that he is not just a man, and that he came to replace the law of Musa AS, that if you believe in Jesus, you don't have to follow any "shariah." And he began some elements of Trinity.

For 300 years, Christians debated over what is the meaning of Christianity — who is Jesus: is he a God, is he a son of God, is he a prophet, etc.

Before Christianity, the Romans were pagans, and they were the worst enemies of the Christians. Stories have it they would find Christians and throw them to the lion pits, Emperor Nero would burn Christians alive, making the whole city of Rome burn alight by Christians' bodies, etc. So for 200-300 years, Christians were martyrs, until a miracle happened, that is the Emperor of Rome converted to Christianity — and this was quite a shock. (Note: The equivalent in our time would be: "The President of the US converted to Islam!") Constantine was the first Roman emperor to convert to Christianity. Then he convened a whole council with the Christians to figure out what Christianity is — and he was a pagan from before, so he wanted some paganistic elements in Christianity, so he invented 25th December, halos, Trinity, son of God, etc., and in 325 CE, he decreed that official Christianity is Pauline Trinitarian Christianity; and all the Unitarians/Jewish Christians were persecuted and killed. So Pauline Christianity became the standard, and from it we get the Orthodox, the Catholic, the Protestant, etc., i.e., 99.9% of the Christians today.

By the time the Prophet ﷺ was born (570 CE), there were only a handful of remnants of the Jewish Christians left, e.g., the teachers of Salman al-Farisi:

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## Remnants of the Real Christians: The Story of Salman al-Farisi

Salman al-Farisi (سلمان الفارسي) was the son of a priest in Persia. His father was the one who kept the fire lit. (Note: Zoroastrians have to keep the fire lit 24/7, they are not allowed to cut it off — they believe the fire is eternal. E.g., even when they build a new temple, they have to import an ever-lit fire from another temple where the fire is already lit.) The father of Salman al-Farisi taught him how to keep the fire going.

Salman al-Farisi told us his story from his own lips<sup>[1]</sup>. He said: "I come from Isfahan (أصفهان), from a place called Jai (جي), and I was the most beloved son of my father, who was a figure of high esteem among his people. We used to worship fire. I devoted myself to fire worship until I became custodian of the fire which we lit and never allowed to be extinguished. My father had an estate. And one day, he sent me there. I passed by a church and heard Christians praying. And I went in and saw what they were doing. And I was impressed by what I saw in their prayers. I said, 'This is better than our religion.' And I did not leave them until sunset, and I completely forgot about my father's estate, nor did I return to my father until he sent people to search for me. I asked the Christians about their affair and prayers which impressed me, and about the origin of their religion. They answered, 'In Syria.' I said to my father when I returned to him, 'I passed by people praying in a church, and I was impressed by their prayer, and I could see that their religion is better than ours.' And my father questioned me and I questioned him, and then he put fetters on my feet and locked me up. Then I sent word to the Christians saying I had entered their religion, and I requested that whenever a caravan came from Syria, they should tell me before its return in order for me to travel with the caravan, and so they did. I broke loose from the iron fetters and went away. I set out with the caravan for Syria. And when I reached Syria, I asked the people there, 'Who is the best person in your religion?' They said, 'The bishop in the church.' So I went to him and told him my story. And I lived with him, serving, praying, and learning. But this bishop was a bad man — he would collect money from people claiming he would distribute it in charity, but he would keep it for himself and did not give it to the poor. When he died, I told his people the truth. And they asked, 'How do you know that? Show us where his treasure is.' So I showed them where it was and brought out seven chests filled with gold and silver. When they saw that, they said, 'By God, we will never bury him.' Then they crucified him and pelted him with stones. Then they brought another man and appointed a new bishop in his place. I have never seen a man better than him; he shunned this world and sought the hereafter and no one strove harder than him night and day in worship. I loved him as I had never loved anyone before, and I stayed with him for a while. Then when he was about to die, I said, 'O So-and-so, I was with you and I loved you as I had never loved anyone before, and now the decree of God is upon you. To whom would you recommend me? And to whom would you leave me?' He said, 'O my son, I do not know anyone who is on the path I am and who leads the kind of life I lead, except a certain man in Mawsil (موصل - Mosul).' When he died, I went to that man in Mawsil, and told him the story, and I stayed with him as long as God wished me to stay. Then death approached him. So I asked him, 'To whom would you advise me to go?' He directed me to a pious man in Nisibin (نصيبين - Nusaybin). So I went to him and told him my story. I stayed with him as long as God wished me to stay. When death overtook him, I asked him as before. And he told me to meet a person at Amuriah (عمورية - Amorium) in Byzantium. So, to Byzantium I went and stayed with that man, earning my living there by rearing cattle and sheep. Then death approached him, and I asked him, 'To whom should I go?' He said, 'O my son, I do not know of anyone who follows our way to whom I can advise you to go. But there has come the time of a prophet, who will be sent with the pure religion of Ibrahim (Abraham). He will migrate to the place of palm trees. If you can be sincere to him, then do so. He has three signs with which you will recognize: **(1) he does not eat of charity, (2) yet he accepts gifts, and (3) between his shoulders he has the Seal of the Prophethood.**' And a caravan passed by me on that day. So I asked them where they had come from, and learned that they were from the Arabian Peninsula. So I told them, 'I give you these cattle and sheep of mine in return for your taking me to your land.' And they agreed. So they took me in their company until they brought me to Wadi al-Qura (وادي القرى), but there they wronged me — they sold me to a Jew as a slave. But I saw many palm trees and cherished the hope that it was the land that had been described to me which would be the future place of the advent of the prophet. But it was not. And I stayed with this Jew who bought me until another from Bani Qurayza (بنو قريظة) came to him one day and bought me from him. And I stayed with him until we came to Yathrib (يثرب) (later to be Madinah). By God, I had hardly seen it when I knew that it was the land described to me. And I stayed with the Jew, working for him on his plantation in Bani

Qurayza until God sent His Prophet [ﷺ], who later emigrated to Yathrib and dismounted at Quba (قبا) [see episode 30] among the Bani Amr ibn Awf (بنو عمرو بن عوف). Indeed, one day, I was at the top of a palm tree with my master sitting below it when a Jewish man came. He was a cousin of his and said to him, 'May God destroy Bani Qayla (بنو قيلة)! They are spreading a rumor about a man at Quba who came from Makkah claiming to be a prophet.' By God, he had hardly said it when I was seized by a tremor, and the palm tree shook until I almost fell on my master. And I climbed down quickly saying, 'What are you saying? What news?' But my master gave me a nasty slap and said, 'What have you got to do with this? Return to your work!' So I returned to work. At nightfall, I gathered what I had and went out until I came to the Prophet [ﷺ] at Quba. I entered and found him sitting with some of his Companions. Then I said, 'I have heard that you are a righteous man and that you have Companions who are strangers and are in need. So this is something that I have to give in charity, and I see that you are more in need of it than anyone else.' And I put the food down. And the Prophet [ﷺ] said to his Companions, 'Eat,' but he refrained from eating. So I said to myself, 'This, by God, is one sign. He does not eat of charity!' Then I returned to meet the Prophet [ﷺ] again the next day, carrying some food, and said to him, 'I see that you do not partake of charity. So I have something which I want to give to you as a gift.' And I placed it before him. And he said to his Companions, 'Eat,' and he ate with them. So I said to myself, 'This indeed is the second sign. He eats of gifts.' Then I returned and stayed away for a while. Then I came to him, and I saw him sitting, having returned from a burial in Baqi' al-Gharqad (بقيع الغرقاد), and surrounded by his Companions. And he had two garments, carrying one on his shoulder, and wearing the other. I greeted him, then bent to see the upper part of his back. And he knew what I was looking for, so he threw aside his garment off his shoulder and, behold, the sign between his shoulders, the Seal of the Prophethood, was clear just as the Christian monk had described. So at once, I staggered towards him, kissing him and weeping. And he called to me to come forward and I sat before him. And I told him my story as you have heard me describe the events. And I became a Muslim. But slavery prevented me from taking part in the Battles of Badr and Uhud. Therefore, the Prophet ﷺ advised me, 'Go into terms with your master for him to free you,' and so I did [see episode 57]. And the Prophet ﷺ told the Companions to assist me. And God freed me from bondage. And I became a free Muslim, taking part with the Prophet ﷺ in the Battle of al-Khandaq (غزوة الخندق) and others. And after that, I did not miss any major event with him."

Salman's story shows how few real Christians were left. The monk in Byzantium said, "I do not know of anyone who follows our way to whom I can advise you to go." This shows that the teachers of Salman were upon the version of Christianity that was not Pauline — as they had knowledge that's not found in the New Testament, i.e., the knowledge that's lost after Constantine burned all Christian books other than 4 that affirmed his belief.

### Remnants of the Real Christians: Heraclius the Emperor of Byzantium

Another story in Bukhari shows how few real Christians were left, in the story of Emperor Heraclius. Unlike most politicians in the world, he was an intelligent and educated man. And he was trained in Christianity. When the Prophet ﷺ wrote a letter to the emperors (in the 8th and 9th year of the Hijrah), he wrote one to Heraclius as well. (Or to be more precise, he wrote one to the governor of Bosra so that he would send it to Heraclius. But it so happened that Heraclius was visiting Jerusalem at the time, so he got the letter earlier [see episode 71].) And the letter says:

من محمد بن عبد الله إلى هرقل عظيم الروم: سلام على من اتبع الهدى، أما بعد فإنني أدعوك بدعوة الإسلام . أسلم تسلم ويؤتك الله أجرًا مرتين ، فإن توليت فإن عليك إثم الأريسيين  
قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِّن دُونِ اللَّهِ فَإِن تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ

In the name of God, the Most Merciful, the Bestower of Mercy  
From Muhammad son of Abdullah to Heraclius the Leader of the Romans:  
Peace be upon he who follows the guidance.

As to what follows: I invite you with the invitation of Islam. If you submit, then you will find safety, and God will double your reward. If you turn away, you will bear the Arians' sins.

"Say, [O Prophet,] 'O People of the Book! Let us come to common terms: that we will worship none but God, associate none with Him, nor take one another as lords instead of God.' But if they turn away, then say, 'Bear witness that we have submitted [to God alone]'" [Quran, 3:64].

Heraclius read the letter, and then he inquired of his advisors, "Are there any Arabs in town?" They said, "Yes, it just so happens a trading caravan from Makkah is in Jerusalem." So Heraclius ordered these Arabs to be brought to his palace. And lo and behold, it was none other than Abu Sufyan (who at the time was not a Muslim). And after a long conversation between them, Heraclius told Abu Sufyan at the end, "If what you tell me is true, then this is indeed the prophet that our scriptures have predicted." Pause here. There is no clear prediction in the current New Testament. So clearly, Heraclius must have had access to the hidden scriptures (much like the Vatican) and realized that, "This is indeed a true prophet of God." He said, "I knew he was coming, but it never occurred to me that he would be from the Arabs." Heraclius then wrote to his confidant who was a bishop who was on the same wavelength as him, and the bishop confirmed, "Yes, he (the Prophet ﷺ) meets all the signs."

Yet Heraclius did not accept Islam as he could not give up being the emperor of Byzantium. So he died upon his faith.

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## Conclusion

So in this dismal darkness, the Prophet ﷺ was sent. This is exactly what the Prophet ﷺ said:

أَلَا إِنَّ رَبِّي أَمَرَنِي أَنْ أَعْلَمَكُمْ مَا جَهِلْتُمْ مِمَّا عَلَّمَنِي يَوْمِي هَذَا  
وَأَنَّ اللَّهَ تَعَالَى نَظَرَ إِلَى أَهْلِ الْأَرْضِ فَمَقَّتَهُمْ عَرَبَهُمْ وَعَجَمَهُمْ إِلَّا بَقَايَا مِنْ أَهْلِ الْكِتَابِ

"My Lord has commanded me to teach you that which you were ignorant of. And Allah looked at the whole world and He despised everyone, except for some remnants of the People of the Book" [Sahih Muslim].

We conclude by mentioning a few benefits from today's halaqa:

1. Guidance comes only from Allah. Not from our intellect or philosophy. The world did not have a prophet for hundreds of years until the coming of the Prophet ﷺ, and no intellectual/theologian could conceive of the Truth or guide mankind. Allah revealed the Quran and only then hidayah (هداية - guidance) came — without Allah's guidance, there is no guidance. Why is this important? Because people of our time believe that guidance is the cumulative experience of what mankind has done, i.e., they say we have to keep modifying, keep adopting, and keep changing. But this is wrong. Our guidance is the Quran and sunnah (سنة - Prophetic tradition) — this is the ultimate guidance. We are not going to change the Quran and sunnah according to the whims of society. Even the Prophet ﷺ didn't know the Truth until it was revealed to him [see episode 10]; thus \*no one\* can know the Truth without Allah's guidance.

2. We really understand that most of mankind are like sheep — they follow whatever the leaders say. The Quraysh knew the religion they were upon was not the one of Ibrahim, but everyone was upon it so they just followed. Allah says in the Quran, "And most people will not believe—no matter how keen you are—" [Quran, 12:103]. And Allah says if you follow the majority of mankind, they will lead you astray. Indeed, the majority just want to follow their desires.

3. The story of Salman al-Farisi and Zayd ibn Amr ibn Nufayl tells us: whoever is sincere will be guided. If there is sincerity, it doesn't matter if you are living in a pagan society; if your heart is pure, Allah will guide you to the Truth. Allah took Salman out of the depths of Jahiliyyah and brought him to the feet of the Prophet ﷺ.

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[Re-revised by Muhammad Abdul Rahman, April 2021]

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## 005 - Genealogy & Year of the Elephant [[TOP](#)]

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Insha'Allah ta'ala, today will be, as we said, a rehash of one of the first episodes of the seerah. And that is the genealogy of the Prophet ﷺ.

And we begin by talking about, really, the entire Arab race. Because this is how the books of seerah begin. Who exactly are the Arabs.

And there are many theories. And the fact of the matter is that there is nothing that is, quote unquote, scientific. These are all legends that the Arabs have basically transferred down, generation to generation. And this is the standard narrative.

### Genealogy of the Arabs

The standard narrative goes that: the Arabs can be divided into two broad categories.

1. The first of them are the **Extinct Arabs** (al-Arab al-Ba'ida/العرب البائدة). They are gone. The Extinct Arabs. And these are also called the Ancient Arabs. And these are the earliest civilizations known in the land of Arabia. The earliest human civilizations known. And the Quran mentioned some of them, such as Thamud (ثمود) and Ad (عاد). And there were other tribes as well.

And so these civilizations, they no longer exist, obviously. And their progeny, according to the majority and dominant opinion (and we will come to another opinion), has been completely exterminated; that Allah SWT basically exterminated all of them. And these civilizations flourished five to six thousand years ago, i.e., from the earliest dawn of the recorded civilization. And some of them were destroyed by Allah SWT, such as Ad and Thamud. And others were forced to evacuate or wiped out by war. So the point is these are called the Ancient Arabs, and they are simply in the textbooks of history.

2. The second group of Arabs are called the **Remaining Arabs** (al-Arab al-Baqiya/العرب الباقية); Those who remained. So we have the Extinct Arabs (the Ancient), then we have the Remaining Arabs (al-Arab al-Baqiya). And these Arabs are divided into two categories, okay? So these Arabs are divided into two categories:

2a) The first of these are: al-Arab al-Ariba (العرب العاربة), or if you want to be in English: the **Pure Arabs**. The Arabs who were pure Arabs.

2b) And the second: al-Arab al-Musta'riba (العرب المستعربة). The **Arabs Who Became Arab**; the Arabs who learned the Arabic language.

So far so clear?

So you have the Original Arab (al-Arab al-Ariba); then you have the Arabs Who Became Arab; the Arabs who took the Arabic language (al-Arab al-Musta'riba). And there are two figures that the legend says are the founders of each of these. These two figures are not brothers, obviously. They are two separate categories.

The first of them, al-Arab al-Ariba. They say they are (primarily they say), this is Qahtan (قحطان). Or some say

his son Ya'rub (يعرب). And from that, they say we get "Arab (عرب)." Ya'rub — those who were the descendants of Ya'rub, they became Arab. And they say Ya'rub was the first who spoke the beginning of Arabic. So they say Ya'rub spoke a language — they called it Ya'rab. And his, basically, people were called Arabi, from this person Ya'rub, the son of Qahtan.

And they are also called Qahtani Arabs (العرب القحطانية). So his father is Qahtan. So they say this is Qahtani Arabs.

And these Arabs primarily were found in southern parts of Arabia, such as the ancient Yemeni civilizations. The ancient civilizations of Yemen. Who was Qahtan? Qahtan was one of the descendants of Sam (سام). Who is Sam? Sam is the son of Nuh (نوح). And from Sam, we get the English term Semite. Semite. So from Sam we get, "These people are Semites."

Now common legend. Biblical and even hadith (there is a hadith [حديث] that some scholars have said is authentic, some said is not authentic). There is a hadith in Tirmidhi (الترمذي): Our Prophet ﷺ said, "Sam (سام) is the father of the Arabs. And Yafith (يافث) is the father of the Romans. And Ham (حام) is the father of the Africans" — this hadith is in Tirmidhi.

And legend. Even the Bible has the exact same thing, that Nuh had basically... eventually there were three sons. And these three sons, from them all of the races came. Sam, Yafith, and Ham. And Sam is the father of the Semite people, Yafith is the father of the Romans, and Ham is the father of the Africans. And this is the standard Biblical narrative. And it is also the standard Islamic narrative as well. Of course modern science does not accept any of this because they have their own theories.

Having said that by the way, modern science does say that the Semite people have a certain gene — so there is some evidence. But obviously, modern science does not hold this to be true.

So Qahtan is one of the Semites. And of course, Ibrahim (إبراهيم) is also one of the Semites eventually. Ibrahim and Qahtan are both descendants of Sam. Qahtan and Ibrahim are not brothers or contemporaries — we don't know when Qahtan lived, but Qahtan's ancestor, Ibrahim's ancestor, are both Sam. And therefore both Ibrahim and Qahtan are Semites.

However of course, the lineage of Ibrahim, we consider more pure — our Prophet ﷺ came from that; in that sense, meaning the sense of Ibrahim AS.

Now some people say that this man, Qahtan, was actually one of the descendants of the Ancient Arabs (al-Arab al-Ba'ida). So he was not just a total stranger wandering in, but rather that some Ancient Arabs remained, and one of these people was Qahtan, and he flourished at a time and a place we have no idea, anything really, about him other than southern Yemen basically, and that his children were called the Pure Arabs because his son is the founder, let's say, of the Arabic language, Ya'rub. So Ya'rub is the founder of the Arabic language.

Now as I said, we do not know when Qahtan flourished. By the way, Imam al-Tabari (الطبري) said that Sam has two different branches. One of them goes to Ibrahim, and another goes to Qahtan.

And other people say (other scholars say) that Qahtan is of the descendants of Hud (هود) AS. Hud. And of course Hud also is one of the ancient Arab al-Ariba. But the point is we do not know when he lived, and most likely Qahtan was predating Adnan (عدنان) by many centuries. Who is Adnan? That is the second category of Arabs — and these are the Arab al-Musta'riba (the Arabs Who Became Arab). Okay?

So once again, two large groups: the **Qahtani Arabs** (العرب القحطانية) and the **Adnani Arabs** (العرب العدنانية).

And all the Arabs are familiar with these two big branches. These are the two mother branches. The Qahtanis are

those who lived in Arabia from the ancient times after the destruction of the first Arabs. Clear? Very ancient times. But not from the earliest of times — that is al-Arab al-Ba'ida.

So then who are the Arabasized Arabs (the Adnani Arabs)? These Arabs are of the descendants of Ismail (إسماعيل). One of the descendants of Ismail (Allah knows how many generations down), his name was Adnan. And Adnan obviously... where does his lineage come from? It goes back to Ismail, the son of Ibrahim; and where was Ibrahim living? In Arabia? No. Where was Ibrahim living? Iraq and Sham. Iraq and Sham and Filastin now. Right? Ibrahim is from up there. So they say therefore, that these Arabs (Adnan basically) are Musta'riba — they acquired the Arabic language, because Ibrahim was not speaking Arabic, he was speaking ancient Semitic language which is the mother of Hebrew and Arabic — some language that is neither Arabic nor Hebrew, it is some ancient Semitic language. However, most likely it is closer to Hebrew than it is to Arabic. Most likely, this language that Ibrahim spoke is closer to ancient Hebrew than it is to Arabic.

So where did Arabic come from? The Qahtani Arabs. Okay? And so when the descendants of Ismail, basically, lived in the Arabian Peninsula, they obviously have to adopt and take in the Arabic language. Now obviously, human linguistics and knowledge tells us that they must have added to the language as well — every time a civilization comes, you also add to the language. So the Adnani Arabs — and who is Adnan? One descendant of Ismail. How many people between Adnan and Ismail? We will come to that, but very simplistically: we do not know. And Adnan is a direct ascendant of our Prophet Muhammad ﷺ. So our Prophet ﷺ is an Adnani Arab. Not a Qahtani. He is an Adnani. He has to be Adnani because Adnan is of the sons of Ismail AS. And our Prophet ﷺ is the 20th grandchild of Adnan. So between our Prophet ﷺ and Adnan is exactly 20 generations.

By the way, for the Arabs here: So Adnan, one of his great-great-great-great-grandchildren was Mudar (مضر). And his brother was Rabi'a (ربيعة). So Mudar and Rabi'a are the two main branches of Adnan.

Footnote here: There is an entire science of classical Islam, which is one of the rarest sciences alive to this day, and that is the science of ilm al-ansab (علم الأنساب). The science of lineage. That people literally memorize every one of these branches and trees and whatnot. And that is a science that the Arabs prided themselves on. And anybody who was knowledgeable of ansab was considered to be what we would consider a well educated man — "He has read all the classics." In those days what are the classics? It's the ansab; it's the lineage and genealogy.

So our Prophet ﷺ is of the descendants of Adnan.

When did Adnan live? I did as much research that I could find here — there is a report from Ibn al-Kalbi (ابن الكلبي). And Ibn al-Kalbi is one of the greatest ulama of ansab (d. 204 AH). Very early scholar, and one of the founders of the history of writing genealogy. Classical alim like Ibn al-Hisham and Ishaq, there is also Ibn al-Kalbi. Ibn al-Kalbi said that Ma'ad (معد), the son of Adnan lived contemporaneously with Jesus Christ. So Adnan is one generation before Jesus Christ.

Now I calculated this out. Actually, it is very accurate. This seems very accurate. Why? Because typically 100 years exactly... 100 years exactly is how many generations typically? 2? 5? 3 years. Exactly. The year is 2015. Go back to 1915 in your own family. And who was flourishing at that time? Great-grandfather. Not grandfather. Great-grandfather. Think about it. Flourishing and being at the prime... where you are right now of your life. Where you are right now at your life, this is your great-grandfather... right? My own great-grandfather died 1918 by the way. Pretty much exact 1918 he passed away, and relatively young. He was in his 40s — and basically is exactly what I'm going to be in a few years as well. But insha'Allah I hope I don't die in a few years. But the age is pretty much the same insha'Allah ta'ala.

The point being that if you do the math, if you do the math, what was the time difference between Isa (عيسى) and our Prophet ﷺ? Quickly. Everybody should know. Five hundred and? Five hundred seventy. Because our Prophet ﷺ was born when? 570. So we have exactly 570. Divide 570 by 20 and you get around 31, 32... which

is basically exactly right. How old are you when you have your son or daughter? In your early 30s typically, right? That is the time zone typically. The average, right? And therefore if you do the math, we can pretty accurately date when did Adnan lived — he lived 30 BC. Because his son, Ma'ad, was contemporaneous to Isa ibn Maryam (عيسى بن مريم). Clear?

So Adnan, the founder of the Adnani Arabs is roughly contemporaneous to... or pre Jesus Christ. And Qahtan, we have no idea. But probably a few hundred years before him — because Qahtan predates Adnan. How do we know this? Because Ismail marries into the Jurhumites (قبيلة جرهم) that is one of the branches of Qahtan. Clear? So the Qahtan has to predate Adnan.

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### Lineage of the Prophet ﷺ

So with this background, the lineage of our Prophet ﷺ is divided into 3 categories.

1. The first category, we know for sure, without a shadow of a doubt, without any difference of opinion, between him and Adnan. This is set in stone, everybody agrees. How many generations? 20. Set in stone, everybody knows, everybody agrees, memorized.

2. The second category is that: we can try to glean some knowledge from pre-Islamic sources, but we do not have anything concrete. And this is from Adnan to Ismail. From Adnan to Ismail. Now we cannot have any information from the Jewish and Christian sources about this period. Why? (From Adnan to Ismail.) Why?

\*Brother answers\*

Jesus... okay. How about the Biblical sources?

\*Brother answers\*

Wa inka... No. They... What?

\*Brother answers\*

It is not mentioned. Why is it not mentioned?

\*Brother answers\*

Exactly. They don't care about Ismail's lineage. The Bible does not mention at all Ismail's lineage.

By the way, the Bible mentions that there is going to be the sons of Kedar (Qedar). Kedar. And one of the descendants of Ismail, he is Kedar (Qaidar/قيدار). Right? The Bible mentions — go look it up... if I am not mistaken, it is in Genesis. Ismail is mentioned, and Allah says, 'I shall make a great nation out of him.' And it also mentioned the sons of Kedar (k. e. d. a. r.); and Qaidar is one of the sons of Ismail, and one of the ancestors of Adnan. So Qaidar is mentioned in the Bible. But that's about it.

So where do we get this information from? From Arabic folklore. And Arabic folklore has not been preserved that well. So al-Tabari for example, mentions 7 opinions about the lineage between Adnan and Ismail. And in one opinion, there is 7 people; in another, 8; in another, 9; in another, 10; in another, 41 people... between Adnan and Ismail. In the end of the day, we have no idea. It is a big question mark.

What are the names of the ancestors and how many ancestors between Adnan and Ismail? We have no idea whatsoever. Even though to be frank, 7 does not seem enough, because if you do the math, Ismail is not living



just 200 years before Jesus Christ. 7 generations would be 300 years. That is not enough. And probably the 40, 41 seems closer to the truth. In any case, we do not know. So that's the case we have no knowledge about.

3. Then from Ismail to Adam (آدم), we have one source. What is that source? The lineage of Ismail to Adam. We have a source. What is our source? Where do we look up a lineage from Ismail to Adam? The Tawrah (التوراة - Torah). The Old Testament. Can we rely on the Old Testament? No. So that's our only source of information.

And if you look at some of the charts printed in the Muslim world (and we find them in our houses), you find the lineage of Prophet ﷺ all the way to Adam. You must have seen this. It is also online and whatnot, right? This chart is half fact, half myth, and half fiction. Nah, that doesn't make sense.  $\frac{1}{3}$ ,  $\frac{1}{3}$ ,  $\frac{1}{3}$ , okay?

- 1) As for the fact, it is between Prophet ﷺ and Adnan — that's a fact.
- 2) From Adnan to Ismail — somewhat of a myth.
- 3) Then from Ismail to Adam — this, complete, we take it from the Jewish Christian sources. We don't have anything in our tradition about the lineage from Ismail and Ibrahim all the way back to the Prophet Adam AS.

And if you look at this chart and count the numbers, you will find exactly 55 generations between Adam and the Prophet ﷺ. And this fits in perfectly with the Jewish calendar of around 6,000 years, because the Orthodox Jews and the Fundamentalist Christians believe that we have been around for... how many years? 6,000 years. And this genealogy kinda sorta fits in perfectly to that narrative.

Of course this is highly problematic in light of modern science, in light of archaeology, in light of human remains, in light of cave paintings. I have gone into this tangent multiple times right here from this platform, I am not going to go into them again. But the fact of the matter is that we can carbon-14 date humanity pretty clearly for tens of thousands of years. We have paintings in France. We have aborigine structures going back thirty thousand years in the minimal. Thirty thousand years. This is like literally set in stone. Carved in stone. It's not a pun. We have carved-in stone images, we have a handprint of a famous cave that was uncovered in France — the artist left his handprint on there, and it was a cave that was basically blocked off and it was discovered a few years ago. Famous incident. There is a National Geographic documentary about this. He left his handprint over there. You can carbon-14 date... the cave was cut-off because there was an avalanche and it was sealed completely. Then it was discovered a few years ago. You go back, you see the remains of the fire, you see the remains of the painting, the carvings, the animal shown no longer exist in the world, right? So it's bizarre, amazing. This goes back 30,000 years. These are Homo sapiens, these are not some Neanderthals or some Cro-Magnon. These are Homo sapiens. Our. Us. Even the guy who was there literally put his hand there and he showed this is the same size as us. Everything.

The point being that: clearly, 6,000 years does not make sense from a scientific perspective. And I have said this before, I'm not going to go into it now in a lot of detail, but we as Muslims do not have to believe the 6,000-year timeline. Our tradition does not tell us to believe in 6,000-year timeline. We have no problem extrapolating back twenty, thirty thousand years, as long as science tells us. And if we were to do this, then we have to say that this lineage that is shown between Adnan and Ismail, and between Ismail and Adam, has to be wrong. Because there must be more people. Cannot just be this small lineage.

And there are evidences to this as well: Imam Malik ibn Anas (مالك بن أنس) was told about a human being in his time who could trace his lineage back to Adam AS. And Imam Malik said, "And how does he know? Who told him this lineage?" — he denied this. And he said that, "How about to Ismail?" And Imam Malik said, "Even this, I doubt." — How would somebody know his lineage back to Ismail AS? And there's also a hadith in it. Hadith regarding this in Mu'jam al-Kabir (المعجم الكبير) of al-Tabarani (الطبراني), which has some slightness in the chain, that the Prophet ﷺ heard somebody saying his lineage back to the Prophet Nuh. In which the Prophet ﷺ when he heard this lineage, he said, "Kadhaban nassabun" ("These people who are putting this lineage have lied" / "The genealogists have lied.") Then he recited the verse in the Qur'an. Surah al-Furqan [25:38] I believe:

And there were KATHIR, MANY generations between them. So it is as if... (now, the hadith is slightly weak. If we say it is authentic, for historical reasons, meaning when it comes to history, we can be a little bit lax and accept incidents. But it is not authentic as a saying of the Prophet ﷺ. But it makes sense to be honest.) Allah says in the Quran:

وَقُرُونًا بَيْنَ ذَلِكَ كَثِيرًا

There were MANY generations between. And Allah is mentioning past generations, past nations. And Allah says there were many generations between them. If Allah is saying "many," in my humble opinion, this is not 10, 15, 20. For Allah to use the word "kathir," in my opinion, it does not make sense that this is just 7 people between Adnan and Ismail, or 10 people between. It seems to be a little bit more than this, right?

And this would fit in perfectly with modern science as well — that there were many many many generations. And there are other evidences as well that indicate that 6,000 years does not make any sense whatsoever. Of them is the Prophet ﷺ saying:

بعثت انا والساعة كهاتين

That, "I and the Day of Judgment have been sent like these two fingers [index and middle fingers]" — meaning the difference between these two fingers is... how little? How little is the difference? "I and the Day of Judgment have been sent like these two fingers" — meaning, "The Day of Judgment is right after me," okay? So since the beginning of man until the Prophet ﷺ is this finger [index finger]; and then the beginning of man until the Day of Judgment is this finger [middle finger]. So how much is the difference? This little.

Okay. We are now in what year of the Hijrah, who can tell me?

\*People say something\*

People have opinions about which year we are in the Hijrah? 1437 now. 1437 now. Masha'Allah, our young brother is right — 1437. So one thousand four hundred thirty seven years have gone by and we are still not here (and we don't want to be alive when this year comes), right? So if this little amount is one thousand years, how about then the rest of the finger? Doesn't it kind of makes sense to stretch it back to more than just 6,000 years?

And there are other evidences as well. Of them is the hadith in the Sahih Muslim (صحيح مسلم) where Allah SWT created the children of Adam, and Adam was there and he saw a bright light amongst his children, and he was amazed by this light. And he said, "Who is this, O Allah?" And Allah said, "This is your son, Dawud (داود)." "This is your son, Dawud who shall live towards the End of Times." "Aakhir al-Zaman (آخر الزمان)." Now hold on a sec. Dawud is Akhir al-Zaman? What does that mean about us then? If Dawud who lived (maybe three four thousand years before us, right? Allah knows how many year. Or sorry, not 3, 4 thousand, but less than it. But still...) If Dawud is Akhir al-Zaman... where does that leave between him, Adam and Dawud? How many generations? If we were to go according to Biblical, or the 6,000-year period, Dawud would not be "akhir." Dawud would be a little bit after half, right? So for Allah to say, "This is your son, Dawud who will be fi Akhir al-Zaman"... ...So why am I saying this by the way? Because in my humble opinion, the evidences are very clear for me — but these are not Certain Evidences — they are not Qat'i (قطعي - Certain/Definitive), they are Dhanni (ظني - Conjectural/Probable) — that the 6,000-year timeline is not Islamic. And this is one of those things that people bring doubts about Islam: "Look at your 6,000-year." You know. "You don't believe in evolution," for example whatnot. And I have given entire lectures about that. Not the time here to get into it, [but] we are not restricted to 6,000 years. We can extrapolate masha'Allah, tabarak'Allah, as long as science tells us to — because we don't have any time frame. And perhaps these evidences seem to suggest that there were plenty of generations between our Prophet ﷺ and Adam.

Tayyib (طيب - alright/okay).

### Lineage Between the Prophet ﷺ and Adnan

With that now let us get to the actual lineage of the Prophet ﷺ.

That our Prophet ﷺ is Muhammad ibn Abdillah ibn Abdul Muttalib ibn Hashim ibn Abd Manaf ibn Qusayy ibn Kilab ibn Murrah ibn Ka'b ibn Lu'ayy ibn Ghalib ibn Fihr ibn Malik ibn al-Nadr ibn Kinana ibn Khuzaymah ibn Mudrikah ibn Ilyas ibn Mudar ibn Nizar ibn Ma'ad ibn Adnan.

محمد بن عبد الله بن عبد المطلب بن هاشم بن عبد مناف بن قصي بن كلاب بن مرة بن كعب بن لؤي بن غالب بن فهر بن مالك بن النضر بن كنانة بن خزيمة بن مدركة بن إلياس بن مضر بن نزار بن معد بن عدنان

This is the exact 20, okay? That is his lineage as has been agreed upon — these are exact 20. And we do not have much information about all of these 20. However, we do have a little tidbits here and there about some of them, and in particular, our Prophet ﷺ mentioned some of them in his ancestry — this hadith is in Sahih Muslim. And so let's look at this hadith and then we definitely have to analyze the people that he mentioned; that our Prophet ﷺ said:

إن الله اصطفى كنانة من ولد إسماعيل

Allah chose Kinana from all of the descendants of Ismail.

واصطفى قريشا من كنانة

And He chose Quraysh from Kinana.

واصطفى من قريش بني هاشم

And He chose the Banu Hashim from Quraysh.

واصطفاني من بني هاشم

And He chose me from the Banu Hashim.

So believe that the lineage of our Prophet ﷺ is the best and the most noble lineage ever that nobody had a more noble lineage. And this was very important especially for the Arabs of his time. Because for them, everything depended upon? Lineage. Everything! His status, his nobility, any cause he was fighting for. Everything depended upon his lineage. So our Prophet ﷺ was chosen to be of the best lineage. And this is narrated by the sahaba (صحابه) themselves. When Ja'far ibn Abi Talib (جعفر بن أبي طالب) was speaking to the Najashi (نجاشي - Negus), so what did he tell the Najashi? (And I have gone over this story before as well.) So, "Allah sent a Messenger to us. We knew his lineage (عرفنا نسبه)."

And when al-Mughira ibn Shu'ba (المغيرة بن شعبة) stood in front of Yazdegerd (the last emperor of Persia), what did he tell Yazdegerd, the last emperor? He told him:

فبعث الله إلينا رجلا معروفا نعرف نسبه ونعرف وجهه ومولده ، فأرضه خير أرضنا ، وحسبه خير أحسابنا ، وبيته خير بيوتنا ، وقبيلته خير قبائلنا ، وهو نفسه كان خيرنا

So in this hadith, he is basically saying, "Allah sent us a man. We know his lineage, and we know where he came from, and his land is the best of land, and his lineage is the best of lineage, and his house (meaning his immediate qabila [قبيلة - tribe]) is the best house, and his tribe is the best tribe, and he himself is the best of us."

So our Prophet ﷺ has the best and the highest lineage.

## Concept of Sharaf: Nobility of Lineage

Now pause here for a quick second. One of my quick tangents here. There is a lot of misconception amongst our Muslim ummah (أمة) about the concept of sharaf (شرف), of lineage, of nobility of lineage. And people really get confused and messed up because... I guess we have not done the job of explaining properly. "We" = the scholars and students of knowledge, have not done the job of explaining this properly enough.

Listen. Doesn't matter who your father was, Allah AWJ will not cause you to enter Jannah (جنة) or Jahannam (جهنم) based upon your father. That's clear. Your lineage is irrelevant when you stand in front of Allah on the Day of Judgment. That much is clear.

لا فضل لعربي على عجمي ، ولا لعجمي على عربي ، ولا لأبيض على أسود ، ولا لأسود على أبيض - : إلا بالتقوى

There is no problem about this. But this does not mean that nasab (نسب - lineage/ancestry) and sharaf (شرف - honor/nobility) and hasab (حساب - status/rank) is irrelevant to a person stature in this world. Rather, the world universally acknowledges lineage as something to be acceptably proud of, if it is done within a reasonable amount. If it is taken to an extreme, then it becomes fakhar (فخر - [excessive] pride) and it becomes haram (حرام). But there is nothing wrong with taking some amount of happiness in nobility, and status confers this nobility upon people. So even in America, which is one of the places where lineage has almost completely been destroyed. (Because America by and large is a land of immigrants, even unlike Europe where lineage still carry some weight.) Even in America, if your last name happens to be Kennedy or Rockefeller, you're going to go places. And doors will open up for you. Whether you like it or not, this is the reality of the world that we live in, right? It doesn't matter if you are the most ignorant uneducated person, if your last name is... The point being that it doesn't matter, you know. This is the reality of the world we live in — that parents, grandparents, tribes, they do establish some type of respectability and president. And there is nothing wrong with accepting this, as long as it doesn't become a racism or a mark of pride. And what did we expect Allah AWJ to choose our Prophet ﷺ EXCEPT the best lineage in the history of mankind; the best lineage in the history of mankind. And this goes back to the sharaf or the honor given to the Prophet ﷺ.

And that is why... (and this is a very controversial point that many Muslims balk at when they hear, but this is something that is very clear in the Sunni tradition at least)... that the tribe of the Prophet ﷺ, Quraysh (قريش), has certain blessings. And the Ahl al-Bayt (أهل البيت - People of the House) have certain privileges. We believe this as Sunnis, even though we say the Shia have gone to an extreme, we as Sunnis, confer privilege on the Ahl al-Bayt. Is that not the case? Even though we say, "The Ahl al-Bayt will not enter Jannah if they are not righteous" — a person who is not righteous of the children of the Prophet ﷺ, that's not going to cause them to enter Jannah — but in THIS world, do we not respect them more? Do we not prevent zakat (زكاة)? (Because zakat is not appropriate for them. We don't give them zakat because zakat is not given to... it's... 'demeaning' to give zakat to the Ahl al-Bayt of the Prophet ﷺ, right?) And we have other ahkam (أحكام - rulings) as well.

So the righteous amongst them have a double reward, and a double respect. And the unrighteous amongst them, their lineage is not going to cause them to enter Jannah. So the Ahl al-Bayt... And the Quraysh as well, our Prophet ﷺ said:

الأئمة من قريش

"The leaders of my ummah should always be from the Quraysh." This is a hadith. And that is why for the bulk of this ummah, the Abbasid and the Umayyad and the bulk of the ummah, up until the 1500 CE, basically for, you know, one thousand something years, our khulafa were from the Quraysh.

Ya'ni (يعني) there are Khulafa al-Rashidun (الخلفاء الراشدون - Rightly Guided Caliphs), and Abdullah ibn al-

Zubayr (عبد الله بن الزبير), and then the Umayyad, and then the Abbasid — they are all from the Quraysh. And majority of the Sunni world basically accepted this reality.

The point being that our Prophet ﷺ was from the best of all lineages.

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### Kinana

So he said that from the children of Ismail, Allah chose... who? Who? From the children of Ismail, Allah chose? Kinana.

Okay. Before we jump to Kinana, let us talk one sentence about Mudar. Mudar is one of the ancestors as well of the Prophet ﷺ. It is said that Mudar was the first of the Arabs to train camels, and to use them in a way that they can basically travel in caravans. And he would also have camel poetry. What is camel poetry? So it's like what you say to the camel to get it to go. So to train the camel to go faster and slower and to do... So it is said that Mudar was the first person to do that.

As for Kinana. Kinana — the name means that "the pouch that you put the arrows in" — this is what Kinana means. And that's not his actual name. He is called Kinana. Why was he called Kinana? Because he was known for his bravery, he was known as being a repository of ilm (علم - knowledge), of wisdom, of knowledge. It is said in the books of history that people would do hajj (حج) in order to meet with Kinana. (Now, hajj is of course since the time of Ismail.) So Kinana. To meet Kinana became an honor. And people would have a double niyyah (نية - intention) when doing hajj — that not just to come for the Makkah (مكة) and the hajj, but to also meet Kinana — people would literally travel. Kinana lived a very long life and he was a repository of knowledge, of wisdom. And he has a certain sayings still recorded in classical Arabic, about wisdoms and mathal (مثل - parables / statements of concise wisdom) — these are recorded from Kinana. So Kinana was a legendary Arab up until the time of the Prophet ﷺ.

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### Quraysh (قريش)

Then he said, "And from Kinana, He chose Quraysh."

From Kinana He chose Quraysh. Okay. I just quoted you the lineage of the Prophet ﷺ, there is no man called Quraysh in there. There is no man called Quraysh. Who is Quraysh? Lots of opinions. And it appears that there are 3 people who can be called Quraysh; and some scholars have said there is the Big Quraysh, the Middle Quraysh, and the Small Quraysh. Al-Quraysh al-Akbar (القريش الأكبر), al-Quraysh al-Awsat (القريش الأوسط), and al-Quraysh al-Asghar (القريش الأصغر).

So 3 people have this title. But 2 of them are the real contenders, and that is: #1 is Fihr. And #2 is al-Nadr. Fihr and al-Nadr. Going back to the lineage:

Muhammad ibn Abdillah ibn Abdul Muttalib ibn Hashim ibn Abd Manaf ibn Qusayy ibn Kilab ibn Murrah ibn Ka'b ibn Lu'ayy ibn Ghalib ibn FIHR

محمد بن عبد الله بن عبد المطلب بن هاشم بن عبد مناف بن قصي بن كلاب بن مرة بن كعب بن لؤي بن غالب بن فهر

So number? Number? 12.

Or number? 14.

So either 12 or 14. One of these two is Quraysh. One of these two is Quraysh. And they say that al-Nadr is the Big Quraysh, and Fihr is the Middle Quraysh. And Qusayy, who is 5 generations, is the Minor Quraysh. So 3 people had a founding role in the tribe of Quraysh. But the actual tribes of Quraysh, all of them combined at Fihr. And Fihr is the? 12th. 12th.

So the stronger opinion: The one person who combines all the tribes of Quraysh... and one simple fact here: The Ten Who Were Promised Jannah were all Qureshi. They were all Qureshi. Who is the one ancestor, the closest ancestor? It's Fihr. The 10 people who were promised Jannah, Ashara Mubasharun (العشرة المبشرون), if you go back to their lineage, you keep on going going going, it's actually Fihr where they all combine. So the 10 people combined at Fihr. So therefore it seems to be Fihr is the person who is Quraysh. And all of the tribes of Quraysh, how many tribes of Quraysh were there at the time of the Prophet ﷺ? Probably around 12 or 13 subtribes. So you have the Banu Hashim (بنو هاشم), the Banu Zuhra (بنو زهرة), the Banu Makhzum (بنو مخزوم) — all of these tribes, we kinda talked about here and there... the Banu Umayya (بنو أمية), the Banu Abd Shams (بنو عبد شمس) — these tribes — they are basically around 12 or so tribes, and they all go back to Fihr.

So "quraysh," what does it mean therefore? This is a laqab (لقب). A title. Not a name. What does quraysh mean? A number of opinions once again:

1. One opinion is that quraysh comes from the term "to trade." Because the Quraysh were involved in trading.
2. Another opinion is that quraysh, yaqrishu comes from "gathering together." Because the Quraysh were in different areas and one of their ancestors combined them in Makkah (we will come to the story very briefly).
3. And the third opinion, which is narrated in al-Tabari, is that quraysh comes from "conquering." Because there is a story, a long story, where one of the Quraysh basically "conquered" ... or... you know, long story. And then they say this is why he is called Quraysh — that Quraysh will conquer other tribes.

Whatever the meaning is, this was the laqab that stuck with Fihr. And so the descendants of Fihr are called Qureshi. And therefore all of the tribes of Quraysh go back to Fihr who is a 12th ancestors back from the Prophet ﷺ.

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### The Immediate Ancestors of the Prophet ﷺ

So now let us begin very quickly about the immediate ancestors of the Prophet ﷺ, whom we know a little bit more about. Beginning with Qusayy, and then Abd Manaf, and then Hashim, and then Abdul Muttalib. That will be our rest of the halaqa (حلقة) for today. What we know about these people.

Qusayy. How many generations? I want everybody to memorize at least up to Qusayy. At least up to Qusayy. So come with me. Come with me.

#1? Muhammad ibn?  
 Abdillah, ibn?  
 Abdul Muttalib, ibn?  
 Hashim, ibn?

Abd Manaf, ibn?  
Qusayy.

Okay? Memorize this. At least this much. Everybody should know, okay?

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### Qusayy

So Qusayy is the STAR of the Quraysh. That's why he is called the Minor Quraysh. He really started the immediate ascent of the Quraysh, so that when the Prophet ﷺ came, the Quraysh are at the pinnacle of their power, okay? So Qusayy is the one who BEGAN. And then 5 generations later, the Prophet ﷺ comes and of course he then takes it to an international level.

So what did Qusayy do? And when did he live? Qusayy lived around 400 CE. Around 400 CE., i.e., 170 years before the birth of the Prophet ﷺ. So what did Qusayy do?

Many things.

The most important thing he did: He wrestled back the power of the political city of Makkah into the descendants of the Quraysh. Well who was in Makkah at the time? There was another tribe of the descendants of Adnan, but not of the descendants of Fihr, i.e., not a Qureshi. And this was the tribe of Khuza'a (خزاعة).

So who are the Khuza'a? They are another Ismaili... hhh... when I say Ismaili, I don't mean THAT Isma'ili. Ismaili meaning of the descendants of Ismail, right? Another branch — not the descendants of Fihr/Quraysh. The Khuza'a are another branch of the descendants of Ismail. And the Khuza'a had taken over the city of Makkah. Who did they take it over from? From the ancient Arabs that Ismail had married into and that is? Who did Ismail marry into? Jurhum. Jurhum. So Ismail had married into Jurhum, Jurhum stayed for awhile, they began doing bad things, overtaxing the people — so the Khuza'a overthrew them and kicked out everybody, including Fihr's descendants, i.e., the original Quraysh. So where were they living? They were living in a small encampments, in small dwellings outside of Makkah, i.e., not in the city of Makkah, but traveling distance from Makkah.

So Qusayy, in a long story mentioned by Ibn Ishaq (ابن إسحاق), managed to win over the tribe of Khuza'a, the chieftain of the tribe. How did he do so? By a very smart tactical move. He married his daughter. So the chieftain of Khuza'a, he had sons, he had daughters — Qusayy managed to marry one of his daughters. And he then demonstrated his skills over and above the sons even of the chieftain of Khuza'a. And therefore when the father died, now he is in the family — he is a son-in-law — the people wanted Qusayy over the sons. And because of this, he managed to actually go to war with the other tribes, and he called in the descendants of Fihr, i.e., the other Qureshi tribes, and this is now the "Gathering" (some people say this is why Qureshi is called "Quraysh" — some people say this). He gathered together the tribes of Banu Fihr (بنو فهر). And he fought the tribes of Khuza'a. And of course they are very distant cousins, obviously. VERY distant cousins. But he fought them and he expelled them, so he took over Makkah.

So the great-great-grandfather, 6 generations back, of course the great-great-great-grandfather of the Prophet ﷺ reclaimed Makkah for the Quraysh. Or I should say claimed it, because before that time until the time of Ismail, there was no... So Quraysh, when did they start their rise to power? In the time of Qusayy.

Now what else did Qusayy do? Qusayy was the one who built the Dar al-Nadwa (دار الندوة - Place of Gathering), which was the parliament. He was the one who instituted this concept of "everybody come and voice your opinion." Then he built the structure that the Prophet ﷺ himself... EXACT same area (I'm sure it was not the same building; but the same area) of Dar al-Nadwa. We have mentioned the Dar al-Nadwa so many times. Who was the one who built it? It was Qusayy.

He also took custody of the Ka'bah (الكعبة) and he assigned responsibilities that trickle down — the responsibility of water, the responsibility of hospitality, the responsibility of diyaf/ضيف (of guests), the responsibility of the keys of the Ka'bah — HE was the one who made a list of responsibilities. And when he was alive, he had it all. Then amongst his sons, it was distributed, until the days of Banu Hashim where each tribe had a certain responsibility. And as we know, even in the time of the Prophet ﷺ, one of the tribes, the Banu Abd al-Dar (بنو عبد الدار), had the key. One had this, one had that. So this... all of these responsibilities, Qusayy was the one who began it. AND this also indicates that Qusayy was the one who began the institution of taking care of the hujjaj (حجاج - pilgrims). So the hujjaj would get free food and water. That wasn't there before. Now this is frankly... he is probably a good guy and nobody is denying that, and he is also a good politician. Because to be a good politician, what must you do? Make the people happy. There's nothing wrong with being a good guy and a good politician. I know it's rare, but that's...

So Qusayy was one of those people that he wants to please the people, and he is a good person, hospitable person — and therefore he instituted the entire concept of free hospitality for the hujjaj. "When they come, they are our guests." And every hajj, he would stand and do a fundraiser, and he would say, "O people of Quraysh, Allah has given you the blessings of taking care of His House, and the people are coming, and these pilgrims are guests of Allah, and they deserve our hospitality." So they would donate money and food and water, and he would then provide for the hujjaj.

And also, Qusayy would facilitate the actual hajj rites as well. He would light a fire for the hujjaj in Muzdalifah (مزدلفة). They could then use that fire to take their own, you know, to the local tents. He dug a well to provide water for the hujjaj. And this water was needed because, (we have all done this before, but I will just reiterate), there was no zamzam (زمزم) in the time of Qusayy. Why was there no zamzam in the time of Qusayy? Go back thousand years, or however many years that we talked about Khuza'a taking over from Jurhum. So when Khuza'a attacked Makkah... (Allah knows how many centuries ago — we don't know when this happened. Probably we are going back a little bit after the time of Jesus Christ. I mean this is like 400 years before the Prophet ﷺ. We don't know roughly when.) When Khuza'a attacked Jurhum, and Jurhum realized they are going to lose, they did a very dastardly deed — they buried the well of zamzam. They destroyed it and they buried it. And no matter how much Khuza'a tried and they tried and tried and tried and tried, they couldn't find the well. They are just keep on digging and nothing is happening. They could not find the well. Of course Allah willed they wouldn't find it.

So for over 300 years at least, the people of Makkah were forced to get water from other sources.

Now they cannot leave — this is the House of Allah. They are also accustomed to living there. Once you become accustomed to living, then you bear with it, right? So they cannot leave. So they had to dig wells far away and bring the water in. They would have a mountain collecting, what ways to do that. So they had a very tough time.

And Qusayy, also of the things that he did: He was buried at Hujun (الحجون); and Hujun is the famous graveyard of Makkah. He was the first person to be buried over there. And to this day Hujun is really one of the most famous graveyards of Makkah — he was the first person, and he is still buried there to this day.

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### Abd Manaf

His son Abd Manaf, his actual name was Mughira (المغيرة). And Manaf means "that which is raised." So they would give other names to Allah SWT. And Abd Manaf was known for his handsomeness and his leadership skills. He became famous even in the lifetime of Qusayy. Abd Manaf was handed many responsibilities. And he was beloved to the people.

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### Hashim: Rihlat al-Shita'i wa al-Sayf

His son Hashim is of course where we get "Banu Hashim" from. And Hashim is not his name — it is his title. His actual name is Amr (عمرو). His name is Amr. And Hashim comes from هـ ش م (h-sh-m) which means "to grind" — because he would grind the barley and present food to the pilgrims. So his name was Amr, and he was called Hashim because of his generosity. And it is said that Hashim never ever ate food alone — that if he was ever eating food, he would just call anybody to eat with him, to show his generosity. He was never a person to eat alone.

And Hashim did, perhaps, the most important thing to raise the economic level of the Quraysh.

So his grandfather, Qusayy raised the political level of Quraysh by capturing Makkah.

Hashim was the one who began the economic, if you like, raising of the Quraysh. And that is: He instituted Rihlat al-Shita'i wa al-Sayf (رحلة الشتاء والصيف - Winter and Summer Trip). He was the one who thought of the idea. One particular year, there was a very severe drought, and people were dying, and quite literally, a man would take his family and build a grave in the middle of... just because nobody else is going to build a grave and just wait for death to come because there was no food. And Hashim thought this is just too much, something has to be done. And he came across the idea that, "Why don't we institute 2 journeys? One in the summer, and one in the winter. So in the summer, we go up to Rome, and in the winter, we go down to Yemen?" — Rihlat al-Shita'i wa al-Sayf.

And they would go to the city of Bosra (Busra/بصري, we talked about this. And the remnants of that city are still to this day visible. The very city of Bosra, which is outside of Damascus by 80 km or so). That Hashim began going up there, and down to Yemen. And this really was a stroke of genius that of course Allah blessed him with. And there have been entire books and articles written in English literature by non-Muslims, about this reality. Because it truly is... I mean all of us who are knowing business here: Business is all about location, location, location, right? Where is your business, and what is it catering to — location. And he came across the very simple idea that, "Everybody's coming to us in hajj. Why don't we give them stuff that's... We have the market. It's all here in front of us. The people are there. Why don't we sell them the merchandise they will need? Where we get the merchandise from? Well, we gotta get connected to the world trade routes." What are the world trade routes? Well, you want Indian stuff, and an African stuff, well then you go to Yemen. And in Yemen you will have the ships from India coming — Indian spice, Indian this — you will have African stuff coming in to Yemen — "So we will go to Yemen to get the Indian and African stuff. And we will go up north to get the Roman and Persian goods." — Because there is the Silk Route, right? The Silk Road went through Damascus and Bosra. So Bosra was on the Silk Road. So the Silk Road, as we all know, is the most famous road of caravans. So he just hooked up to the Silk Road, right?

And he made a lifeline all the way down to Yemen. And smack in the middle is Makkah, right?

So Makkah became on the grid. Is connected now to the lifeline. And so Hashim became extremely wealthy. That's why he could feed the people. That's why he could known as Hashim. He became extremely wealthy. Because he fed all of the pilgrims. Because he was the one who instituted Rihlat al-Shita'i wa al-Sayf.

And Allah mentions to the Quraysh, 'I blessed you with this.'

The whole surah (سورة - ~chapter) is revealed:

لَا يَلَافُ قُرَيْشٌ  
إِلَّافَهُمْ رَحْلَةَ الشَّتَاءِ وَالصَّيْفِ  
فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ  
الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ وَآمَنَهُمْ مِنْ خَوْفٍ

'I am the One who gave you the money, so that you are no longer hungry; so that you are no longer fearful. I gave you the protection of the Ka'bah' [see Quran 106:1-4].

It is also said that Hashim understood that because he is from the Quraysh, and because they are the neighbors of Makkah, nobody would harm them. And so he took advantage of the fact that in a lawless society, him being from Quraysh and Makkah actually gave him protection. Nobody robbed the caravan. Because you can't possibly rob the caravan going to Makkah, can you? Right? Even the pagans felt a little bit of like, "These people are too holy for us."

So Allah says:

لَا يَأْلَفُ قُرَيْشٌ

This honor, this sanctity, this custom — who gave it to you? And it is also said that he (Hashim) struck a deal with the kings of Rome and Yemen, that to basically, you know, protect them when they are in their lands, and to give good deals. So basically he is a businessman, and he struck gold. And of course Allah blessed him with this — because again, look... Qusayy did the politics, Hashim did the wealth, and then Abdul Muttalib did the prestige and the zamzam. All of these, every one of the ancestors of the Prophet ﷺ changed the course of the Quraysh history. And of course it's building up — because what is prestige of lineage other than what your ancestors have done, right? Why are Rockefeller and Kennedy famous? Because of what people have done one generation after the other. If they didn't do it, they wouldn't be Rockefellers and Kennedys, right? They just be like Tom, Dick, and Harry after that, right?

So how is the prestige or the lineage built? It's what the ancestors do. And in the case of our Prophet ﷺ, each and every ancestor is doing something that is absolutely amazing. And Hashim was extremely wealthy, and he was also very generous.

And of course, this wealth, it created jealousy, especially amongst his brother, Abd Shams, and his nephew, Umayya (Umayya ibn Abd Shams). And this rivalry between the Banu Umayya and the Banu Hashim would continue up until Islam and post-Islam with the Abbasids and the Umayyads as well. That rivalry was established in his time.

And Hashim married a number of women. Actually, almost all of these... Of course, to marry multiple women was the norm. And in fact, almost all of the ancestors of the Prophet ﷺ had multiple wives. Hashim also married multiple women. One of his wives, and the great-grandmother of the Prophet ﷺ, was from Yathrib (يثرب). And this was, without a doubt, something that Allah AWJ, of course, had planned — why would a person from Makkah marry somebody from Yathrib? So that 3 generations from them, the Prophet ﷺ would have distant third cousins amongst the Ansar. Abu Ayyub al-Ansari is one of them, right? So he would have distant cousins from the Ansar. So Hashim married from Yathrib. And he died on a trading trip to Ghazza (غزة) — our Filastin brothers know this very well. And there is a masjid to this day called Masjid al-Sayed Hashim (مسجد السيد هاشم) obviously. And that is why Ghazza is sometimes also called Ghazzatu Hashim. To this day, the Ghazza, the famous Ghazza, the famous Gaza — Hashim is buried there. And the city is called the Ghazza of Hashim to this day. Ghazzatu Hashim. And his masjid is over there. So he died far far away.

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### Abdul Muttalib

And his son then, because his father had died, his mother took his most important son to her hometown of Yathrib. And so the Prophet's ﷺ grandfather was raised in the very city he would migrate to. And this is of course without a doubt, Allah's qadr — Allah's plan. Otherwise, really, Yathrib and Makkah don't have those strong ties.

And of course, the Prophet's ﷺ grandfather, what is his name? Abdul Muttalib. But that's not his name. His name is Shaybat al-Hamd (شيبه الحمد). Shaybat al-Hamd. Shayba is whitish hair that old people have. (I'm getting it right now, masha'Allah, tabarak'Allah, okay? I'm beginning my shayba right now.) Shayba is the whitish hair. (Some of you, masha'Allah, tabarak'Allah, right? I'm not at that level yet. Others of you are hiding it, masha'Allah, tabarak'Allah as well... hhhh... okay. And others of you don't have to worry about anything okay. Hahahaha, masha'Allah, you're the smartest one, masha'Allah.)

So Shayba is the whitish hair that you have when you are old. And of course some people, some kids, are born; there are some kids, they are just born; so he was born with the whitish streak. So they said, "This is the Shayba of Praise (Shaybat al-Hamd)." So they called him Shaybat al-Hamd. And this was his name, Shaybat al-Hamd. He grew up in Yathrib because his father had passed away.

And his mother actually didn't even tell his uncles that she was pregnant. Because she was worried that the child will be taken away. So when she was pregnant, her husband died. She went back to Yathrib. And then the child is born there. Now she is happy that it's safe. Because you know, in those days, child custody goes to the stronger. And Quraysh is the stronger. So she went back, she lived a quiet life.

One day, it is said that the uncle of Shaybat al-Hamd, and his name is Muttalib, the uncle, was visiting Yathrib. And he saw Shaybat al-Hamd and he said, "This is my blood."

Now it's very true actually that in those days (and even now) they had this gift of recognizing "this is not a Yathribite," "this is not an Ansari," "this is a Qureshi." He found out, turns out, "Oh, this is the woman that my brother married." So he realize, "This is my nephew."

And so he concocted a plot. Long story. And he basically, literally, abducted the child. Like, the relatives would not have let him go. And he coaxed the child that, "Your ancestors are so-and-so. You have a great lineage. You will reclaim your honor." Some say that even the mother was convinced. Others say even the mother did not know. But definitely the uncles did not know — meaning the uncles in Yathrib.

And he took the child and dashed away on the camel, and he rushed back to Makkah. And when the people saw him with a young lad, they assumed the young lad was a new slave he had purchased. So that is why they called him, "Oh! Muttalib has an 'abd!" — "Abdul Muttalib." Muttalib is his uncle. Muttalib is his uncle. And the name stuck. And therefore he is called Abdul Muttalib.

And Abdul Muttalib initially had a bit of a struggle with some of his uncles and cousins — because his father had died. And his uncles had taken the lion's share of the wealth. But Abdul Muttalib proved himself with his own uncles, and inherited his father's share of the grandfather's wealth, and managed to carve out for himself an entire legacy. And we are going to just quickly gloss over the story out of Abdul Muttalib, even though it is very important. But this is a story that has been told and retold so many times, I will just quickly mention the 3 main things that happened in his lifetime. And the details, unfortunately, I will have to just gloss over for this lecture, because we do not have time. (Actually, I'm condensing 2 lectures into 1. Because we did 2 different lectures and they were not recorded.)

The 3 main things that happened in the lifetime of Abdul Muttalib is:

1. The rediscovery of zamzam.
  2. His vow to sacrifice Abdallah.
  3. The incident of Abraha and the elephant(s). And these are stories well known to every Muslim, right? But I will just quickly gloss over them, especially details we do not know.
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## **Abdul Muttalib: Rediscovery of Zamzam (زمزم)**

So we understand why zamzam was covered up. And how therefore did Abdul Muttalib discover zamzam — that he saw it in a dream. Allah showed him in a dream that, 'If you go to such-and-such a place next to this idol, between that stone and marker (because there was idols around the Ka'bah), if you go to this place and you dig, you will find zamzam.' Initially, he ignored the dream. But he kept on seeing it, seeing it, seeing it, until finally he realize, "This is from Allah."

And so at the time, he only had one son, Harith. And Harith is his oldest son. And so his kunya is Abu al-Harith. Abdul Muttalib's kunya is Abu al-Harith.

And so he took his one son and himself, and he took a shovel than an ax, and began digging. And the Quraysh, of course, are mocking him, "You think you are going to discover zamzam after we haven't found it for three four hundred years?" And he kept on digging, digging, digging. Until he struck something far more precious than gold, far more precious than oil, he struck water. And as we all know the story, when the water began bubbling up, the Quraysh surrounded him. His own relatives. And they said, "This is our property now." And he refused and he said, "No. I discovered it. I have the rights." Now again, it's not as if he is not going to give them water, but there comes power, and there comes prestige by claiming this. Both power and prestige. And he knows this.

And they surround him. And war is about to break out. This is a civil... not of war, but I mean, you know, scuffle that might lead to death. And that's when he makes a vow to Allah that, "O Allah, if you ever give me 10 sons to defend me, then I promise I will sacrifice one for You." That's when he does this.

But they don't want to fight him. And so they agree to go to a fortune-teller who is their priestess. (Of course their religion is paganism [so] who is their sheikh? Who is their elder? It is a priestess. Far far away, that's the senior most pagan, you know, whatever, like, you know, the Hindus have their pundits, whatever... so they have their hierarchy.) So they agreed they will go to such-and-such a lady.

And on the way there, they get lost actually. And they are about to die. On the way there, all of them, they are all cousins and relatives, they are all about to die, so much so that Abdul Muttalib says, "Each one of you should dig his own grave because we are too weak to bury each other." So they dig their own graves. And as Abdul Muttalib is digging his own grave, he strikes water again. And so his cousins and distant Quraysh said, "This is a sign from Allah that the water is yours. Because this water saved us." So without going to the priestess, they then come back, and they voluntarily gave the rights of zamzam to Abdul Muttalib.

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## **Abdul Muttalib: Children of Abdul Muttalib**

And then of course, as we all know, eventually, Abdul Muttalib has... how many children? How many children does Abdul Muttalib have?

\*Brother answers\*

15? 16? 18?

18. 18. 18. He has 18 children eventually, with, masha'Allah, 5 or 6 women.

And so he has 12 sons and 6 daughters. 12 sons and 6 daughters. (And to be honest, he probably had more than 12 sons and 6 daughters — because in those days, kids died in their youth.) But 12 sons who lived to become adults, and 6 daughters who lived to become adults.

And the ones that we are most familiar with... We don't really know much about most of them to be honest. They died even before the coming of the Prophet ﷺ. Because remember, Abdallah was one of his youngest... not THE

youngest, but one of his youngest sons, right? So Harith actually died in the life of Abdul Muttalib. And the majority of his sons died, because Abdul Muttalib lived almost to the age of 100, almost to the age of 100 he lived, that's a very old age, especially for that time when the average age is probably 30, 40, 50 years old. So he lived almost to the age of 100.

So (i) **Harith** (الحارث) was his eldest.

And then (ii) **Zubayr** (الزبير), (iii) **Abdallah** (عبد الله), and (iv) **Abu Talib** (أبو طالب) were from the same mother. Zubayr, Abdallah and Abu Talib were from the same mother.

Then (v) **Abbas** (العباس) and (vi) **Dirar** (ضرار) from another mother.

Then (vii) **Hamzah** (حمزة), and (viii) **Muqawwam** (المقوم), and (ix) **Hajl** (حجل) from another mother.

And then (x) **Abu Lahab** (أبو لهب) all by himself from one mother. Abu Lahab is by himself.

And he (Abdul Muttalib) has 6 daughters:

(i) **Safiyyah** (صفية). And of course Safiyyah is the only one of his (the Prophet's ﷺ) aunts who accepted Islam. As for the other aunts, we only know of (ii) **Atikah** (عاتكة), who was alive when the Prophet ﷺ began preaching, and then she simply disappears from the seerah. We don't know whether she accepted Islam. To be frank, most likely she didn't. That's what seems to be the case.

And then we have (iii) **Ummi Hakim** (أم حكيم).

And then we have (iv) **Umayma** (أميمة). And Umayma is the mother of Zaynab bint Jahsh — the cousin that he (the Prophet ﷺ) married. (Zaynab bint Jahsh, how was she a cousin? Through Umayma. So she was his father's sister's daughter, okay?)

And then we have (v) **Arwa** (أروى) and (vi) **Barrah** (برة).

These are the 6 daughters of Abdul Muttalib.

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### Abdul Muttalib: Vow to Sacrifice Abdullah

So we all know the story. I will quickly gloss over it that when all of these sons reach adulthood, he tells them to vow and he says, "Look, I am a man of my word. Allah blessed me. And I have to give one of you up to Allah, to sacrifice you." And that's when, as you know, he took Abdullah in front of the Ka'bah, and the Quraysh said, "You cannot do this. He is the most beloved." Abdullah was probably 17 at the time (16 or 17). And so they said, "You know, why don't you go to such-and-such priestess (another of their elite priestesses), and see if there is a way out." And that is when the 100 camels was instituted. (As you all know the story. I will quickly gloss over that one.) And this is when the life of a person became equivalent to 100 camels. (Which is still the shariah to this day. That if you do a manslaughter or accidental murder or accidental manslaughter or intentional murder, you have to pay 100 camels as blood money. To this day. And if you want to do the modern equivalent, you literally calculate the cost of a camel in US dollars. That's what the shariah would say. And then you just put that price and say, "That's the cost of a person's life" — if you accidentally kill somebody or whatnot. Where did this 100 camels come from? It comes from this incident, that the shariah came and then confirmed it, that this is the price of one man: 100 camels.)

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### Abdul Muttalib: Incident of the Attack of the Elephant(s)

And then the third and final story, which is the story of Abraha (أبرهة). Abraha was the governor of Yemen, under Najashi. So Najashi... (Not the same Najashi as the one that the Prophet's ﷺ sahaba emigrated to<sup>[1]</sup>, but his father.) Najashi had conquered some areas of Yemen. And he had sent his governor. And his governor's name was Abraha. So Abraha was the governor of the Najashi in Yemen.

And he saw his people, every year, go north. So he said, "Where are you guys going?" So they said, "We have to go do hajj." He said, "Why? What is there?" They said, "There is a House of Allah." So he said, "I will build you a house that is far better than any of your houses, and you will come for hajj under here."

So he built a massive cathedral (because they were Christians), and it was out of glass, and out of... Can you imagine, in Arabia, to bring stained glass? Because they had access to these architects and whatnot. And he built a cathedral in Yemen the likes of which he thought would become the biggest temple of Christianity in the entire Arabian Peninsula.

And he then said, "All of you have to come over here rather than going up north to the Ka'bah."

And when one of the Bedouins heard this, he went there — but he went there to relieve himself. Number 1 and number 2, right? And he went there and he did that. And he (Abraha) became so angry, that he said, "As revenge, I will destroy this House (Ka'bah in Makkah), so people must come to my House." And that is why he gathered together his army. And of course because they were from Abyssinia, so they had elephants. Otherwise, elephants did not live in the Arabian Peninsula as natural beasts over there. But because he was from Africa, so he had a group of African elephants. And of course the people of Africa had trained the elephants to be instruments of war.

And this was when he marched to the Ka'bah. And he went with his army of around, some say 8, and some say 20 elephants, and the chief elephant... By the way, his name was Mahmud (محمود). Mahmud was the name of the chief elephant. And it is also said that he hired an Arab guide to take him to the Ka'bah. And this guide, his name was Abu Rughal (أبو رغال). Abu Rughal. And Abu Rughal became infamous for treachery — because to trade your honor for money, and to lead Abraha through the ways to get to the Ka'bah... And so there is an expression in Arabic (which I don't think the Arabs still use), they say, "More treacherous than Abu Rughal." I don't think you have this anymore, right? Okay. So this was common at the time of the Prophet ﷺ. And later on, this was a classical Arabic saying, "More treacherous than Abu Rughal." Abu Rughal is this person from that example.

And Abraha came with the entire army. As you know, when he got to Makkah, he captured the livestock of Abdul Muttalib, over 200 camels and sheep, which by the way shows you Abdul Muttalib is a rich man now. Times have changed for the Quraysh, masha'Allah, money is flowing in.

And you all know the story that Abdul Muttalib came. And this is where we read the description of Abdul Muttalib that he was a tall man (6-foot tall maybe, huge, far taller than any of the other Arabs), and he was handsome and admirable. And there is no denying, and this is scientifically proven as well, that those people who are handsome, or women who are beautiful, they actually get leadership positions. This is a scientific study. Qadr of Allah AWJ. You just automatically give a respect or whatnot to people who are looking better. Abdul Muttalib was one such person. Very handsome, very strong, very tall. He looked like a leader. So much so it is said when he entered into the tent, Abraha was in awe of this man — so tall and handsome; he actually stood up from his chair and sat down on the floor with Abdul Muttalib as a manner of respect that, "Abdul Muttalib, the chieftain of Makkah has come."

And he said, as you all know, the famous story, I will go very quickly over it that: He said to Abdul Muttalib, "I have no problem with you. You just get out of the city, and I'll destroy your House. And I have no problem with you guys." "There's nothing personal, I just wanna destroy your House of Worship. There's nothing against you."

And that's when Abdul Muttalib said, "I didn't come to you to talk about the House. I didn't come to you to talk about the Ka'bah. I came to you to talk about my camels." And this is when Abraha lost all respect for Abdul Muttalib and he said, "I have come to destroy your Holy House, and you are coming to talk to me about your camels." And by the way, this shows us, subhan'Allah, that even though Abdul Muttalib didn't come back with the right punch, he didn't come back with the one-liner yet, but what does it show? When you stand up for your principles, people will respect you. Even though both of them are different religions and pagans, but still, Abraha thought Abdul Muttalib is going to argue about his House. And so he is honoring him. Then when he say "I want my camels," he said, "I lost all respect for you." That is when Abdul Muttalib gives the one-liner punch, the right uppercut and he says, "It is not my business. The House has a Lord who will protect it. And the camels have a lord, and it is my job to protect the camels." Right?

So because of this one-liner, Abraha gave the camels back. And that was when the Quraysh left the city, after making lots of du'a — Abdul Muttalib is pleading in front of the Ka'bah, "O Allah, we cannot fight this army. They are too strong for us. They have these elephant(s). They have these thousand men. You take care of it." And they then left to the mountains, and this is when they (the army of Abraha) faced Mahmud to the Ka'bah, and they are telling him (Mahmud) to go and go and go, and he would not go even if they whipped him, they beat him, they bled him, the elephant would not move. But whenever they turned him in any other direction, he would move in that direction. And that is why in the Treaty of Hudaibiyyah<sup>[2]</sup>, when the Prophet's ﷺ camel stopped, what did he say? "Don't get angry at my camel. The Same One who stopped the elephant from entering Makkah has stopped my camel as well." "There is a wisdom," right?

حبسها حابس الفيل

So Allah stopped the elephant from entering. And as they're debating what to do, that is when large Birds came:

وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ  
تَرْمِيهِمْ بِحِجَارَةٍ مِنْ سِجِّيلٍ

So stones from Jahannam — imagine stones from Jahannam in this world— they are coming. And in front of their eyes, every stone hits an animal, and a person, and he literally dissolves — his skin dissolves, and he becomes a pile of broken and molten flesh in front of the eyes of the people of Quraysh. And it is said that Abraha himself suffered the worst fate, and they carried him back, and his skin is dissolving the entire way. And he dies right before reaching his home in Yemen, so that he suffers the worst punishment that: he is just about there, and then he dies. And he is buried over there.

And it is mentioned that the traces of the elephant still were there when the Prophet ﷺ was born. And one of the sahaba —his name is Qubath ibn Ashyam (قُبَاثُ بْنُ أَشِيْمٍ)— Qubath ibn Ashyam has a very famous narration in Sunan al-Tirmidhi, where one of the early Umayyad caliphs asks him that, "Are you bigger, or the Prophet ﷺ is bigger?" — meaning in age.

أَأَنْتَ أَكْبَرُ أَمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟

And he means, in age. So Qubath says:

هو(الرسول ص) أكبر مني ، وأنا ولدت قبله

"The Prophet ﷺ is bigger than me. But I was born before him."

Meaning don't say are you bigger or not.

"The Prophet ﷺ is BIGGER than me. But I was born before him."

Why? Because, "I remember my mother taking me and showing me the defecations of the elephant(s) that had withered and become yellow. I saw the elephant(s) and their defecations when I was a young boy." — So he is showing... And of course, the Prophet ﷺ was born in the Year of the Elephant. The fact that Qubath remembers

this, he is saying, "I'm older than him." How did he prove he is older? "I remember my mother showing me the remnants of the elephant(s)."

And Aisha (عائشة) mentions and recalls that when she was a young child in Makkah, she remembered seeing one of the guides of the elephant that had come from Yemen who had been blinded and was living as a beggar (cursed obviously, to the end of his days), and begging the people for any morsel of food. So she says, "I remember one of the guys — he must have been a young man at the time; now he is an old man about to die — and he is still begging for food" — this is punishment. Obviously, this is the worst punishment that you are now blinded and you have no other means. So Aisha remembers seeing that.

## Conclusion

To conclude: So the story, especially of our lineage of the Prophet ﷺ, proves very clearly that something momentous is about to happen.

Every single person in the lineage of the Prophet ﷺ establishes something of momentous value. Whether it's economic, whether it's political, whether it's just a discovery of water. And clearly therefore, when we now understand why the Prophet ﷺ was chosen by Allah, and Allah chose his lineage in this manner, that nobody in the world has a more noble and prestigious lineage. And that is why in the Battle of Hunayn<sup>[3]</sup>, what did our Prophet ﷺ say?

أنا النبي لا كذب ، أنا ابن عبد المطلب

"I am the Prophet, there is no doubt! I am the son (grandson) of Abdul Muttalib!" So he is invoking his lineage here — because the Quraysh were still new in Islam. And he is telling them, "I AM that grandson of the person you are so proud of."

And can you imagine the prestige of Abdul Muttalib? That it is under his leadership he makes du'a to Allah, and Allah sends the Birds of Aabil (الطير الأبايل), and he discovers zamzam — and so these prestige of Abdul Muttalib... there was no chieftain in all of Arabia as prestigious as Abdul Muttalib. Not just because of him, but because of his father, and grandfather, and great-grandfather. And so to be born to the most beloved son of Abdul Muttalib (that is Abdullah), to be born to the most beloved son and to be raised by him (Abdul Muttalib) for 8 years... So all of this is of course a preparing for the Prophet ﷺ.

And also, we have over here as well the fact that 2 of the ancestors of the Prophet ﷺ were ransomed off and saved. The first is the beginning of the chain: Ismail. And the second is the end of the chain: Abdullah. So both the beginning and the end were ransomed off by Allah SWT. And this is clearly an indication that Allah AWJ is blessing this ancestry.

And the fact that there is also some hidden wisdom here (some semi-mystical wisdom here) that: We have a Christian attacking a pagan — Abraha attacking Abdul Muttalib — and the Ka'bah is the subject of attack — and neither of them is able to defend (in fact the one is attacking, and the other cannot defend) — and Allah defends the Haram. And who was living in the Haram at the time? Aminah (آمنة). And she must have been pregnant with our Prophet ﷺ. So quite literally (because he is born in the same year, a few months later), so this means Aminah, when the Incident of Fil (فيل - Elephant) takes place, our Prophet ﷺ is literally in the womb of Aminah. So there is a huge symbolism here that Allah Himself protects, not just the Ka'bah, but what else? Our Prophet ﷺ. And this is as if to indicate that the mushrikun (مشركون - pagans) could not protect the Ka'bah — they are not worthy of the Ka'bah. So Allah SWT destroyed those who attempted to harm it, because there will come now somebody who will be worthy of the Ka'bah. The Quraysh have not been worthy to the level they deserve. So somebody will now come — and that is our Prophet ﷺ, who purified it of its idols, who made it the



qibla, and who returned it to the glory that it was — and that is the initial House that Ibrahim AS built.

And with that, we come to the conclusion of our quick summary of 2 halaqas, insha'Allah ta'ala.

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## 006 - The Birth of Prophet Muhammad SAW & Why Arabia [TOP]

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### Pre-Islamic Arabia: Jahili Arabs' Unique Idolatry/Polytheism

The interesting thing about the jahili Arabs was that they believed in the same God that we Muslims believe in, by the same name and attributes, and that is Allah. They never depicted Allah as an idol. They made idols of al-Lat (اللات), Hubal (هبل), al-Uzza (العزى), Manat (مناة), etc., but they never made an idol of Allah because they knew Allah could not be represented by an idol. They knew Allah was their Creator, Originator, and Sustainer. Allah says in the Quran:

وَلَيْنَ سَأَلْتَهُمْ مَنْ خَلَقَهُمْ لَيَقُولُنَّ اللَّهُ

"If you were to ask them who created them, they would say, 'Allah.'" [Quran, 43:87]

وَلَيْنَ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ

"If you were to ask them who created the heavens and the earth, they would say, 'Allah.'" [Quran, 39:38]

وَلَيْنَ سَأَلْتَهُمْ مَنْ نَزَّلَ مِنَ السَّمَاءِ مَاءً فَأَحْيَا بِهِ الْأَرْضَ مِنْ بَعْدِ مَوْتِهَا لَيَقُولُنَّ اللَّهُ

"If you were to ask them who sends the water (rain) from the heaven and gives life therewith to the earth after its death, they would say, 'Allah.'" [Quran, 29:63]

قُلْ مَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ أَمَّنْ يَمْلِكُ السَّمْعَ وَالْأَبْصَارَ وَمَنْ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَمَنْ يُدَبِّرُ الْأَمْرَ فَسَيَقُولُونَ اللَّهُ

"Say, 'Who provides you with sustenance out of the heaven and the earth? Who holds mastery over your hearing and sight? Who brings forth the living from the dead and the dead from the living? Who governs all affairs of the universe?' They will surely say, 'Allah.'" [Quran, 10:31]

So when the Prophet ﷺ comes to them, it is not with a new god. Their paganism is not the paganism of the modern day. They know Allah is their Lord. But they are not Muslims, and we don't consider them to be Muslims. Why? Because they worship idols. Why do they worship idols when they know Allah created them? The Quran tells us — they say:

مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَىٰ

"We are only worshiping these beings so that they can bring us closer to Allah." [Quran, 39:3]

So their ultimate goal is Allah — the idols were only intermediaries.

Allah says:

وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَيَقُولُونَ هَؤُلَاءِ شُفَعَاؤُنَا عِنْدَ اللَّهِ

"They worship besides Allah things that do not harm them nor benefit them, and they say: 'These are our intercessors between us and Allah.'" [Quran, 10:18]

"We are too sinful to worship Allah directly, and these idols are holy beings, so we 'go through' them to get to the Holiest of holy that is Allah" — this is their mentality. So notice their shirk (شرك - idolatry/polytheism) was not in rejecting Allah; they firmly believed Allah is their Creator and Sustainer, but they were worshiping other than Allah — so we don't consider them to be Muslims.

This is important to note because in our times, some Muslims fall prey to this \*exact\* same mentality. They claim Allah is their Lord, but they feel they are too sinful to worship Allah directly, so they invent intercessors/intermediaries. Change al-Lat to pir, Manat to sheikh, al-Uzza to wali, and you get the exact same concept, word for word. They think they have to 'go through' the saint or the Prophet ﷺ. "We worship this being, sacrifice to this being, invoke the blessings of this being, because this being has a higher status with Allah, and they will plead our case to Allah"—this is exactly the mentality of the jahili Arabs. They might say, "How dare you compare a pir to al-Lat! How dare you compare my sheikh to al-Lat!" Our response is: "What is al-Lat except a saint?"

Do you know the origin of al-Lat? Al-Lat was a generous man who used to feed the pilgrims a type of soup. "Al-Lat" means "the one who grinds." (Note: Al-Lat is his title, not his name.) He would stand on the road towards Makkah and feed the people on the road. So they called him "al-Lat," the one who grinds the barley for the soup. When he died, they said, "Let us commemorate him. He was a good man"—so they built a monument. And then people came, rubbed their bodies on it, put their hands on it to get blessings, and slowly but surely, it became an idol that they worshiped besides Allah. So what is al-Lat except a saint? (Note: In our religion, we are not supposed to build a monument on a grave \*exactly\* because of this reason.)

And the most common being who is invoked and worshiped on earth besides Allah is Jesus Christ. Is Jesus a good or evil being? He is a good being. He is one of the greatest of all prophets. You see, the slippery slope doesn't occur with evil people — look at how few people worship shaytan (the Satanists), and yet billions of people worship Jesus Christ, because it is easy to slip with a good man — you put him above his place, you take him to a status above what he deserves. And this is what our religion came to prohibit. You don't worship anybody besides Allah, including the Prophet ﷺ. You don't 'go through' anybody to get to Allah. Take the Prophet ﷺ as a role model, not as another god or demigod.

So the shirk of the jahili Arabs was a very unique type of shirk, unlike the Hindus or the Zoroastrians — because these groups believe in another god besides Allah; but the god of the Arabs was the God of Ibrahim and Ismail and Ishaq, and that is Allah, the God that we Muslims believe in. Their shirk was not in rejecting Him, but ironically, in affirming Him as being too Holy.

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### Wisdoms of Sending the Prophet ﷺ in Arabia

If Arabia was so bad and evil, why did Allah choose it for the Prophet ﷺ to come in? Why not the Romans who were the mightiest civilization, or the Persians who had an ancient civilization? Why choose a desert that didn't have anything, not even a government? Why this society?

There are many wisdoms we can glean:

1. The Arabs and Arabia was in between the two major superpowers — the Romans and the Persians. More correctly the Byzantines and the Sassanids. Arabia is smack in the middle. So it is geographically very strategic: connected to the superpowers, yet distinct to the south. Indeed, in 20-40 years, the Arabs conquered both superpowers. Allah willed these two mighty nations be conquered by the Muslims.

2. The Arabs never had a colonialist influence, and they were never aggressive to the superpowers — they were busy fighting amongst themselves, so they never challenged Rome or Persia. Thus any attack Islam launches on these superpowers will come as a complete surprise. Indeed, when the Arab army first marched towards Rome and Persia after Islam, these superpowers laughed at them, "Who are these Bedouins wanting to attack us?" And it is said the Sassanids treated the Muslim leaders like children, "Go back and we will give you some gold coins if you want"—because they could not believe a group was coming from Arabia to attack them. It was a complete surprise, and this worked out to the advantage of the Muslims.

3. The Arabs didn't have their own unique civilization. (By civilization we mean it didn't have a unified government — no law and order in society. And they didn't have literature, art, or architecture. They didn't have written literature per se even though they had poetry, which is one step less. And they didn't have buildings of lasting significance — whereas the Romans and Persians had huge buildings and palaces that are still around to this day.) Allah says:

لَقَدْ أَنْزَلْنَا إِلَيْكُمْ كِتَابًا فِيهِ ذِكْرُكُمْ

"We have given you a book, in it is your legacy" [see Quran, 21:10] — meaning the Arabs didn't have a legacy before the Quran came; and the Quran gave them a legacy that people will look up to them by. So the fact that they didn't have a civilization, when Islam came, it made it easier for them to develop a unique and comprehensive culture. If Islam came to the Romans for example, it would have been very difficult — the Prophet ﷺ would have had to fight the status quo, the current structure in place. But Arabia was like a vacuum waiting to be filled. And indeed the first time the Arabs were ever united was under the Prophet ﷺ. So a lack of civilization was a blessing in disguise.

4. There was constant internal warfare in Arabia, and the state was seen as relatively backward — thus the rise of a political power coming from Arabia was completely unexpected. The Romans and Persians were completely unprepared for the Muslim conquests.

5. Makkah was the site of the first House built for the worship of Allah, by Ibrahim and Ismail AS — therefore, it was most appropriate that it becomes the place of the first universal religion. Any other religion was sent to specific nations, e.g., Moses to the Jews, Jesus to the Children of Israel. Allah says in the Quran that the first House of worship ever established for humanity was the one at Bakkah (later became Makkah) [see Quran, 3:96]. So it is befitting that the first universal call comes from Makkah.

6. The Arabs had certain qualities that made them very good to be receptive to the message of Islam. Of them:

a) Purity of spirit — they were simple people not polluted by philosophical indoctrinations. Of the positives of being simple is when the Truth comes, you accept it more easily. (And generally speaking, even in our times, the first converts are usually the sincere innocent people.)

b) The Arabs were so used to hardship, e.g., lack of water and food — this helped the Islamic armies in the early conquests. The troops of the Romans and the Persians were spoiled — they needed supply lines and had lots of baggage; but the Arabs were used to traveling in the desert for long distances with little water and little food, and early Islamic conquests needed this stamina that neither the Romans nor the Persians had.

c) Bravery — they were not cowards.

d) Honesty — the Arabs hated lying and they were very honest people. E.g., Abu Sufyan's story with Heraclius<sup>[1]</sup> shows this: Abu Sufyan was brought in front of Heraclius, and Heraclius knew Abu Sufyan was an enemy to the Prophet ﷺ [at this time], so to make sure Abu Sufyan is speaking the truth, Heraclius puts the other Qureshis at the back of Abu Sufyan and told them that if Abu Sufyan lies, make a motion that he is lying (i.e., "Tell me he is lying"). And Abu Sufyan remarked later as he was narrating this story, "Were it not for the fact that my people would have accused me of being a liar, I would have invented lies against Muhammad" — even though he is a pagan, he did not want to be called a liar. Honesty was something that was prized amongst the Arabs.

e) They were sincere in their oaths — if they gave a promise, they would uphold it, e.g., Abdul Muttalib and his promise to Allah<sup>[2]</sup>. The Arabs were people of their word, and they abided by their word. There was no need for witnesses or written documents.

f) The Arabs were the best horsemen — there was no denying this. The Romans and the Persians could not compete neither with the horses, nor with the riders, of Arabia. And indeed, there are authentic ahadith (أحاديث - plural of hadith) about Arabian horses — the Prophet ﷺ praised the horses of Arabia, so the blessings remained

in them, and to this day the world knows that the most prized horses are Arabian horses. And the riders were the most accustomed to brutal wars and conditions, which the Romans and the Persians were not going to be accustomed to.

7. The Arabic language is a Semitic language — and the Semitic languages are far more eloquent and powerful than languages based in Latin or any other language. E.g., from one verb you can derive over 200 words. And indeed, generally speaking, people agree that the Semitic languages are the most eloquent.

8. The Prophet Ibrahim AS made a du'a as he was building the Ka'bah — he said:

رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِّنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ

"O our Lord! Send amongst them (Ismail's progeny) a prophet (messenger) of their own, who shall recite to them Your signs, and teach them the Book and wisdom, and purify them" [see Quran, 2:129]. So Ibrahim AS made a du'a that let there be a prophet from Ismail's AS progeny, i.e., the Arabs. (Side note: He knew there would be prophets from Ishaq's [إِسْحَاقَ - Isaac] AS progeny, as Allah said even before Ishaq was born:

فَبَشِّرْنَاهَا بِإِسْحَاقَ وَمِنْ وَرَاءِ إِسْحَاقَ يَعْقُوبَ

"We gave her [Sarah] good tidings of Ishaq, and after Ishaq, Ya'qub" [see Quran, 11:71].

وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ وَجَعَلْنَا فِي ذُرِّيَّتِهِ النُّبُوَّةَ وَالْكِتَابَ

"We blessed him with Ishaq and [later] Ya'qub, and reserved prophethood and revelation for his descendants" [see Quran, 29:27]. And indeed, we Muslims believe that every single prophet that came after Ibrahim AS was from the descendants of Ishaq AS. We affirm this. But we say there is only one exception, and that is the final prophet, Muhammad ﷺ — he was from the descendants of Ismail AS.) So the Prophet ﷺ is the result of the du'a of Ibrahim AS, and this is thus the main reason Allah chose the Arabs. The Prophet ﷺ said in an authentic hadith, "I am the response of the supplication of my father Abraham, and I am the glad tiding predicted by Jesus."

### Parents of the Prophet ﷺ

We have already pointed out that the lineage of the Prophet ﷺ was the purest and the noblest, as the Prophet ﷺ himself said in a hadith (Sahih Muslim).

Let us now move on to the issue of the birth of the Prophet ﷺ. His parents are Abdullah ibn Abdul Muttalib (عبد الله بن عبد المطلب) and Aminah bint Wahab (أمنة بنت وهب). We have but a few lines about their life and times. We know very little about them for a number of reasons:

1. They both lived very short lives — died in their early 20s or even before.
2. They both died before it was known that the Prophet ﷺ was a prophet, i.e., they were just regular people of Quraysh, so nobody recorded their stories.
3. When the Prophet ﷺ becomes a prophet, it has already been 40 years since his parents have died; by the time he reaches Madinah, 53 years; by the time he dies, 63 years; so who is alive to remember what happened 63 years ago? When Islam finally became stable, no one was there to remember them. (Note: We know that the Makkan seerah lasted for 53 years, and the Madinan, 10 years. Yet the volume of the chronicles of the Madinan seerah is 3x larger than the size of the Makkan's. Why? Because when Islam is powerful and stable, that's when it becomes easier for people to narrate and record; not when the Muslims were persecuted in the streets of Makkah. So if this is the case with the life of the Prophet ﷺ, what do you think of the life and times of his parents?)

So sadly, we have very little information. But what we do know, insha'Allah we will try to narrate:

Recall the story of Abdul Muttalib's vow to sacrifice his son Abdullah<sup>[3]</sup>. Immediately after the incident, when Abdullah was "saved," Abdul Muttalib decided he needed to choose a bride for his son. So he chose for him the daughter of the chief of the Banu Zuhra (بنو زهرة), Aminah. (Note: Quraysh is a large tribe and within it are many small tribes — the Banu Hashim is one, the Banu Zuhra is another.) Shortly before the caravan season, Abdul Muttalib proposed to Aminah bint Wahab on behalf of his son; and her father Wahab, as the chieftain of another Qureshi tribe, agreed. So Abdullah got married to Aminah, and they barely spent 3-5 days together before Abdullah had to go with the caravan to Syria, as we all know, never to be seen again. He was 18-25 years old at this time.

There are some stories/legends that are not authentically narrated, but in this particular case, we will mention one of them since there is no harm in narrating it. (Note 1: This is one of the few exceptions we make.) (Note 2: Sometimes it's okay to mention stories even though it's best to stick to the facts through the science of hadith.) It is said that Abdullah had a type of brightness (nadarah/نضارة) on his face, and he was a very handsome young man. So the young damsels of Quraysh were all eager to get him to marry them. But after he married Aminah, this brightness left his face, so they stopped taking an interest in him completely, saying, "You had a brightness in your face that no longer is there." So the brightness left him, meaning it went to his progeny, Prophet Muhammad ﷺ. Allah knows best, this story is not authentic, but there is no harm in narrating something like this.

Nonetheless, so less than a week after marriage, he left to catch the caravan, and he went all the way to Syria. However, he fell seriously ill on the return journey, so when the caravan arrived in Yathrib (يثرب) (which later became Madinah), he chose to stay with his relatives there to avoid delaying the rest of the group. So he remained in Yathrib. (Note: In Yathrib was Abdul Muttalib's mother, i.e., Abdullah's grandmother. Notice how Allah prepared some relationship between the Prophet ﷺ and the city he would migrate to. The Arabs married among themselves so it was very rare for them to have relatives outside the city they live in. On top of this, Yathrib was not a common city the Quraysh would travel to. Yet Allah prepared this relationship.) So Abdullah stayed in Yathrib, and when the caravan got back to Makkah, they told Aminah that Abdullah had fallen severely sick, and he is resting in Yathrib. But the next news came, they told her that in fact he had passed away. So Aminah became a young widow at 18-19 years old, carrying the offspring of Abdullah. And nobody knows where Abdullah is buried.

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### Date & Time of the Birth of the Prophet ﷺ

The Prophet ﷺ was born in the famous Year of the Elephant. But when was the exact date? It is commonly known that it was the 12th of Rabi' al-Awwal (ربيع الأول) — but the fact of the matter is there is no unanimously agreed upon opinion. However, the Prophet ﷺ told us certain things that we know for sure — of them, in the famous hadith of Sahih Muslim, a man asked the Prophet ﷺ, "Why do you fast on Mondays?" He ﷺ said, "This was the day I was born on, and this was the day revelation began to me." So we know for a fact that he was born on a Monday. As for the year, there is a narration in which Uthman ibn Affan asks an old sahabi, Qubath ibn Ashyam (قباث بن أشيم), after the death of the Prophet ﷺ, "Are you akbar (أكبر - older/grander) than the Prophet ﷺ?" He said, "The Prophet ﷺ is grander than me, but I am older than him." Then he said, "The Prophet ﷺ was born in the Year of the Elephant. As for me, I remember my mother taking me outside of Makkah as a child, and I saw the dried-up green dung that the elephant had left." So Qubath puts a year on the Prophet's ﷺ birth. Another sahabi, Suwayd ibn Ghafla (سويد بن غفلة), said, "The Prophet ﷺ and I were both born in the same year, the Year of the Elephant." So we agree that he ﷺ was born in the Year of the Elephant. And remember, the Arabs did not have an established calendar and only had a calendar based on events (e.g., the Year of the Drought, the Year of the Invasion) until Umar RA made the Islamic calendar; so when exactly is the Year of the

Elephant? Difficult to date because we don't have any chronicles of the Abyssinians. But by and large, the majority of historians say it corresponds to 570 CE.

What about the month and the day of the month? Looking at two of the earliest books ever written about the seerah, we find different accounts: (1) Ibn Ishaq (d. 150 AH) says without any chain of narrators, "The Prophet ﷺ was born on a Monday, the 12th of Rabi' al-Awwal in the Year of the Elephant." This explains why this opinion is present. However, between Ibn Ishaq and the Prophet ﷺ is almost 150 years — and he doesn't tell us where he gets the date from, who is narrating this to him, and what is the chain of narrators. (2) When we look at the second earliest book, the *Tabaqat* (الطبقات) of Ibn Sa'd (ابن سعد) (d. 230 AH), it says, "The Prophet ﷺ was born on a Monday. Some people say he was born on the 10th of Rabi' al-Awwal, and others say the 2nd of Rabi' al-Awwal" — two opinions, neither of which conforms to the 12th of Rabi' al-Awwal. And it is said that Ibn Abbas (d. 68 AH) also said that the Prophet ﷺ was born on the 10th of Rabi' al-Awwal.

Ibn Kathir (ابن كثير) (d. 774 AH) in his *al-Bidaya wa al-Nihaya* (البداية والنهاية) said, "The majority opinion is that the Prophet ﷺ was born in Rabi' al-Awwal. But others have other months as well. The scholars differed with regards to the date of his birth. One group said he was born on the 2nd of Rabi' al-Awwal — this is the opinion of Abu Ma'shar al-Sindhi (أبو معشر السندي) (d. 171 AH), Ibn Abd al-Barr (ابن عبد البر) (d. 463 AH), and al-Waqidi (الواقدي) (d. 207 AH) [three very early authorities]. Another opinion is that he was born on the 8th of Rabi' al-Awwal — this is the opinion of Ibn Hazm (ابن حزم) (d. 456 AH), Imam Malik ibn Anas (مالك بن أنس) (d. 179 AH), Ibn Shihab al-Zuhri (ابن شهاب الزهري) (d. 128 AH), and Muhammad ibn Jubayr ibn Mut'im (محمد بن جبير بن مطعم) (d. ~100 AH). A third opinion is the 10th of Rabi' al-Awwal — this is the opinion of Ibn Asakir (ابن عساكر) (d. 571 AH) and Ja'far al-Sadiq (جعفر الصادق) [the descendant of the Prophet ﷺ] (d. 148 AH). The fourth opinion is the 12th of Rabi' al-Awwal — this is the opinion of Ibn Ishaq, but there is no isnad on this matter [note: and Ibn Kathir does say this is the most popular opinion in his time]. The fifth opinion is the 17th of Rabi' al-Awwal. The sixth opinion is the 22nd of Rabi' al-Awwal. The seventh opinion is not even in Rabi' al-Awwal but in Ramadan (رمضان) — this is the opinion of al-Zubayr ibn Bakkar (الزبير بن بكار) (d. 256 AH). [And there are other opinions as well.]"

To summarize: There are over 10 opinions in the earliest books of Islam about the exact day that the Prophet ﷺ was born — none of them are clear-cut with solid evidence. All of them are the opinions of early authors and narrators. And to be academic, the opinion of the 12th of Rabi' al-Awwal seems to have much less weight than the 2nd, the 8th, and the 10th — because these three have *tabi'un*, *tabi' al-tabi'un*, and even the descendant of the Prophet ﷺ narrating; whereas the opinion of the 12th is by Ibn Ishaq who came ~150 years after the birth of the Prophet ﷺ, and he is narrating without any isnad.

So if this is the case, why then is the opinion of the 12th of Rabi' al-Awwal the most popular? Two reasons: (1) Because it is Ibn Ishaq's opinion — and 90% of seerah writers only rely on Ibn Ishaq. (2) The first time the Prophet's ﷺ birthday was celebrated as a public event (i.e., the *Mawlid al-Nabi*), the authorities who celebrated it chose the 12th of Rabi' al-Awwal to celebrate it on — thus it spread like wildfire.

The *Mawlid al-Nabi* (مولد النبي - Observance of the Birthday of the Prophet ﷺ) — the first recorded instance that we have of people celebrating the birthday of the Prophet ﷺ is around 517 AH, i.e., the 6th century of Islam. So for 500 years, the concept of celebrating the birthday of the Prophet ﷺ was simply unknown to the Muslims. Celebrating birthdays was not the custom of the Arabs — they didn't even record dates. (Note: Celebrating birthdays is a Western concept that later spread to the world.) The first group that celebrated the *Mawlid* was the Fatimids of Egypt. (Note: The Fatimids are not of Sunni theology, they are of extreme Shia groups — the ancestors of today's Aga Khanis and Bohras, i.e., the Isma'ilis.) They instituted over 30-40 festivals, and of them was the *Mawlid*. When it was done, 150 years later, some Sunni governors in Mosul thought this was a good idea, so they imported the festival, and they copied it and did it on the 12th of Rabi' al-Awwal in around 670 AH, and it became a very luxurious festival — various governors and rulers competed who could have the grander festival. Free meat, free bread, gifts, etc. (Note: And of course, there are reasons why rulers want to have

festivals — to attract trade and stimulate the economy, i.e., the same reason why governments in our time want the Olympics/World Cup to happen in their country.) Thus slowly but surely, the Mawlid began to spread in Sunni lands. Initially, some scholars opposed it (and some scholars said it is allowed with certain conditions) — but after a while, under public pressure, the floodgates opened, and it became a very common festival. And therefore, the 12th of Rabi' al-Awwal became commonly known to the public as the birthday of the Prophet ﷺ, even though, as we have seen, the 2nd, the 8th, and the 10th are more authentic historically. [Further reading: [The Birth-Date of the Prophet and the History of the Mawlid by Dr. Yasir Qadhi](#)]

Sa'id ibn al-Musayyib (سعيد بن المسيب) (d. 95 AH) said, "It has been narrated to me that the Prophet ﷺ was born at high noon." And this is the only narration we have about the timing of the birth of the Prophet ﷺ. He was born at high noon when the sun was at its pinnacle and peak. And of course, there is a clear symbolism here that is not lost on anybody: When the sun is brightest, this is when he is coming out with his own Truth — just like the bright sun illuminates everything, so too this prophet will illuminate everything and nothing will remain dark around him.

### The Birth of Prophet Muhammad ﷺ

When it comes to the actual birth of the Prophet ﷺ, we only have one academically sound report in Musnad Imam Ahmad (مسند الإمام أحمد); and all the rest are just legends, so we will skip over — because frankly, we don't need these fairy tales and lies to praise the Prophet ﷺ. The facts are enough. What is really amazing is that the earliest books you go to have the least information; yet as you go on and on in history, the books get bigger and bigger, and the details get more and more — makes you wonder, where did these details come from? Ibn Ishaq is the author of the first comprehensive book of seerah, and he says he will write everything he comes across, yet the size of his book was barely 10-15 volumes. And then you have a book written 700 years later, 5x the size! And this book is full of "...and it is said to me" — where is it coming from? Legends. E.g.: (1) In one report, it is said the Prophet ﷺ was born already circumcised. (2) In another, it is said he was born and fell into sajdah (سجدة - prostration). (3) In another, it is said he was born and he lifted his finger to the sky to say the shahada (الشهادة - the Testimony of Faith). We don't need to invent these legends. He is the best human, and the facts are enough to show us this. When we resort to these tales, it makes our religion not look as dignified. Ibn Ishaq mentions none of these things.

However, there is one authentic hadith pertaining to the birth of the Prophet ﷺ, mentioned by the Prophet ﷺ himself, as recorded in Musnad Imam Ahmad: "When my mother gave birth to me [or in another version: when my mother was carrying me], she saw a light emanate from her that reached all the way to the palaces of the city of [Busra](#) (بصرى - Bosra) in al-Sham (الشام - Greater Syria)." Scholars have tried to understand why al-Sham. Allah knows best, but we could surmise that al-Sham was mentioned because:

1. It is a blessed, holy land, as Allah says in the Quran, "Masjid al-Aqsa, whose surroundings We have blessed" [see Quran, 17:1].
2. Later in his life, the Prophet ﷺ prophesied that al-Sham will remain a fortress of Islam. (Note: And amazingly, indeed, al-Sham was the first province the Muslims conquered outside the Arabian Peninsula, and Damascus remained the capital of the Umayyads for centuries.)

So the light emanating toward al-Sham is an indication that the Prophet ﷺ is going to challenge the status quo. Realize before the coming of Islam, Damascus was the right hand, the jewel, of the Byzantine Empire where everything happened — commerce, trade, culture, civilization, etc. So it was impossible for the Arabs to think that Damascus would one day become the core of their civilizations.

As Muslims, we also believe that Isa ibn Maryam will descend in al-Sham where he will meet the Mahdi.



Now, there are a few incidents that are alleged to have occurred that are not found in the authentic books:

1. The temples of the pagans fell down upon the birth of the Prophet ﷺ. (Note: Sh. YQ himself doesn't believe this to be true.)

2. A lot of scholars say when the Prophet ﷺ was born, this was when the jinns were stopped entry into the heavens. Before this, they were allowed, and they would listen to [the conversations of] the angels in the heavens. Allah references this in the Quran in Surah al-Jinn (سورة الجن):

وَأَنَّا كُنَّا نَقْعُدُ مِنْهَا مَقَاعِدَ لِلسَّمْعِ ۖ فَمَنْ يَسْتَمِعِ الْآنَ يَجِدْ لَهُ شِهَابًا رَّصَدًا

"Indeed, we used to sit there in (hidden) stations, to (steal) a hearing; but any who listen now will find a flaming fire watching him in ambush" [Quran, 72:9]. So one group of scholars says this happened at the birth of the Prophet ﷺ. But the correct opinion is that this occurred not at his birth, but when his prophethood began, i.e., 40 years later. And other ahadith reference this as well.

Getting back to Ibn Ishaq's narration: Ibn Ishaq says the Prophet ﷺ was circumcised on the 7th day, and his grandfather, Abdul Muttalib, held a feast for him, and he chose the name Muhammad which was a very uncommon name — there was nobody in Makkah by this name. People asked him, "Why are you calling him by a name that nobody has heard of?" He said, "I want him to be praised by the people of the earth as I want him to be praised by the people of the heavens." ("Muhammad" means the one who is praised.)

When the news of the birth of the Prophet ﷺ spread amongst the Quraysh, his uncle Abu Lahab (أبو لهب) [whom as we all know would later become one of the main enemies of the Prophet ﷺ when his prophethood begins] set a slave girl free just because she came with this good news of the birth of his nephew. This shows how happy he was. And there is a hadith in Musnad Imam Ahmad that al-Abbas (العباس) saw Abu Lahab in his dream (after Abu Lahab had died) being punished with the utmost severe punishment. Al-Abbas asked him, "Didn't your relationship with the Prophet ﷺ [as his uncle] benefit you?" He said, "No, except for the one thing that I did: when the good news came that he was born, I freed Thuwaybah (ثويبة) (the slave girl); and because of this, I am allowed a few drops of water."

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[Re-revised by Muhammad Abdul Rahman, April 2021]

[\[TOP\]](#)

## 007 - The Early Childhood of Prophet Muhammad SAW [[TOP](#)]

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We now move on to the period of the Prophet's ﷺ life that is his early childhood — him growing up as a young child.

### From Aminah to Halimah

The first thing we know of his life after his birth is that his mother gave him to be raised away from the house in the desert. This seems strange to us, but it was a custom of the nobility of the Quraysh. It was a status symbol that was done for a number of reasons:

1. They wanted the child to be raised in a pure and healthy environment. The infant mortality during this phase of humanity (in fact even up until 100 years ago) was very high. So to protect the child from plagues and disease, they remove them from congregations and civilization such that there are only a few people (i.e., one family) interacting with them. This increases the chances of their survival.
2. They wanted to build stamina in the child and make them adjust to a rough life. Even though life in Makkah was very tough, they wanted to raise their child in a harder environment so that they can then adapt easily to the hardships of Makkah. Indeed, children adapt to their circumstances much easier than adults, and that's why a child who was born in a very impoverished household is just as content and as happy as a child born in a rich and luxurious family. Allah has made us in a beautiful way. Children know how to have fun regardless of the circumstances, unlike us adults — if we were to, *la qaddar'Allah* (لا قدر الله - God forbid), be diminished in the standard that we are used to, life would become almost impossible to bear, even though many other people in the world would love that standard we have been diminished to. It is human nature that children adapt to their circumstances. And this shows the Quraysh had clever long-term planning. They wanted their children to live under difficulty at a young age so that the hardships of Makkah then appear like a luxury.
3. Growing up in a desert away from the family will avoid the pampering that relatives do. Every parent knows that no matter how strict you are with your children, uncles aunts and grandparents will pamper your child. So they sent their child away to raise them in a disciplined environment.
4. The tribes that raise the children are known for fluency in Arabic. The city language was viewed as corrupted and changed — it gets word loans from other cultures. So the Quraysh are thinking long term — they send their children to the tribes known for speaking the original, ancient Arabic. The most famous tribe known for this was the Bani Sa'd ibn Bakr (بنو سعد بن بكر), and it was this tribe that took care of the Prophet ﷺ. In one authentic hadith, the Prophet ﷺ was asked, "Tell us about yourself." He ﷺ said, "I am the du'a of my father Ibrahim, and I am the glad news of my brother Isa, and I was foster cared by the Bani Sa'd ibn Bakr."

We know the story of Halimah al-Sa'diyah (حليمة السعدية), the famous foster mother of the Prophet ﷺ. She narrates this story in the first person, and it is recorded in a number of books of hadith and of seerah. She explains why she took the Prophet ﷺ: She and her husband were suffering greatly from poverty — desert dwellers do not get much income, so one of the reasons why they would walk into Makkah to foster children from the rich people of the Quraysh was for money. This was an annual event. Everybody knew there was a period — for one week the women of the Bani Sa'd ibn Bakr would come to Makkah to find babies to foster. Halimah herself just had a newborn son (side note: and she also had a daughter around 7-8 years old named Shayma [الشيماء]), and the newborn caused her milk to flow, i.e., she is able to foster care another child, so that

year, she convinced her husband that she would obtain a newborn from the Quraysh who was willing to be foster-fed for 2-3 years. Her husband agrees, so she goes to Makkah with a group of women from her clan. There was a child known as "the orphan child," and some of the women didn't even visit this child's house. Others, including Halimah, did visit, but they moved on to find another child, as they felt they wouldn't get as much money from the parent of this child, as his father was dead. When the week finished, every one of Halimah's friends had acquired one of the newborns, except for her. And the only child remaining was the orphan child, the Prophet ﷺ. She told her husband, "I feel embarrassed. It's shameful that my friends are going back with a child and I don't have one." So her husband said, "Why don't you take the orphan child? Perhaps Allah will bless us through him." (Note: This shows the couple had good hearts.) So Halimah agreed to take care of the Prophet ﷺ.

All the narrations say as soon as they took the Prophet ﷺ, the miracles began right then and there: (i) They had one old goat that stopped producing milk for a long time, but as soon as the Prophet ﷺ came into the tent, it started producing milk again; and (ii) they had an old mount, when they put the Prophet ﷺ on it, it became the fastest animal of all.

Generally speaking, this foster care lasted only two years. But during these two years, the blessings that Halimah witnessed in her household were so many that she was scared of losing the Prophet ﷺ, so she invented 1001 excuses in front of Aminah to extend the contract — and Aminah agreed, even though for sure she couldn't have given the amount of money that Halimah's other friends would be getting. But it was not the money, it was the blessings that came with taking care of the Prophet ﷺ that Halimah wanted.

It was during this second phase of foster care that the famous incident of the Opening of the Heart of the Prophet ﷺ happened:

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### **The Incident of the Opening of the Heart of the Prophet ﷺ**

This is an incident that we have no doubt has happened because the Quran references it, there are authentic ahadith about it, and the sahaba saw the line on the chest of the Prophet ﷺ that showed it had been opened up. So this is clearly something we believe in:

In Sahih Muslim, Anas ibn Malik related: "When the Prophet ﷺ was 4 years old, Jibril came to him when he was playing with the other children. The other children got scared and ran away, but the Prophet ﷺ stood his ground. And Jibril came and overpowered him." (Note: This means he ﷺ was struggling — a 4-year-old kid is fighting an angel, subhan'Allah. This shows his bravery and determination ﷺ.) "Jibril forced him on the ground and opened his chest, he took his heart out, and he took out a black portion from the heart and threw it away, and said, 'That was shaytan's portion that he had in you.'"

(Note: Indeed, we know that shaytan pricks any newborn baby out of hatred, anger, and jealousy. And the Prophet ﷺ said, "This is why babies cry when they come out of the womb." This shows how much of an enemy shaytan is to us. From the cradle up until the grave. Allah creates the child pure, but shaytan begins the corruption process from, not day one, but minute one. The prick causes the black spot in our hearts, and perhaps this is where the waswasa [وسوسة - devil's whisper] comes from. But remember, shaytan can never control us or force us, all he can do is whisper. Indeed, we learn from the Quran that on the Day of Judgment, shaytan will say to his followers from mankind, "I did not have any authority over you. I only called you, and you responded to me. So do not blame me; blame yourselves" [Quran, 14:22]. When we get a very evil and blasphemous thought, know that it is from shaytan. And our job is to fight it. This is part of the tests in this life.)

So this was cut off from the Prophet ﷺ at 4 years old. And this is proven in a hadith where the Prophet ﷺ said, "Every child that is born, shaytan (Iblis/إبليس) assigns a qareen (قرين) to the person." (Side note: So every one of

us has a qareen. They are with us 24/7 and they know us better than anyone. And his job is to whisper bad things — they spend their whole lives just to misguide us out of jealousy and anger. This shows shaytan's hatred for us, in that, he hated the fact that Allah chose us over him.) The sahaba asked the Prophet ﷺ, "Even you [have a qareen], O Messenger of Allah?" The Prophet ﷺ replied, "Even me. Except that Allah helped me against him, and now he has accepted Islam and only whispers good things to me." This shows us the relationship the Prophet ﷺ had with shaytan had been severed.

Jibril then washed the heart in a golden cup of zamzam and then put it back, and he sealed it up. (Side note: So we believe that the first open-heart surgery was performed by Jibril upon the Prophet ﷺ. Because it was a physical taking out of the heart.)

The foster-brother and Shayma ran away screaming, "Our brother has been killed!" So Halimah runs outside, and she finds the Prophet ﷺ sitting with a pale face. Subhan'Allah, notice he isn't screaming, crying, or wailing — this shows how brave he was even at a young age. He is sitting there with fear and terror, but not screaming. And when they saw him, they saw the lines on his chest. (Note 1: It's reported that Anas ibn Malik related when the Prophet ﷺ was around 60, "I could [still] see the traces on his chest.") (Note 2: If Allah willed, it could have easily been a clean cut. He didn't need to leave a line. But He wants to demonstrate that something physical has happened. So there was a physical line left on the chest of the Prophet ﷺ.) (Note 3: This incident of taking out of the heart occurred one more time almost 45 years later when the Prophet ﷺ went to the Night Journey of al-Isra' wal-Mi'raj<sup>[1]</sup>. Jibril opened up the chest of the Prophet ﷺ, took the heart out, washed it in zamzam, and put it back, but there was one difference — there was no black clot the second time, as it had already been removed when he was 4 years old.)

This incident concerned Halimah, so then and there she decided, "Let me return this child to Aminah." So she returns the Prophet ﷺ to Aminah.

The spiritual benefit we derive from this incident is that the Prophet ﷺ is being prepared to live the most respected and pure life. And this is because it's the sunnah of Allah that the characters of the prophets are impeccable — they cannot commit major sins. In Arabic, we call this ma'sum (معصوم - impeccable) or ismah (عصمة - infallibility). They can commit minor infractions and get angry like Musa AS did, do hasty things like Yunus (يونس - Jonah) AS did, but they cannot commit major sins. So even though it was a physical opening up of the heart, it was a spiritual cleansing. And Allah mentions in the Quran, "Haven't we opened up your chest?" [94:1] — and the majority opinion is that this is a reference to the Incident of the Opening of the Heart; but it's worth noting that some scholars posit that based on verse [39:22], this refers to the guiding of the Prophet ﷺ to Islam: "Can [the misguided be like] those whose hearts Allah has opened to Islam, so they are enlightened by their Lord?" [39:22].

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### The Foster Family After Islam

It's narrated that 57 years later, during the Battle of Hunayn<sup>[2]</sup> (غزوة حنين) — when all of the tribes are entering into Islam — the tribe of Banu Sa'd ibn Bakr was also fought and conquered. And it's narrated that one of the women of this tribe stood up and made a commotion, claiming to be the sister of the Prophet ﷺ. The sahaba didn't know what to do, so they brought her to the Prophet ﷺ. And he ﷺ said to her, "How do I know this is you (Shayma)?" She said, "I still have the marks of the bite that you bit me (when I was carrying you as a baby) on my back." So the Prophet ﷺ realized this is indeed Shayma, as she said a story nobody would know, so he freed her and gave her many gifts.

It appears Halimah and her husband were not at this occasion. Only later on after this battle they came to visit. And when the Prophet ﷺ saw Halimah, he recognized her instantly, he stood up to greet her, took off his shawl, and he placed it on the ground for her to sit on — and some of the books say Halimah accepted Islam— then the Prophet ﷺ gifted her immensely, and she went her way. (Note: In some narrations it's said her husband was with her.)

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### The Death of Aminah

So the Prophet ﷺ was returned to Aminah; and sadly, we only have one incident recorded during this time frame. What else did Aminah do, what were the moments, what was her tarbiyyah (تربية), we don't know anything. There is only one thing narrated and that is that Aminah decided to take the Prophet ﷺ, who was around 6 years old at the time, to Yathrib (which was to be called Madinah); and she had one servant with her, Ummi Ayman (أم أيمن). (Note 1: Recall in the previous halaqa, we mentioned that the Prophet's ﷺ great-grandmother was from Yathrib. Now surely we see the wisdom in Allah's divine plan that out of all the cities, it just so happens Abdul Muttalib's father falls in love with a girl in Yathrib, and thus there was a connection between the Prophet ﷺ and Yathrib before [the Emigration](#). Indeed, this was the only city the Prophet ﷺ traveled to as a child, and the only city he had other relatives in.) (Note 2: And of course, it was a custom of the Arabs that they preserved their lineage — they would know their generations back to Adnan. They would keep the ties of kinship. Why? Because this was jahili society, i.e., you are protected by your relatives — you are honored by the relatives you have.) (Note 3: Ummi Ayman lived a long life after Islam and became a Muslim. So it is sad — because IF only someone had sat down with Ummi Ayman [after the death of the Prophet ﷺ] and recorded stories from her about the Prophet's childhood, we would have had a whole chronicle. But Allah has His wisdom that we do not understand/know.) (Note 4: This story of visiting Yathrib is one of the stories that Ummi Ayman is telling, because she was the only witness.) (Note 5: Some books of seerah mention that the Prophet ﷺ recognized some of the buildings of Madinah when he returned ±50 years later.) Aminah, the Prophet ﷺ, and Ummi Ayman stayed in Yathrib for a few months. And on the way back, in a small settlement called al-Abwa' (الأبواء), Aminah became ill and she passed away right then and there, so Ummi Ayman had her buried by the people of the village. (Note 6: To this day, Aminah's grave is still there in al-Abwa'.)

It is reported in Sahih Muslim that one time [during Madinan seerah], when the Prophet ﷺ was returning home from a journey, he diverted away into the wilderness. And all the sahaba just walked with him, not even asking a question — whatever the Prophet ﷺ does, they-hear-and-they-obey. And the sahabi who narrated this says, "The Prophet ﷺ found a grave over there, and he sat down and cried like we had never seen him cry before, until his beard was wet." (Many of the sahaba had never seen him cry before. And it's narrated that he ﷺ only cried publicly a number of times.) And subhan'Allah, the sahaba didn't ask one question — but when they saw the Prophet ﷺ cry, the whole congregation cried with him — this is the love they had for him ﷺ. And then the Prophet ﷺ said, "I had used to forbid you from visiting graves..." — this was the initial ruling in Islam: you were not allowed to visit a graveyard except with a dead body, i.e., to bury the dead— "...But I asked Allah permission to visit my mother's grave..." — as a rasul, the Prophet ﷺ does not take one step without Allah's permission, even to visit his mother's grave— "...I asked Allah permission to visit my mother's grave, and He allowed me. So now I am allowing you." Thus from this, we see that the permissibility to visit graves came from the Prophet ﷺ wanting to see his mother's grave, Aminah.

And the Prophet ﷺ encouraged us to visit graves because it reminds us of death.

The Prophet's ﷺ father passed away when his mother was pregnant with him, and when he was 6 years old, he lost his mother, so he was then entrusted to his grandfather Abdul Muttalib, the chieftain of the Quraysh. Once again, we hardly have anything about Abdul Muttalib's relationship with the Prophet ﷺ other than one or two tidbits from Ibn Ishaq, Ibn Sa'd, and other classical books. Ibn Ishaq narrates this from the tabi'un, so insha'Allah it is permissible to narrate: It's said that Abdul Muttalib would have a raised platform in front of, and connected to, the Ka'bah. (Note: He lived a long life over 80, and is already blind.) And around Asr (عصر) time when the shadow of the Ka'bah shade the platform, he would sit there and discuss the affairs of the Quraysh. This is the platform equal to the king's throne, so no one sits on it, not even his sons or grandsons — it is exclusively for Abdul Muttalib. But once, the Prophet ﷺ as a young boy, came running and jumped onto the platform to be next to Abdul Muttalib. And his uncles, al-Zubayr and others, pulled him back down. But Abdul Muttalib stopped them and said, "Leave him. This is my child, and he can remain on the platform." So out of all his grandchildren, the only one that he allowed to be on the platform was Prophet Muhammad ﷺ.

There is one more incident narrated: On one occasion, the uncles of the Prophet ﷺ sent him to find some lost camels. Ibn Sa'd mentions that the reason why his uncles sent the Prophet ﷺ, a little 7 or 8 year-old, was because he never did anything except that it was successful. So now that the uncles are getting desperate that they can't find the camels, they decide to send this young boy out alone in the desert to find them. But the Prophet ﷺ was delayed in coming back. And when Abdul Muttalib found out what the uncles did, he was furious at them. He was pacing and walking around, waiting for the Prophet ﷺ to return. And when he did, he hugged him and said, "From now on, I will never let you out of my sight" — this shows that Abdul Muttalib had a special care and concern for the Prophet ﷺ.

And then at the age of 8, for the third time, the Prophet ﷺ became an orphan, as his grandfather Abdul Muttalib passed away.

Ibn Sa'd mentions a narration in which a sahabi asked the Prophet ﷺ, "Do you remember Abdul Muttalib, ya Rasulullah?" — Abdul Muttalib was the legend among the Arabs, so the sahaba were curious and wanted to know. The Prophet ﷺ said, "Yes, I remember him. And I was 8 years old when he died." Even though this hadith is slightly weak, it clearly shows that the Prophet ﷺ was 8 years old when Abdul Muttalib passed away.

And one of the things Abdul Muttalib did on his deathbed was to entrust the Prophet ﷺ to his son, Abu Talib, as Abu Talib was the full brother of Abdullah, the father of the Prophet ﷺ. (Abdul Muttalib had married 5 wives one after the other, and from one of them he had several daughters and two [or three] sons, that is Abdullah and Abu Talib [and al-Zubayr]. So they were full brothers unlike Abu Lahab or Hamzah.) So Abu Talib took charge of the Prophet ﷺ, and he lived a long life, and passed away when the Prophet ﷺ was over 50 years old [see episode [19](#)].

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### Wisdoms Gleaned From the Orphanhood

Question: Why did Allah put so many trials on the young child? Three orphanhoods, one after the other, upon Prophet Muhammad ﷺ? If Allah had willed, he could have had loving parents and been born in the lap of luxury?

As our scholars mentioned, there are many reasons for doing so:

1. Like Allah says about Musa AS:

"And I chose you for Myself" [Quran, 20:41].

وَاصْطَنَعْتُكَ لِنَفْسِي

"So that you may be raised under My care" [Quran, 20:39].

And this applies to our Prophet ﷺ as well.

2. No doubt, it is tough and difficult to be an orphan — but at the same time, it gives him many qualities that he would need later on in life. Being pampered would not have prepared him for a life of sacrifice and a mission of calling to Allah; rather, being born in a harsh environment and not having parents to love you — this automatically makes the child stronger, more independent, more mature, and gives him wisdom. This is something we notice in every orphan child and a child born in difficult circumstances. Compared to children born in luxury, they are much more mature. This is reality. (Not to be stereotypical, but compare children born in first world countries and children born in third world countries.) So by putting the Prophet ﷺ through this difficulty, it made him who he was.

3. Going through difficult times makes you understand and experience first-hand poverty, ruthlessness, living in hardship, etc.; and this makes you more sensitive, compassionate, and merciful.

That is why there are so many ahadith about taking care of orphans: (i) He ﷺ says, "I and the one who takes care of orphans will be 'like this' in Jannah" [as he gestures with his forefinger and middle finger, holding them close together]. (ii) He says, "When you see an orphan, say good words to him and put your hand across his head" [that is, treat orphans with love]. Surely, the Prophet ﷺ is remembering his own childhood as an orphan when he says these ahadith.

(As a personal advice to all of you: Wallahi, the least we can do is to find an orphan and sponsor that orphan. Allah has blessed us with so much wealth. Quran as well mentions the virtues of taking care of the yatim [يتيم - orphan] and preferring the yatim over ourselves. All you need is \$30-\$50 a month. Make this a part of our life. [Wallahi we spend more on coffee and TV sets than we do on this.]

By going through traumatic times, our Prophet ﷺ developed that fondness, softness, mercy, and tenderness for the weak — a necessary requirement for being a prophet.

4. This facilitated the Prophet ﷺ being raised by the Banu Sa'd so that he could become the most eloquent of the Arabs. And it's known that the Prophet ﷺ spoke the best Arabic. In fact, there is a hadith that the Prophet ﷺ said:

أوتيت جوامع الكلم

"I have been given (by Allah) the most succinct/precise/concise of all speech." Jawami' al-kalim (جوامع الكلم) means a small phrase that can be explained and understood in hundreds of hours, as it has many deep meanings and profundity in it.

### The Prophet's Journey to Syria as a Child: Did It Really Happen?

The final story that we will mention is the story of the Prophet's ﷺ journey to Syria. This story is mentioned in Sunan al-Tirmidhi (سنن الترمذي). And realize most of the seerah is not mentioned in the books of hadith, but rather in Ibn Ishaq, Ibn Sa'd, etc. — and the standards of the authenticity of these books are one degree less than the books of hadith which are the most strict: Bukhari, Muslim, Abu Dawud, Tirmidhi, Nasa'i, Ibn Majah, Muwatta Imam Malik (موطأ الإمام مالك), Musnad Ahmad ibn Hanbal, and Sunan al-Darimi (سنن الدارمي) — our fiqh, theology, legal, ethics is based upon these books of hadith. The books of seerah however are a level beneath them in terms of authenticity. Thus a lot of the incidents of the seerah are not as authentic as our hadith and theology. Most of the time, we have no problems narrating them; but sometimes, we get into problems. And this is one of those times; so we have to go into a little bit of academic detail. What is the story?



The story is that when the Prophet ﷺ was still young and had not yet reached puberty (11-12 years old), his uncle Abu Talib took him on a journey to Syria along with Abu Bakr and Bilal ibn Rabah (بلال بن رباح). And on the way there, they passed by a monastery where a monk called Buhayra (بحيرى - Bahira) used to live, who would never give them the time of day, but this time when they were with the Prophet ﷺ, Buhayra came out searching for them and greeted them and invited them all back to his house for a feast. When they asked him why, he said, "You have in your midst a boy who will become a prophet. I saw the clouds shelter him, I saw the trees shelter him, and the stones prostrate to him." So Buhayra told Abu Talib to take care of the boy. And while they were eating, they saw seven Roman soldiers appear, who allegedly were trying to find the prophet to come, to capture and kill him. So Buhayra hid them and told them to immediately go back to Makkah.

This story is narrated in some basic form in Tirmidhi, and of course in Ibn Ishaq and others. Most of the scholars of our tradition have accepted it at face value, including Tirmidhi (d. 279 AH), Ibn Hajar (ابن حجر) (d. 852 AH), al-Hakim (الحاكم) (d. 405 AH), et al. However, some of our more critical-minded scholars such as Imam al-Dhahabi (الذهبي) (d. 748 AH), Ibn Kathir (d. 774 AH), and Ibn Sayyid al-Nas (ابن سيد الناس) (d. 734 AH) said something is wrong about this story. Imam al-Dhahabi is one of the greatest chroniclers and historians of the 7th century who had a very critical mind and didn't accept everything at face value (and this shows his intellectual prowess). (Note: In academia, there is a whole methodology of modern study called "historical criticism," and it means you cannot just take books of history and take them at face value — you have to read through, dissect, compare, and think is it possible or not. Don't just accept everything. And this applies to our tradition as well.) Imam al-Dhahabi said, "How can this story be true — Abu Bakr was just a kid at the time, why would he go on a caravan with Abu Talib when there is no relation? As for Bilal, he hasn't even been born yet. And he was not acquired by Abu Bakr until after Islam. How did Bilal come into the picture? Why would the trees shelter the Prophet ﷺ when according to the same report, the clouds are already sheltering him? And why don't we find the Prophet ﷺ reminding Abu Talib of this incident [later] when he became a prophet? [E.g., 'Didn't Buhayra tell us that I will become a prophet?'] Why did the Quraysh find it problematic that he became a prophet when apparently Buhayra announced he would become a prophet? In fact, why did the Prophet ﷺ himself not understand what was happening when Jibril came to him in Ghari Hira (غار حراء - the Cave of Hira)? Why was he confused, scared, and terrified? Why did he come to Khadija saying, 'What happened? I don't understand,' and she had to take him to Waraqa, and Waraqa had to explain?"<sup>[3]</sup> Why, why, why...

And some scholars have said: "Okay, Bilal and Abu Bakr are incorrect details; but let's accept the rest of the story as truth."

But we say:

1. The same story that says Bilal and Abu Bakr also says the rest, so why are you picking and choosing what to take and leave?
2. The problem that comes with this story is that it makes most of the non-Muslim historians and researchers (i.e., the orientalist) think that they have found the 'missing link' that they were looking for. Explanation: As we know, the jahili Arabs did not record the histories of the Jews and Christians, so there was no information about Judaism or Christianity in Makkah, as there were no Jews or Christians living in Makkah, there were no libraries or books, no Old Testament or New Testament in Makkah. The Quraysh did not have any knowledge about Isaac, Joseph, Moses, Jesus, et al., as the Arabs had nothing to do with that branch of the descendants of Abraham. So to this day, the orientalist don't have a good answer as to how the Prophet ﷺ, an unlettered prophet, comes along in the middle of an uneducated environment and recites the histories of the Bani Israel. "Where did he get all this information from?" But when they come across the story of Buhayra, they say, "Aha, look! This is where Muhammad acquired all of his information about Jews and Christians!" [i.e., they say this in an attempt to disprove the prophethood of Prophet Muhammad ﷺ, as they don't believe in any prophets anyway.]



But we say: Firstly, as some of our early scholars have pointed out, the story of Buhayra does not make sense (and Imam al-Dhahabi went as far as saying it is fabricated); and secondly, even \*if\* it is authentic, the orientalists' claims are still ludicrous — how could an 11-year-old kid memorize all the encyclopedic information in barely half an hour and then relate it 30 years later? Impossible. Allah mentions in the Quran:

تِلْكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهَا إِلَيْكَ ۖ مَا كُنْتَ تَعْلَمُهَا أَنْتَ وَلَا قَوْمُكَ مِنْ قَبْلِ هَذَا

"This is one of the stories of the unseen which We reveal to you [O Prophet]. Neither you nor your people knew it before this" [11:49].

ذَلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ

"That is from the stories of the unseen which We reveal to you [O Prophet]" [12:102].

Allah further says:

وَمَا كُنْتَ تَتْلُو مِنْ قَبْلِهِ مِنْ كِتَابٍ وَلَا تَخُطُّ بِيَمِينِكَ

"You [O Prophet] could not read any writing [even] before this [revelation], nor could you write at all" [29:48].

[So we Muslims say: These stories of the unseen (i.e., the histories of the Jews and Christians in this context) were revealed to him ﷺ directly from Allah SWT (through Jibril), which is one of the proofs that he was a true prophet.]

(Tangent: Unfortunately, throughout our history, many people have fabricated ahadith — some with good intentions and some with evil intentions. [But obviously, the ends don't justify the means.] There is a commonly known fabricated hadith about the blessings of every single surah of the Quran; and when Imam Ahmad captured the fabricator, he [the fabricator] said, "I found the people getting busy in fiqh and history, so I wanted them to go back to the Quran. So I fabricated something, perhaps they will read the Quran because of it." So there are some good intentions. But certainly, fabricating hadith is not allowed. This is why there is a whole study called "the science of hadith" to help scholars sift through inauthentic narrations. We must understand that when it comes to the seerah, a lot of people, because of emotionalism, they wish to add things that are not found in the earliest books, to make things seem better than they were. We mentioned some examples in the last halaqa, and you have stories that the Prophet ﷺ didn't have a shadow, etc. But these stories are not found in Ibn Ishaq or Ibn Sa'd; they are only found in books written hundreds of years later. Some people want to exaggerate. But frankly, we don't need to, as our Prophet ﷺ is the best human being without these exaggerations. When we put these stories in, wallahi, we give our religion a bad name. People look at us and think, "What type of religion is this?" Allah has told us what we need to know; and in the authentic blessings of our Prophet ﷺ, there is plenty that we can stick to. We don't need to resort to fables — it is a disservice to us.)

To conclude: In our opinion, the story of Buhayra does not make sense. Allah knows best, but the story does appear to be weak.

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[Re-revised by Muhammad Abdul Rahman, May 2021]

[\[TOP\]](#)

## 008 - The Early Manhood of Prophet Muhammad SAW [\[TOP\]](#)

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The next phase in the Prophet's ﷺ life was when he was a young man, around 14-15. As we mentioned many times, we have very little about the Prophet's ﷺ life at this age. The early life of the Prophet ﷺ is the most undocumented. We have nothing from the time he was 9-15 except for one story here, one story there. And we explained why:

- (i) Nobody was witnessing and recording the incidents.
- (ii) Nobody knew that he was going to become a prophet of Allah.
- (iii) There was no writing in Makkah.
- (iv) Those who lived long enough to narrate the story were few.

### Prophet Muhammad ﷺ as a Shepherd

We do however know the first job of the Prophet ﷺ — and this hadith is in Bukhari so it is authentic: the Prophet ﷺ said, "Allah never sent a prophet except that he was a shepherd." The sahaba asked, "Not even you, O Messenger of Allah?" (Side note: this shows that most sahaba didn't even know he had a job as a shepherd — let alone the other details.) They thought the Prophet ﷺ would be an exception — but the Prophet ﷺ replied, "I was. And I used to tend to the flock of the people of Makkah in return for some qararit (قراريت - pennies/insignificant amount of money)." In another hadith, it's said the Prophet ﷺ saw some of the shepherd taking care of the sheep they had and said, "I advise you to find the tree of arak (أراك - Salvadora persica/toothbrush tree) and find the darker branches as this will be better for your flock." So they were shocked and asked, "How do you know this, O Messenger of Allah?" He said, "I used to be a shepherd, and every prophet of Allah used to be a shepherd." In another narration, in Musnad Imam Ahmad, the Prophet ﷺ is recorded to have said, "Musa was sent (to become a prophet) when he was a shepherd. Dawud was sent when he was a shepherd. And I too was a shepherd in [the valley of] Ajyad (أجياد)."

If Allah had willed, the Prophet ﷺ could have been born rich, and money would be poured upon him as a child, teenager, and adult. Why would Allah will the Prophet ﷺ starts his life with the most menial, lowest paid, most difficult job in all of Makkah? There are a lot of wisdoms:

1. As a shepherd, you have the opportunity to spend time alone with your thoughts. Taking your flock away from the hustle and bustle of everyday life allows you to contemplate the purpose of existence. It's no coincidence that those who are absorbed in their work and worldly pursuits tend to be less spiritual, with atheism being more prevalent in wealthy countries with high-paying jobs. On the other hand, farmers, who spend their days tending to the land and observing nature, are generally more contemplative and religious. When surrounded by the natural world, it's difficult to deny the existence of a higher power, and this connection can strengthen one's faith. It is for this reason city dwellers who are immersed in materialism often have hardened hearts and find it easier to dismiss the idea of God.

2. Sheep are similar to men. They need to be taken care of or else they will go astray. This is why they need a shepherd to guide and protect them. And each animal has its own unique personality — and a good shepherd understands this. They know how to treat each animal according to its individual needs. Some sheep are stubborn and require a firmer hand, while others are more sensitive and require a gentler approach. Some know where they are going, while others just follow the pack. A good shepherd knows each animal individually and deals with

them accordingly. And this is what a leader needs to do. And thus the prophets of Allah needed this experience.

3. Being a shepherd makes you soft and tender on the one hand, and brave and courageous on the other. You must be gentle and compassionate towards your flock while also being brave and courageous when defending them against predators like wolves and other beasts. Our Prophet ﷺ said in a hadith, "The people who own horses will be the ones full of pride, the people who own camels will be the ones full of arrogance, and the people who own sheep will be the ones full of humility and humbleness." So we can surmise this is why Allah made every prophet a shepherd. (So it's not a coincidence, by the way, that the Prophet ﷺ was very tender towards other animals as well: in a hadith, it's narrated that a camel approached the Prophet ﷺ, making distressing noises and tears coming out of its eyes. So he ﷺ comforted the camel until it calmed down and then found the owner and told him, "This animal has complained against you, that you overwork it, underfeed it, and you beat it. Fear Allah with regards to these animals that Allah has blessed you with." Subhan'Allah, this demonstrates the tenderness of the Prophet ﷺ.)

4. It shows that the Prophet ﷺ understands that he needs to earn money. Not just be a freeloader, but rather, be independent and help his uncle out.

5. To show the simple lifestyle of the Prophet ﷺ. He engaged in the most basic, difficult, and low-paying manual labor, which teaches us that there is no shame in working hard for your own income. In a hadith, the Prophet ﷺ said, "The purest money you can earn is that which you earn with your own hands. And even the Prophet Dawud AS would earn his money from the labors of his hands." (Note: Prophet Dawud AS was an ironsmith and a carpenter.)

6. To teach us the value of starting from the bottom and working our way up — by starting from the bottom, we will be better equipped to do justice to and appreciate the blessings and success that Allah blesses us with. And additionally, if you start at the top (if somehow it happens by a fluke of coincidence, or birthright, etc.), you are not ever going to be as successful as those who started from the bottom and worked their way up. This is the reality of business as it is of religion. Look at the most successful entrepreneurs on the surface of this earth — Bill Gates, Steve Jobs, et al.— they all started from the bottom and they are the ones who then built the largest empires. The same applies to the Prophet ﷺ — he started right from the bottom and worked his way to the highest pinnacle. And look how true is this statement of Allah SWT when He says in Surah al-Duha (سورة الضحى):

مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ  
وَلَلْآخِرَةُ خَيْرٌ لَّكَ مِنَ الْأُولَىٰ  
وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ  
أَلَمْ يَجِدْكَ يَتِيمًا فَآوَىٰ  
وَوَجَدَكَ ضَالًّا فَهَدَىٰ  
وَوَجَدَكَ عَائِلًا فَأَغْنَىٰ  
فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ  
وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ  
وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ

"Your Lord has not abandoned you, nor has He become hateful [of you]. And the next life is certainly far better for you than this one. And [surely] your Lord will give so much to you that you will be pleased. Did He not find you as an orphan then sheltered you? Did He not find you unguided then guided you? And did He not find you needy then satisfied your needs? So do not oppress the orphan, nor repulse the beggar. And proclaim the blessings of your Lord" [Quran, 93:3-11].

After the incident of being a shepherd, only two or three things are recorded before the prophethood begins.

When the Prophet ﷺ was a teenager, between 15 and 18 (most likely closer to 15, as he didn't physically fight in the battle, which shows that he was not of the age to carry a sword, when in those days, around 15 was when you were regarded as a full adult and allowed to carry a sword), the Quraysh fought in the Harb al-Fijar (حرب الفجار - the Evil Wars). The Fijar Wars is a series of small battles that broke out between two large tribes of Arabia: Kinana (كنانة) and Qays Aylan (قيس عيلان).

1. The tribe of Quraysh belongs to a much larger branch called Kinana.
2. Another large branch was called Qays Aylan which was composed of tribes such as Ghatafan (غطفان) and Hawazin (هوازن).

To make a long story short: A person from Kinana killed somebody from the Hawazin. When they found out, the Hawazin attacked the Kinanite tribes. So the Kinanite tribes, including the Quraysh, rushed back to Makkah — they did this because the rule of law was "whoever enters the Haram is safe." But the Hawazin followed them, and because they were so angry, they didn't care about the sanctity of the Haram, and they attacked the Kinana.

Now, this is interesting: the initial fault was that of the Kinanite tribes, as indeed, killing a person is a crime — however, attacking the sanctity of the Haram is a much bigger crime — and therefore, the Quraysh declared all-out war against the Hawazin and Qays Aylan tribes. And this war is called the Wars of Fijar — because both sides committed evil, and especially because the sanctity of the Haram was broken, which is the height of evil.

And the Prophet's ﷺ job was to find and look for the arrows that missed the target, and return them to his uncles.

Initially, the Quraysh was losing. But eventually, they won over. Whenever the Prophet ﷺ would appear on the day with the Quraysh, they would win over. But whenever he would not be at home, they would lose ground. And Abu Talib saw this, so he said, "By Allah, you are going to stay with us." And eventually, a peace treaty was enacted — the Quraysh agreed to pay the blood money, so the fighting stopped.

And it is recorded that after Islam, when the Prophet ﷺ was much older, he said, "I remember participating in the Fijar Wars, and I would collect arrows for my uncles and hand them back to them. And I do not regret participating in that war."

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### The Hilf al-Fudul

In another few years, a more famous incident occurred, called the Hilf al-Fudul (حلف الفضول), also called Hilf al-Mutayyabin (حلف المطيعين) — the Treaty/Pact of Fudul or Mutayyabin. At this stage, the Prophet ﷺ is probably in his early 20s. This pact occurred in Dhu al-Qa'dah, one of the Sacred Months, and took place in Makkah.

A person from the tribe of Zubayd (زبيد) — a tribe from Yemen, which in Makkah was not considered to be as elite — sold a number of items to al-As ibn Wa'il (العاص بن وائل), the father of Amr ibn al-As, before Hajj, as a merchant. And al-As ibn Wa'il is a chieftain, a politician, a career statesman in the Quraysh, and also a rich businessman — and he told the man, "I'll give you the money after Hajj before you go back to Yemen."

So this man performs the Hajj, and then he goes to al-As and asks for his money. But al-As says, "Come back tomorrow." So he does so. But then al-As says again, "Come back tomorrow." And this continued until this man realizes that he won't get his money back. So this person goes to the other subtribes in the Quraysh, e.g., Banu Hashim, Banu Abd al-Dar, etc., asking for help — but everyone makes an excuse, as al-As is a rich politician.

And the tribesmen of Zubayd are all far away in Yemen, so there aren't any people ready to fight for him. Feeling completely trapped, he decided to make this a public issue.

And in those days, to make things public, they would 'write' poems and announce them. So the man said a poem out loud one day when everybody was gathered around the Ka'bah:

يا آل فِهْرٍ لِمَ ظَلُمَ بِضَاعَتُهُ \*\*\* بَبْطُنِ مَكَّةَ نَائِي الدَّارِ وَالْبَفْرِ  
وَمُحْرِمٍ أَشْعَثَ لَمْ يَقْضِ عُمْرَتَهُ \*\*\* يَا لِلرِّجَالِ وَبَيْنَ الْحَجْرِ وَالْحَجْرِ  
إِنَّ الْحَرَامَ لَمِنْ مَاتَتْ كَرَامَتُهُ \*\*\* وَلَا حَرَامَ لِنُوبِ الْفَاجِرِ الْغَدْرِ

"O family of Fihhr (Quraysh)! I am one who has been unjustly treated because of my merchandise! I am in the valley of Makkata, far away from my home and away from people to protect me! I am still in my ihram (إحرام)! My hair is not combed nor have I finished my Umrah (عمرة)! Where are my men to help me? Between the Hijr (حجر - the Maqam Ibrahim) and the Hajar (حجر - the Stone) you are doing this to me! The true Haram belongs to those who are noble! There is no sanctity to the one who wears a thobe while he is a traitor!"

And the news spread like wildfire. Al-Zubayr ibn Abdul Muttalib, the uncle of the Prophet ﷺ, heard of this, and he decided something had to be done. So he convened a gathering of all of the senior members of the Quraysh in the house of Abdullah ibn Jud'an (عبد الله بن جدعان), a distinct uncle of Aisha RA who was considered to be the most noble of the people of Makkah in terms of hospitality and genuine sincerity. And here is where they agreed to a treaty, that they would side with the oppressed against the oppressor regardless of their tribe — even if the one who is shown injustice is from a faraway tribe, and the oppressor is from the Quraysh.

And they all went in front of the Ka'bah and 'signed their names on a document.' Now of course they are all unlettered — they can't read or write. So what they would do instead is dip their hand in perfume and put that perfume on the Ka'bah on the same place. And this is why it's called Hilf al-Mutayyabin, the Treaty of Those Who Have Perfumed Themselves. It is also called Hilf al-Fudul because when al-As heard of this, he said, "Why did they have to get involved in a matter that is fuduli (none of their business)?"

When the Prophet ﷺ was much older, he said, as recorded in Sahih Bukhari: "I witnessed in the house of Abdullah ibn Jud'an a treaty that, were I asked to uphold it even in Islam, I would do so. And I would not be willing to give up my place for a lot of red camels" — meaning the Prophet ﷺ was very proud to be a part of this treaty and would not give up his place in it even for a lot of money. And he ﷺ said, "In that treaty, they all agreed that the rights would be given back to the one who deserves them, and that no oppressor would have an upper hand over the one who is oppressed."

### Lessons From Fijar Wars and Hilf al-Fudul

We can derive many benefits from these two stories:

1. The Prophet ﷺ did not regret participating in the Wars of Fijar — showing what he did was correct. Thus some scholars derived from this that it's permissible to fight in wars that are not necessarily religious. Indeed, both sides were pagan; and it was not a clear-cut good vs. evil, as both sides had done evil — one side more than the other. But it's a war to defend the Haram and the sanctity of the Haram — so the Prophet ﷺ participated. Though one may say the Prophet ﷺ didn't physically fight, there is no denying that he ﷺ aided. So even though the minutiae of the extent of the participation is debatable, the bottom line is that even in wars that are not purely religious, the Muslim has some leeway to get involved. So this is something to think about in the world that we live in. Indeed, many wars are not religious, especially the ones that don't involve Muslim lands. But the fiqh of whether we can help or not is something that can be discussed based on this incident.

2. The incident of Hilf al-Fudul shows that the Prophet ﷺ was actively involved with the society of his time, even though the society was not Muslim. And the causes he got involved with were not purely religious. But as it involved justice, truth, and helping the oppressed, the Prophet ﷺ was proud to have been there. He said, "Were I called to uphold that treaty [even now as a Muslim and as a prophet], I would do so." This clearly shows us that getting involved in public causes is a part of being a good Muslim. And this is a big issue in our time, in that, as an ummah, some of us think we should only get involved in purely Islamic causes — and so they don't get involved in causes against racism, oppression, poverty, child abuse, etc. And they only care about Syria, Palestine, etc. — and no doubt, these are all good causes — but at the same time, we learn that the Prophet ﷺ was an active member of HIS society, who supported justice regardless of religion. So we should do the same in our time, especially as Muslims living in a non-Muslim land. Imagine the effect of our dawah if a representative of the Red Cross society asking for blood donation on TV is a bearded Muslim with a skullcap — nothing to do with Islam — but that is the best dawah. Imagine if a muhajjibah sister (hijabi) talks against racism, oppression, etc. — nothing about Islam — but her message in and of itself is dawah. Involvement with society is the best dawah that we can do. Because oppression is oppression regardless of [the religion of] who does it and who it's done against. Racism is racism. Child abuse is child abuse. Poverty is poverty. It affects all of us. When we become involved with the problems of society, people see you as sincere. \*Then\* when you come forth and say, "I am a Muslim," your Islam is shown to be a sincere faith. And this is what the Prophet ﷺ did. He was involved with the problems of his society and solving them — \*then\* when he becomes a prophet, he is known, he is loved, he is respected, his message now becomes acceptable; and none of the Quraysh could come and say, "Where were you when we needed you?", "Who are you to preach to us?" The bottom line is that there are common human values: justice, security, etc. — and the Muslim needs to be at the forefront of these issues. When we support justice and have the proper theology, it will come as a total package.

3. It clearly demonstrates the status of the Prophet ﷺ, in that, he is called to witness the treaty and he is the youngest participant at 20 years old. This shows that they saw in him a future leader — one who is truthful and honest and well respected.

4. Despite all the differences and problems of the Quraysh, they still had characteristics of nobility and virtue. They agreed to come together to help the wronged and the oppressed. Even though it was a time of Jahiliyyah, there was still an element of good. And because of this, Allah sent the Prophet ﷺ in their midst to revive those very virtues.

Next time, we will discuss the Prophet's ﷺ marriage to Khadija RA, and the rebuilding of the Ka'bah, insha'Allah.

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[Re-revised by Muhammad Abdul Rahman, March 2023]

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## 009 - Marriage to Khadija & Re-building Ka'aba [\[TOP\]](#)

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As previously mentioned, there is very limited information available on the first 40 years of the life of the Prophet ﷺ. Only two more incidents have been recorded from the pre-prophethood period, and the first of these is his marriage to Khadija RA:

### How the Prophet ﷺ Met Khadija RA

Now, how did the Prophet ﷺ meet Khadija bint Khuwaylid (خديجة بنت خويلد) RA? As we said before, the Prophet ﷺ was a shepherd. He would find people who owned a flock, tended them, and would get some wages. And it so happened Khadija's older sister had a flock — a herd of camels — and she was looking for someone to graze and take care of them outside of Makkah. So she hired two people — the Prophet ﷺ and another young man.

After the Prophet ﷺ had finished the grazing, they had to go back into town to collect the wages. The young man with the Prophet ﷺ said, "Now that we are done, let's go and ask for our wages." But the Prophet ﷺ said, "Why don't you go on my behalf — because I am too shy to go." So the person came to Khadija's sister — and it so happened Khadija was in the house at the time — Khadija asked, "Where is Muhammad?" The young man said, "He was too shy to come and ask it from you." So at this, Khadija's older sister remarked, "I have not seen any man who is more shy, honorable, noble, and chaste in his interactions, than Muhammad." And it's narrated that this is the first time Khadija heard of the Prophet ﷺ — and it was in such a manner — so something entered her heart.

And note, Khadija RA was single at the time even though it was generally rare for an adult to remain single in their society. A lot of men did try to marry her because of her noble, pure Qureshi lineage, her substantial wealth, and the fact that jahili law dictates the wealth would be transferred to the husband — but she turned all of them down.

Later that year, Khadija had to send her caravan to Syria for commerce and trade. And as we know, she owned a lot of wealth: she had been married twice, and her second husband was a wealthy merchant, and the two of them did not have any children, nor did the husband have any siblings — so she inherited his small fortune when he passed away, even though it was not common in the time of Jahiliyyah for women to inherit. (Note: She did have sons from the first marriage, but not the second.) And over the course of the next few years, she kept on investing: she would order some goods to be purchased in the time of Hajj, and she would sell them in Syria — and then purchase other goods from Syria, and sell them in Yemen — then purchase other goods from Yemen, and sell them in Makkah — so on and so forth. But because she was a woman, she could not go herself. So every single time, she had to hire a businessman. And note, in those days, you wouldn't hire such a person by a wage. You would make it a percentage profit, i.e., *mudarabah* (مضاربة). For example, "30% of all the profit will be yours, and 70% will be mine." (And note, this is legitimate even in Islam.) But because Khadija is sending a man who is not related to her & not looking after her best interest, usually, the person would steal, lie, and cheat. Thus she never managed to get the type of wealth that she deserved.

So when she heard the praise of the Prophet ﷺ, she decided to choose him for the *mudarabah*, even though he was inexperienced when it comes to business — he had never ever gone on a business trip himself — but because of his honesty, she decided to overlook this lack of experience and the lack of age (the Prophet ﷺ was



just around 24-25). And indeed, it's human nature that when a man is decent and elegant in his interaction with a woman, the rest of his nature is also good.

So Khadija, who was well known as the richest lady in Makkah, sent a message to the Prophet ﷺ through her servant, asking him to take care of her caravan. So the Prophet ﷺ went to Abu Talib and said, "O my uncle, Khadija has sent me such-and-such an offer — what do you think?" (And this shows us that the Prophet ﷺ was a very respectful young man — he didn't just impetuously say yes, but asked his uncle for advice and permission.) And Abu Talib basically said, "O my nephew, she is well known to be the richest woman. Allah has blessed you with this opportunity. Do not say no to her." So the Prophet ﷺ said yes, and Khadija agreed to give him 50% of the profits — as she felt a good incentive would lead to him doing a better job — so he ﷺ accepted, and she sent one of her servants along, and the Prophet ﷺ took the caravan to the city of Bosra. (Not to be confused with [Basra](#) [البصرة] of Iraq or [Bursa](#) [بورصة] of Türkiye.)

Bosra is a small town outside of Damascus by ~100 km and was the typical and most convenient location for the Arabs to do all the buying and selling. It had a huge marketplace — so many different people from all around used to go there for trade. Yemenites, Egyptians, etc. It is well known to be a town of economic transactions. And to this day, there are ruins of the marketplace. (Side note: During Umar's RA caliphate, he conquered Bosra, and he built one of the first masjids ever built in what is now Syria.)

So Khadija sent her servant Maysara (ميسرة) with the Prophet ﷺ, and when they returned, Maysara told Khadija of the care and concern that the Prophet ﷺ had shown, and of the honesty in his dealings and transactions. And it's also been narrated that she told her of the miracle of the cloud that always provided shelter for the Prophet ﷺ. (Note: No doubt, this can happen by the will of Allah. However, as we mentioned during our discussion about the story of Buhayra, it's important to exercise caution when narrating pre-prophethood miracles in the absence of authentic reports.)

In any case, the Prophet ﷺ made double or triple the profit anyone else made before — and this is of course for two reasons: (i) he is being honest, and (ii) because whatever he does has barakah — Allah blesses it. Indeed, as we have seen, even when the Prophet ﷺ was with Halimah as a baby, everything got barakah. So there is no question that whatever the Prophet ﷺ is doing, it will have extra blessings.

So the caravan came back with double, triple profits. This thus increased the emotions Khadija RA had for the Prophet ﷺ. And note, there is nothing wrong with feeling such emotions — she is a single lady, and the Prophet ﷺ is an eligible bachelor. Falling in love is not haram; it's what you do with that love that can make it halal or haram. Falling in love is a natural emotion. First Khadija RA heard the Prophet ﷺ being praised so highly by her own sister, then she saw his honesty, then she saw the barakah, etc., so it's only natural. And thus, there is nothing wrong with her desire now to marry the Prophet ﷺ. In fact, what lady would not have desired to marry the Prophet Muhammad ﷺ.

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### Marriage to Khadija RA

The precise details regarding how the marriage proposal came about vary, but it is widely agreed among scholars that Khadija RA was the one who instigated it and arranged for the Prophet ﷺ to propose. Normally, the man proposes; however, if the woman expresses an interest, this is permissible even in Islam under certain guidelines.

In one version, it's said Khadija RA confided in an elderly servant named Nafisa (نفيسة) about her desire to marry the Prophet ﷺ. And Nafisa took it upon herself and said, "Leave this to me. I will arrange it," so she approached the Prophet ﷺ with the question, "O Muhammad, why don't you get married?" The Prophet ﷺ simply smiled



and said, "Who would marry me? I am an orphan and I am poor." Nafisa then posed the question, "What if Khadija wanted to marry you?" The Prophet ﷺ fell silent, and then said, "Why would she want me?" — notice the Prophet ﷺ didn't say no, but he was simply wondering why would Khadija RA want him — so the implied message was that he is interested. So Nafisa went back and told Khadija RA of this, and the matter went to the next stage.

Ibn Ishaq said this marriage took place 3 months after he returned from Bosra, in the month of Safar. So for 3 months, there was this back-and-forth.

There are a number of versions as to how the marriage took place as well.

In one version, it is narrated with a very weak chain that Khadija's father opposed the marriage, so he was caused to become drunk, and it was made to appear to him that the marriage had taken place, so when he became sober, it was too late to say no. But this narration contradicts other known fact, as Ibn Hajar and others have pointed out: Khadija's father had died long ago — which makes sense, as had he been alive, he would have taken the money — therefore, it is clear that this version is not true.

The more authentic version is that her uncle Amr ibn Asad (عمرو بن أسد) became the wali (ولي - legal guardian), and the Prophet ﷺ came with Abu Talib who delivered the khutbah (خطبة - sermon), as recorded in the early books: he began by praising Allah and extolling the lineage and the blessings of the Quraysh — that they are the caretakers of the Ka'bah, the blessed people of Makkah, etc.; and then said: "My nephew is the one who is no comparison with any other young man in all of Makkah, in his manners, nobility, and lineage. And he has proposed to your noble lady with a mahr (مهر - dower)<sup>[1]</sup> of 12 uqiyyah (أوقية) and a nash (نش) (which amount to a modest and respectful sum of about \$400)." And Khadija's uncle stood up and said, "This is a young man who cannot be refused — we accept the proposal."

And as we mentioned, Khadija had been married twice before. And her first marriage gave her a son named Hala ibn Abi Hala (هالة بن أبي هالة). (And when the risala of the Prophet ﷺ began, Hala eventually accepted Islam, and he lived a noble life alongside the Prophet ﷺ.)

Now, the question of Khadija RA's age at the time of her marriage to the Prophet ﷺ has been a topic of much discussion among scholars. While the popular view holds that she was 40 years old and died at the age of 65, as reported by the classical scholar al-Waqidi, other reports suggest a different age. Scholars unanimously agree that the couple was married for 25 years and that the Prophet ﷺ was 25 years old at the time of the marriage. However, the age of Khadija RA is subject to debate. From an academic standpoint, the widely accepted age of 40 presents two issues:

1. Al-Waqidi, who reports this age, is not to the caliber of other scholars who have reported a different age. Other scholars, such as al-Bayhaqi and Ibn Kathir, report that Khadija RA died at around 50 years of age, suggesting that she was likely between 25 and 35 years old at the time of marriage. Another early authority, Hisham ibn al-Kalbi, says: Khadija married the Prophet ﷺ when she was 28 years old. And we have from al-Hakim, that Ibn Ishaq, the preeminent authority on seerah, also reports that she was 28 years old. So the people reporting she was 28 are more in quantity and in quality in terms of knowledge.

2. The Prophet ﷺ and Khadija RA had at least 6 children (or maybe more). And a woman in her 40s, it is very difficult to imagine her having 6 children. Whereas a woman at 28, this is very reasonable and makes a lot more sense.

Therefore, based on the weight of evidence from multiple authoritative sources, it appears more academically sound to conclude that Khadija RA was likely 28 years old at the time of her marriage to the Prophet ﷺ.

## What We Can Learn From the Prophet's ﷺ Marriage to Khadija RA

1. It shows the importance of honesty and good akhlaq (أَخلاق - manners/character) — it's appreciated by all of humanity. The noble conduct of the Prophet ﷺ as a shepherd upgraded his position and pay grade. Because he was honest, trustworthy, modest, and humble, opportunities were created that gave him higher positions. This is the reality of the dunya. Character counts even much more than experience. Indeed, Khadija RA overlooked the Prophet's ﷺ lack of experience.

2. It shows the intelligence and status of Khadija RA — she saw the Prophet ﷺ as being an ideal and perfect husband. And this also shows the permissibility of, not just natural feelings of desire/attraction, but pursuing it in a permissible manner. It's not haram to be in love — it's what you do with it that makes it halal or haram.

3. Also, the Prophet ﷺ needed support and comfort for his future mission, so Allah chose for him a woman who would give him this. Behind every successful man, there is a good woman. This is the fact of life — men need a loving and supporting woman in their lives. In public, they can put on a macho and strong persona — but in private, they need the comfort and the support of a loving wife. And Allah chose Khadija RA for the Prophet ﷺ to be that loving and comforting wife.

4. The blessings of Khadija RA are just too numerous to mention. Of them:

- She was the first to believe in the Prophet ﷺ and comforted him when the revelation began [see episode [10](#)].
- She was the one who took him to see Waraqa ibn Nawfal [see episode [10](#)].
- She was the only one in which Jibril would come in the household (Jibril did not enter the house of any other wives of the Prophet ﷺ). Once, the Prophet ﷺ told Khadija, "O Khadija, here is Jibril, and he is sending Allah's salam upon you, and he is giving you his salam, and is giving you the glad tidings of a house in Jannah where there will be no noise or any struggling." And Khadija RA responded in such an intelligent way — she didn't say "Wa'alaykassalam, ya Allah (وَعَلَيْكَ السَّلَام يَا اللَّهُ - peace be upon you, O Allah)," but rather, "Allah is al-Salam (السلام - the Peace/the Source of Peace), and may salam be upon Jibril, and may salam be upon you, ya Rasulullah." (Side note: Likewise, when something good happens to us, we're not supposed to say "Jazak'Allah, ya Allah [جَزَاكَ اللَّهُ يَا اللَّهُ - may Allah reward You, O Allah]" — because **Allah's** jaza [جَزَاء - reward] comes to us, and we are nobody to give jaza back to Allah. [So say "alhamdulillah (الْحَمْدُ لِلَّهِ - praise be to Allah)" instead.]

(A few months after Khadija's passing, one of the sahaba commented, "We did not see the Prophet ﷺ smile for months" [see episode [19](#)].)

- Aisha RA, who was the favorite wife of the Prophet ﷺ in the Madinan phase, once said, "I was never more jealous of any woman than I was of Khadija, even though I never saw her, because I knew how much the Prophet ﷺ loved her." And once, when the Prophet ﷺ was talking about Khadija RA, Aisha RA had enough, so she uttered some things she shouldn't have uttered: "Ya Rasulullah, for how long are you going to mention an old [...] when Allah has given you a young fertile ground instead?" This remark left the Prophet ﷺ displeased, and he replied, "No, by Allah. Allah has not given me anyone better than her. She was the first to believe in me when everyone rejected me. And she gave me of her money when everyone had abandoned me. And she supported me when the community gave me the cold shoulder. And Allah blessed me with children only through her." After this, Aisha RA learned her lesson and never mentioned Khadija RA again. One of the reasons why Aisha RA was so jealous of her was that whenever the Prophet ﷺ received gifts, money, or meat, he would send part of it to Khadija's RA friends — showing how much he thought of her. Another time, Khadija's older sister came to visit the Prophet ﷺ in Madinah — and Aisha was present — and when the sister was walking outside the door, the Prophet's ﷺ demeanor changed, because her footsteps reminded him of Khadija's. And when the sister asked

permission to enter, Aisha could see the paleness on the Prophet's ﷺ face as all his memories of Khadija came flooding back. Of course the Prophet ﷺ knew it wasn't Khadija, but his memories of her were so strong that even after so many years, he was almost moved to tears.

And we can go on and on with regards to her blessings.

5. This also shows that the Prophet ﷺ was not a lustful man. If he wanted to, he could have married a younger lady who's a virgin. But rather, he married someone of nobility, even though she was twice widowed with children. And he remained faithful to her until she passed away.

6. All of the children of the Prophet ﷺ were through Khadija. There were at least 6. The first child was al-Qasim (القاسم) — hence the Prophet's ﷺ kunya (كنية - teknonym) was Abu al-Qasim (أبو القاسم). And it was said that al-Qasim was born in the days of Jahiliyyah, and he had reached the age where the boys could ride on the camel, i.e., 7-8 years old, and then he passed away. That's all we know. And then the Prophet ﷺ had Zaynab (زينب), Ruqayyah (رقية), Ummi Kulthum (أم كلثوم), and Fatima (فاطمة). And then his final son with Khadija, Abdullah (عبد الله). Some people add two more, but the stronger position is that Abdullah had two nicknames: al-Tahir (الطاهر) and al-Tayyib (الطيب), i.e., the names of the supposed two extra children. And al-Tahir and al-Tayyib both mean "the Pure One." Abdullah was born after the revelation began, and he died in infancy. And the four daughters all lived to maturity and married; and three of them died in the Prophet's ﷺ own lifetime [see episodes [41](#) & [84](#)]. Only Fatima outlived him by a few months [see episode [101](#)].

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### Tangent: Wisdoms Behind the Prophet ﷺ Losing His Children

It's interesting to comment that, subhan'Allah, the Prophet ﷺ is facing the most traumatic problems after problems. Indeed, there is no greater difficulty than losing parents or children. And the Prophet ﷺ had to go through both. Our Prophet ﷺ is multiple times orphaned. And then he is multiple times losing his children — first al-Qasim, then Abdullah, and then Ibrahim (إبراهيم) who was born of his maidservant [see episode [97](#)]. It's as if Allah SWT is giving him the most difficult tragedies imaginable. Why? There are a number of wisdoms we can glean:

1. Allah SWT is telling him that your purpose in life is to be tested and afflicted — because it is through these trials that one's relationship with Allah is established.
2. Living through these trials, true servitude is reached — you understand who you are and who is Allah SWT.
3. Living through these trials develops the utmost patience — and the Prophet ﷺ needed this to fulfill his mission.
4. Allah SWT tested him through these hardships so that his heart becomes soft.

And note, even though Allah SWT tested him, He did not test him beyond his capacity — He blessed him with both sons and daughters to give him a taste of fatherhood, and to silence those who tried to mock him. Indeed, if the Prophet ﷺ didn't have any children, people could have said many things. And subhan'Allah, when the Prophet ﷺ lost his son Abdullah, al-As ibn Wa'il (العاص بن وائل) was so crude and callous that he cheered for joy, happy that the Prophet's ﷺ progeny 'has been cut off.' Can you imagine the pain of losing a son, and on top of that your worst enemy is running through the streets of Makkah cheering for joy? So to this, Allah revealed Surah al-Kawthar (سورة الكوثر) — and the three short ayahs in the surah were so beloved to the Prophet ﷺ —: "Indeed, We have granted you, [O Muhammad], al-Kawthar. So pray to your Lord and sacrifice [to Him alone]. Indeed, your enemy is the one cut off" [Quran, 108:1-3]. Allah SWT is saying, 'We have given you plenty, so do

not worry, We have taken away one thing, but given you al-Kawthar (and al-Kawthar means many things: the Paradise, everything in Paradise, and the river of Paradise). Pray to Allah, and those who oppose you will be the ones who are cut off from everything.' And Allah has kept His promise — look at their legacy: the only people who mention the names of al-As ibn Wa'il and the like are those who hate and despise them. Look at how Allah has disgraced the enemies of the Prophet ﷺ. What legacy have they left?

There are also theological wisdoms as to why the Prophet ﷺ was not allowed to have sons: As we know, he ﷺ was blessed with Ibrahim when he was 59 or 60, and the child lived for only around 18 months — and in Ibn Majah, the Prophet ﷺ is recorded as having said, "Had Ibrahim lived, he would have been a prophet" — that is, it's not possible that the son of Rasulullah ﷺ to not be a prophet — but because the Prophet ﷺ was the last prophet, theologically, Allah had to seal the prophethood. So it's clear why the Prophet ﷺ had no sons. And the Prophet ﷺ knew this. (And subhan'Allah, look at what the ummah has done with the sons of the Prophet's ﷺ \*daughter\*. What groups were formed exaggerating their status. Imagine if there was a direct \*male\* progeny — the ummah would have made them into prophets/gods walking on the earth. So it was actually a mercy and blessing from Allah that the sons of the Prophet ﷺ did not live long.)

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### Rebuilding of the Ka'bah

The incident of the rebuilding of the Ka'bah took place when the Prophet ﷺ was around 35 years old — so 10 years after the marriage with Khadija RA.

The Ka'bah was damaged by a fire and a flood: a woman was cooking outside of her house close to the Ka'bah — and in those days, the houses were 5-10 feet away from the Ka'bah — and one of the embers sparked, and it set the cloth of the Ka'bah ablaze. So the Ka'bah was damaged — and at this stage, it was weakened, but not destroyed. But later on, a massive flood came into Makkah, and it destroyed the roof and some of the walls of the Ka'bah. So the Quraysh decided they needed to rebuild the entire Ka'bah, as the structure is now more or less gone.

And around the same time the Ka'bah was destroyed, there was news of a sale going on in the city of Juddah (جُدَّة) (now Jeddah):

The Caesar of Rome had sent supplies to one of the cities of Yemen to rebuild a church that was destroyed by the Persians. The Caesar got the best wood, marble, craftsmen, etc., and sent them all to Yemen on a ship. But Allah had another plan — the books of seerah mention Allah sent a wind off the coast of Juddah causing the ship to crash. The ship was damaged, but it made it to Juddah. So all of the cargo — the most expensive marble, wood, etc. — is now in Juddah. Subhan'Allah, it's amazing when you think about it. And the people of the ship decided to sell the material, as they had to raise enough money to go back to Rome. So when the Quraysh heard about this, they gathered all of their wealth, went to Juddah, and they purchased all of this merchandise along with hiring the craftsmen who had been educated in the palaces of Caesar. They bring all of the goods back to Makkah.

Now they are wondering, "Should we destroy the House of Allah?" i.e., to rebuild a whole new structure. And according to one report in Ibn Ishaq, when they were debating what to do, a large snake came out of the Well of Zamzam, and whenever they approached, it hissed at them. But then Allah sent a big bird to pick up the snake and remove it. So they took this as a sign that they should approach the Ka'bah. But of course, the thought of destroying the House of Allah was still considered sacrilegious to them, so they were hesitant to take action, and were nudging each other, "Why don't you go first." Until finally, al-Walid ibn al-Mughira (الوليد بن المغيرة) (the nobleman of the Quraysh mentioned in the Quran, who will become one of the enemies of the Prophet ﷺ later on), said, "I will do it," and he took an ax, went in front of the Ka'bah, and said, "O Allah, don't get alarmed or angry — we are just trying to help rebuild the Ka'bah," and he began breaking down one of the walls. And

everybody just watched and nobody lifted a finger to help. They then started talking among themselves, "Why don't we use al-Walid as the 'litmus test.' If he survives the night, we will join him the next day." So they basically didn't help him until the next morning al-Walid ibn al-Mughira woke up just fine.

So the next day, everyone helped him tear the Ka'bah down and rebuild it. The task was divided among the subtribes of the Quraysh: they divided the subtribes into four groups, and each group took responsibility for one of the four walls. The Banu Abd Manaf (بنو عبد مناف), the prominent subtribe of the Quraysh which included the Banu Hashim, the tribe of Abdul Muttalib who was the legend among the Arabs, was assigned the most prestigious wall. And the second most prestigious was given to the Banu Makhzum which had al-Walid ibn al-Mughira, Abu Jahal (أبو جهل), et al.

And as we know, the Black Stone is situated at the corner of the Ka'bah, so it's connected to not one, but two walls — and these two walls are now under the responsibility of the two rivaling tribes, the Banu Abd Manaf and the Banu Makhzum. So when they got to the corner, trouble occurred — they both said, "The Black Stone belongs to our side. Not yours." And then the other tribes got involved as well and said, "Why should you get the privilege [of putting the Black Stone back in its place]?" So they all began to dispute until the fighting/anger between them reached such a level that the construction of the Ka'bah was stopped for five days.

On one of these days, the Banu Makhzum secretly put together an agreement with some other subtribes that they would fight to the death to put the Black Stone in — and they dipped their hands in camel blood as a promise/signature to make a pact. Subhan'Allah. Look at this Jahiliyyah — are you going to kill yourself and leave your wife widow and children orphan just for the pride and honor of putting the Black Stone in?!

They were almost about to reach into a big fight, until on the fifth day, Abu Umayya ibn al-Mughira (أبو أمية بن المغيرة), the oldest person alive in Makkah, said, "There will be no bloodshed. We are not going to fight over this. Let us just give it over to the next person who enters from the 'major area.'" Now this means it's going to be the luck of the draw — because whoever walks in will obviously choose his own tribe. But, as we know, the next person to enter turned out to be the Prophet ﷺ. And what is amazing is when the Prophet ﷺ walked in, each tribe was delighted, thinking the Prophet ﷺ liked them the most and would choose their side. Subhan'Allah. This shows the beautiful character of the Prophet ﷺ.

(Tangent: Fast forward a few decades later: In a hadith, it's narrated that Amr ibn al-As said, "The Prophet ﷺ was so gentle and nice to me that I knew he loved me the most out of everybody [or so I believed], so one day, I asked him ﷺ, 'Who do you love the most?' And the Prophet ﷺ said instantly, 'Aisha.'" Amr said, "No. I meant amongst the men." The Prophet ﷺ said, "Her father." Then Amr said, "After him?" The Prophet ﷺ said, "Umar." And Amr kept on asking until he got the point — his name never came up — and so he stopped asking. This hadith shows that the way the Prophet ﷺ dealt with everybody was so kind and gentle that they all felt the Prophet ﷺ loved them the most. And this is wallahi amazing.)

And when the Prophet ﷺ walked in, as we know, he said, "Bring me a sheet/garment" — and when it was brought, he himself put the Black Stone on the garment, and said, "Let every subtribe send its representative, and we will all put the Black Stone together." So they all lifted it, including the Banu Makhzum (so they fulfilled their promise) — and then the Prophet ﷺ himself was the one who put the Black Stone into that particular location.

Now, it's important to note that the Quraysh didn't build the Ka'bah in the original structure before it was destroyed — they changed a few things. And Allah had willed this change would become permanent:

1. Either the marble or the wood (we don't know which), they didn't have enough supply to rebuild the original rectangular Ka'bah as it was built by Ibrahim AS — because they were using expensive materials for the foundations — so they built a square instead; and to mark the other two corners, they used two posts. It was not their intention to make it permanent, but of course Allah willed it would be.

2. According to one report, the Ka'bah at the time of the Prophet's ﷺ early life was just around 10 feet high (the height of when you sit on a camel) — but upon rebuilding, the Quraysh doubled this height. And this began the concept of making the Ka'bah taller and taller, so in our time, it's much much higher.

3. Banu Abd Manaf made the door of the Ka'bah in the middle of the wall, not on the ground where people could go in, because they wanted to gain exclusivity and have access to who can go in and who can't. They had the keys and the ladder, so only those whom the Banu Abd Manaf approved could go into the Ka'bah. And to this day, the door is high in the center.

4. They built a water spout — logically, this was a necessity. And to this day, we have a water spout.

It's also worth mentioning that when the Prophet ﷺ conquered Makkah 25 years later [see episode [83](#)], he said to Aisha RA, "Were it not for the fact that your people are still new to Islam, I would have rebuilt the Ka'bah in its original structure of Ibrahim AS, and made the door accessible to everybody." But the Prophet ﷺ didn't, as there were many new converts at the time of the Conquest, and it would have been too big a fitna for them to see the Ka'bah being destroyed and then rebuilt. However, a few decades later, after the Prophet ﷺ had passed away, in the time of the early Umayyad dynasty, one group led by a pious sahabi, Abdullah ibn al-Zubayr RA, broke away from the Umayyad empire, and they founded their own mini-caliphate in Makkah. And when the aforementioned hadith reached Abdullah ibn al-Zubayr, he destroyed the Ka'bah, made it into a rectangle shape, and he lowered the door down to the earth — just like the Prophet ﷺ wanted. And this was happening in the time of the infamous Hajjaj ibn Yusuf (الحجاج بن يوسف), the most tyrant ruler ever seen in the ummah. And when Hajjaj overtook Makkah again from Abdullah ibn al-Zubayr by throwing catapults, it destroyed the Ka'bah. And as we know, he crucified Abdullah ibn al-Zubayr RA — a companion, the son of a companion, the brother of a companion — in front of the Ka'bah. Subhan'Allah. Look at how evil this Hajjaj was. And Hajjaj then rebuilt the Ka'bah as it was before, i.e., square-shaped, with a raised door, etc. Then, it is reported that in the time of Imam Malik, the khalifa at the time asked Imam Malik, "Shall we rebuild the Ka'bah as it was built by Ibrahim AS?" But Imam Malik told him, "No. I don't want the Ka'bah to become a toy that kings come along and do what they want with it" — and this is what you call true fiqh (فقه - understanding). So from the time of Hajjaj ibn Yusuf, the Ka'bah has remained upon the foundations of the pre-Islamic structure, square-shaped with a raised door.

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## Conclusion

Notice how everything is planned by Allah — the Arabs in the desert had no fancy wood or marble, yet Allah sent them the choicest materials from the palace of Caesar (so we could say Caesar himself is 'financing' the building of the Ka'bah), subhan'Allah. Indeed, Allah is the Best of Planners.

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[Re-revised by Muhammad Abdul Rahman, March 2023]

[\[TOP\]](#)

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## 010 - Zayd b. Harithah & Beginning of Revelation [TOP]

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Last week, right at the end, we discussed the story of the rebuilding of the Ka'bah. And there are some profound symbolisms in it that we were not able to finish. So we do need to start from where we left off. And that is, we have just mentioned the tangent (off camera) about the story of the Black Stone, that it had become fragmented, and the Abbasids had to put it back in molten metal, and the actual Black Stone is in pieces now — it's not the original stone.

### Symbolisms We Learn From the Rebuilding of the Ka'bah

1. There is clearly the metaphor being given that the Ka'bah has been destroyed before the coming (i.e., before the prophethood) of the Prophet ﷺ and is being rebuilt right at his time: the symbolism is that the religion of Ibrahim AS had been destroyed and now the Prophet ﷺ is going to rebuild it. So the Ka'bah represents the religion of Ibrahim AS and the first House ever built for the worship of Allah. Allah says:

أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ

"The first House [of worship] established for mankind was that at Makkah" [Quran, 3:96]. Thus, this House represents the worship of Allah. And the symbolism of it being destroyed shows that the religion of Ibrahim has not been preserved by humanity, and the fact that it's being renewed at the time of the Prophet ﷺ is a sign that the religion of Ibrahim is going to be rebuilt.

2. The fact that the Ka'bah was rebuilt upon the foundations of Ibrahim but the building was renewed, shows that the foundation of the theology that the Prophet ﷺ comes with is the same "La ilaha illaLlah," but the shariah will be renewed.

3. Just like the Prophet ﷺ saved his people from civil war and bloodshed and exalted their honor, so too he will save them as the Last and Final Messenger and once again exalt their honor.

4. The fact that the Prophet ﷺ united all of the tribes by holding the cloth, is a symbol that he will unite them all under the banner of Islam.

5. Also, when the Prophet ﷺ entered the Ka'bah, all of the tribes were happy — the Prophet ﷺ was such an immense character, his nobility was so recognized that it didn't matter which subtribe he belonged to — everybody loved him as one of their own. This shows the status of the Prophet ﷺ.

There are one or two interesting bits here as well:

1. It's narrated that when Abu Jahal stood up to gather funds for the rebuilding of the Ka'bah, he said, "We are rebuilding the House of Allah, so make sure that the money you use is from your pure earnings — no cheating and no interest, no gambling or prostitution." This is amazing that someone as filthy as Abu Jahal understood this — that you should not spend in the Path of Allah with filthy money.

2. Also, for the first time in the history of the building of the Ka'bah, it was built slightly short of the foundations of Ibrahim — as we said, the jahili Arabs built it in a square shape. And there is a divine wisdom in this: we know that praying inside the Ka'bah is a very great blessing — but if it had been built according to the foundations of Ibrahim AS in a rectangle, it would have been impossible for common people like us to pray

inside it. So it's a huge blessing from Allah that one portion of the foundations of Ibrahim is left open — as now everyone can get the blessing of praying inside the Ka'bah without actually entering the Ka'bah. How? By praying in the Hijr Ismail (حجر إسماعيل) — it's open for all to pray in. Thus there is great wisdom in this. Allah's plans always work out for the best.

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There is another story before the advent of the wahy, which clearly shows the character of the Prophet ﷺ, and that is the story of Zayd ibn Harithah:

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### Adopting Zayd ibn Harithah

Zayd ibn Harithah (زيد بن حارثة) was a boy from the Qahtani branch of the Arabs, not the Adnani branch, and he was from a tribe of Yemen.

Zayd's mother and father were from two different tribes that had a love-hate relationship: One day, Zayd's mother, Su'da bint Tha'laba (سعدى بنت ثعلبة), took Zayd, who at the time was 7 or 8 years old, to her own tribe; and right at that time, it so happened that a small fight broke out between Zayd's father's and mother's tribes — and Zayd's distant relatives from his mother's side got so angry, they took Zayd, kidnapped him from his own mother, and sold him into slavery to get revenge at his father's tribe — because in Jahiliyyah, the son belongs to, and takes the lineage of, the father. And so, Zayd was sold in the grand fairs of Ukkadh (عكاظ - Okaz) — the largest marketplace which took place after the Hajj season — and they sold him to Hakim ibn Hizam (حكيم بن حزام), Khadija's nephew, for 400 dirhams — Khadija had given Hakim money to find a young slave. And so Zayd becomes Khadija's servant. And when Khadija married the Prophet ﷺ, she gifted Zayd to the Prophet ﷺ. And this is of course way before Islam.

Zayd's father, Harithah, is frantically looking for his son. He is spreading the news, "There is a boy from our tribe — these are his features! If anybody hears of him, please come and tell me!" And it so happened that during the Hajj season, someone saw Zayd, and realized this is the boy Harithah is looking for. So they told Harithah, "We found your son — he is a slave to one of the grandsons of Abdul Muttalib, and his name is Muhammad." So his father and his father's brother travel to Makkah and ask where is Muhammad ﷺ. And they are told he is in the Haram area — so they approached the Prophet ﷺ and said, "Ya Muhammad ibn Abdul Muttalib, you are of the most noble lineage, and you are people of trustworthiness, and Allah has given you so much blessings. Ya Muhammad, we want to take our son back who was unjustly stolen and kidnapped and sold into slavery. Zayd is our son, and we will give you any ransom you want. But please be generous with us, because we can only afford so much."

Note this happened in the days of Jahiliyyah, so there was no law and order — and power belongs to the strongest. No court or anything of the sort for them to plead their case. The law of Jahiliyyah is that they have to deal with it — and thus, they are now willing to buy their son back. The Prophet ﷺ said, "Is this what you want? That I send Zayd back with you?" They said, "Yes." The Prophet ﷺ said, "It is up to him (Zayd). I will leave the matter to him. If he chooses you, I will send him back with no ransom. But if he chooses me, I can never turn away from somebody who has turned to me." So the father and uncle were overjoyed — they said, "O Muhammad! You have done marvelous, and you have done much more than we could have asked for!"

So the Prophet ﷺ called Zayd, who is now around 25 years old, and the Prophet ﷺ asked him, "Do you recognize these men?" Zayd said, "Yes, this is my father, and this is my uncle." Then the Prophet ﷺ said, "They have come requesting that you go back with them. And I have left the matter to you — if you want, you may go with them, or if you want, you may remain with me."



Subhan'Allah, even in this, we find that the Prophet ﷺ had a fondness for Zayd — he doesn't want to let go of him, but he cannot say no to Zayd's father and uncle, because morally, they have a point, "Our son is not a slave." So the Prophet ﷺ does the morally correct thing — but he doesn't want to hand over Zayd as he has genuine feelings of paternal love.

But to his father's and uncle's surprise, Zayd instantaneously said to the Prophet ﷺ, "I can never choose anyone over you, for you are to me more than a father and an uncle combined." This is unnatural for a man to say to a person who is not his blood relative. Biologically, the love you have for your father is there — it's in the fitrah. And yet, instantaneously, he said, "How can I choose anyone over you?" Wallahi, this is unnatural except if this man is a prophet of Allah — the love of a prophet trumps the bond of fatherhood.

At this, Zayd's father said, "O Zayd, have you gone crazy? You will choose to be a slave in a strange land, and refuse to come with your own father to your own tribe?" —because as a slave, you have no honor, rights, or protection. So his father said, "Have you gone crazy?" And to this, Zayd said, "I know what I have said. I have seen from this man that which no other man has done."

And right then, the Prophet ﷺ stood up, took Zayd by the hand, went to the Hijr Ismail, and announced, "O people of Makkah, I want you all to testify that from now on, Zayd is a free man, and I have adopted him as my son. So he is now my son, and he will inherit from me, and I from him." The Prophet ﷺ did this in front of the father to bring peace to his heart, that his son is now a free man, adopted by the Quraysh.

Thus, the Prophet ﷺ adopted Zayd, and Zayd became known as Zayd ibn Muhammad (زيد بن محمد).

Subhan'Allah, this is an amazing story, and it tells us about the mannerisms of the Prophet ﷺ — it speaks volumes about who he is.

A few decades later, Abdullah ibn Umar (عبد الله بن عمر) RA remarked, "We never knew of Zayd by any other name except Zayd ibn Muhammad, until Allah revealed Surah al-Ahzab (سورة الأحزاب) 'Verse 5.'" This is where Allah says, "Call children by their fathers. That is more just in the Sight of Allah" —so this is when the Prophet ﷺ re-changed the name of Zayd back to Zayd ibn Harithah.

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### More About Zayd ibn Harithah RA

1. According to Ibn Shihab al-Zuhri, Zayd was the first person to accept Islam (after the revelation began, obviously). But note narrations differ over who the actual first convert was — and to reconcile between all different narrations, we simply say that: the first Qureshi to accept Islam of the adult males was Abu Bakr, the first female was Khadija, the first mawla (مولى - freed slave) was Zayd, and the first child was Ali. The point being Zayd was among the firsts.

2. In the days of Jahiliyyah, when Zayd was still a slave, he married Ummi Ayman, who as we said, was the servant of Aminah, the Prophet's ﷺ mother [see episode [7](#)]. And after the passing of Aminah, Ummi Ayman was inherited by the Prophet ﷺ (she didn't suckle him, but took care of him). And Ummi Ayman was a young lady, maybe 10-15 years older than the Prophet ﷺ —so at least 20 years older than Zayd— and Zayd married her. And they had a child who was born literally in the house of the Prophet ﷺ, Usama ibn Zayd (أسامة بن زيد), the Hibbu Rasulillah (حُبُّ رَسُولِ اللَّهِ - the Beloved of the Messenger of Allah) — the one whom when the sahaba wanted something, they went to Usama and said, "Why don't you go to the Prophet ﷺ and ask him, because he loves you so much he will never say no." Usama was a baby raised in the house of the Prophet ﷺ, and he had a special status, as the Prophet ﷺ loved both him and his father so much.

3. When the Prophet ﷺ adopted and freed Zayd, this meant that Zayd would have the same status as the Quraysh. So the Prophet ﷺ encouraged him to marry his ﷺ own cousin, Zaynab bint Jahsh (زينب بنت جحش), to remove all 'elements of slavery' (stigma) from him. (Side note: But as we know, the marriage didn't work out, so after a few years, they got divorced, and the Prophet ﷺ married Zaynab, as instructed by Allah directly in the Quran [33:37] [see episode [69](#)].)

4. Whenever the Prophet ﷺ sent Zayd for an expedition, he was put in charge. He was always the commander — and this shows the status that the Prophet ﷺ gave him. And eventually, as we know, Zayd met his martyrdom in the Battle of Mu'tah (سرية مؤتة) against the Romans [see episode [73](#)] — and this was the only battle where the Prophet ﷺ put three people in charge, because it was such a fierce battle. He said, "Zayd is in charge of you (Muslims). And if something happens to him, then my cousin Ja'far ibn Abi Talib (جعفر بن أبي طالب). And if something happens to him, then Abdullah ibn Rawahah (عبد الله بن رواحة)." He puts three people in charge, one after the other. And all three leaders were killed, and then Khalid ibn al-Walid (خالد بن الوليد) took charge, and this was when Khalid became who he became [see episode [74](#)].

The three commanders that died in the Battle of Mu'tah were all extremely beloved to the Prophet ﷺ. As such, this was a very painful time for the Prophet ﷺ. When the news of this came, it was very painful. Then a few years later, the Prophet ﷺ appointed Zayd's son Usama, who was a young lad of around 16 years old, to go and fight the next battle against the Romans. And as we know, the Prophet ﷺ passed away during this, and this is when the small crisis between Abu Bakr and Umar happened when Umar said, "Take Usama out of the battlefield, he is too young" — but Abu Bakr said, "I cannot undo a command that the Prophet ﷺ did" [see episode [101](#)].

5. Zayd is the only sahaba that has the blessing of being mentioned by Allah, by name, in the Quran [33:37]. Not even Abu Bakr has this blessing.

6. Some of the sahaba said, "Had Zayd been alive when the Prophet ﷺ passed away, he would have been the khalifa" — as he was \*that\* beloved to the Prophet ﷺ.

7. Abdullah ibn Umar RA once complained to his father, Umar al-Khattab, who was the khalifa at the time, "My dear father, how can you give the salary of Usama ibn Zayd more than my salary?" Umar RA said, "Because he was more beloved to the Prophet ﷺ than you, and because his father was more beloved to the Prophet ﷺ than your father."

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These are pretty much the only incidents we know about before the revelation begins.

And it's now as if the stage has been set, the character of the Prophet ﷺ has been established, there are many signs and hints that there is a prophet coming — there are clear indications that something is about to change.

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### The Beginning of Revelation

Aisha RA is the main narrator of the hadith of how wahy (revelation) began. It's a very long hadith — two pages — and it's very detailed. And in this, by the way, there is a beautiful wisdom — she couldn't have witnessed this herself but is narrating in vivid detail — which shows that the Prophet ﷺ had many conversations with her just like any loving husband does.

This is the hadith narrated in Bukhari<sup>[1]</sup>:

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Aisha RA narrated: The commencement of the Divine Inspiration to the Prophet ﷺ was in the form of good dreams which came true like bright daylight, and then the love of seclusion was bestowed upon him. He used to go in seclusion in Ghari Hira (غار حراء - the Cave of Hira') where he used to worship (Allah alone) continuously for many days before his desire to see his family. He used to take with him the journey food for the stay and then come back to (his wife) Khadija to take his food like-wise again until suddenly the Truth descended upon him while he was in Ghari Hira. The angel came to him and asked him to read. The Prophet ﷺ replied, "I do not know how to read." (The Prophet ﷺ added): "The angel caught me (forcefully) and pressed me so hard that I could not bear it anymore. He then released me and again asked me to read and I replied, 'I do not know how to read.' Thereupon, he caught me again and pressed me a second time until I could not bear it anymore. He then released me and again asked me to read but again I replied, 'I do not know how to read (or what shall I read)?' Thereupon, he caught me for the third time and pressed me, and then released me and said, 'Read, [O Prophet,] in the Name of your Lord who created — created humans from a clinging clot. Read! And your Lord is the Most Generous, who taught by the pen — taught humanity what they knew not' [Quran, 96:1-5]." Then the Prophet ﷺ returned with the revelation and with his heart beating severely. Then he went to Khadija bint Khuwaylid and said, "Cover me! Cover me!" She covered him until his fear was over and after that, he told her everything that had happened and said, "I fear that something may happen to me." Khadija replied, "Never! By Allah, Allah will never disgrace you. You keep good relations with your kith and kin, help the poor and the destitute, serve your guests generously, and assist the deserving calamity-afflicted ones." Khadija then accompanied him to her cousin Waraqa ibn Nawfal ibn Asad ibn Abd al-Uzza, who during the pre-Islamic period became a Christian and used to write the writing with Hebrew letters. He would write from the Gospel in Hebrew as much as Allah wished him to write. He was an old man and had lost his eyesight. Khadija said to Waraqa, "Listen to the story of your nephew, O my cousin!" Waraqa asked, "O my nephew! What have you seen?" The Prophet ﷺ described whatever he had seen. Waraqa said, "This is the same One Who Keeps the Secrets (angel Gabriel) whom Allah had sent to Moses. I wish I were young and could live up to the time when your people would turn you out." The Prophet ﷺ asked, "Will they drive me out?" Waraqa replied in the affirmative and said, "Anyone (man) who came with something similar to what you have brought was treated with hostility; and if I should remain alive until the day when you will be turned out, then I would support you strongly." But after a few days, Waraqa died and the Divine Inspiration was also paused for a while.

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Aisha RA says, before the revelation began, the Prophet ﷺ used to seclude himself in the Cave of Hira on the top of the mountain that is now called Jabal al-Nour (جبل النور - Mountain of Light). (Side note: This cave is amazing in many ways. It's not as much of a cave as it is a crevice [a type of hole] — and when you sit in the cave, there is only space for one person, and you are forced to face the direction of the Ka'bah. And to this day, you can clearly see the Ka'bah from the cave. And it's said in Ibn Ishaq that Abdul Muttalib was the one who discovered it and he also sat there to meditate.) The Prophet ﷺ would go with some food and water to just sit there and meditate for a number of nights. And when he ran out of food and water, he would go back to replenish and take care of some of the family affairs for a few days, and then go back up again.

In one narration in Sahih Muslim, the Prophet ﷺ is recorded as having said about during this time: "Before the revelation came to me, I began to hear rocks and stones greet me in my path. And there was a particular rock that always gave salam to me — and I recognize that rock even to this day."

Also around this time, every single night, the Prophet ﷺ began having a dream about what would happen the next day — as the narration in Bukhari says, "The Prophet ﷺ would dream as true as the sun rose (as certain as you know the sun will rise tomorrow)" — that is, his dreams would all come true. He mentioned this to Khadija, and she said, "This is a good sign from Allah."

And it's mentioned in another narration in Bukhari that this period of dreams lasted for 6 full months. So let's pause here for a while to talk about dreams.

Firstly, we know for a fact that the revelation of the Quran began in Ramadan [see Quran, 97:1].

Secondly, in a hadith in al-Tirmidhi, the Prophet ﷺ said, "Nothing is left of prophethood except good dreams. And good dreams are 1/46 of prophethood." Some scholars tried to explain this particular ratio, and one of the explanations is:

- 6 months before Ramadan — from Rabi' al-Awwal to Ramadan — the Prophet ﷺ saw his dreams come true the next day.
- And his prophethood lasted for 23 years.
- As a fraction, this is  $[6 \text{ months} / 23 \text{ years}] = 1/46$ . This exact fraction.

[But of course, we have no way of discerning whether this is correct, as there is no evidence from hadith to support this interpretation.]

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Why are all these things happening to the Prophet ﷺ?

1. To indicate to him that something momentous is about to happen. A sign that he needs to prepare.
2. Some scholars have said being a prophet requires spiritual and psychological training. And so the Prophet ﷺ is being upgraded and transformed into the Messenger of God. For 6 months he is seeing dreams, hearing stones saying salam, etc. It's as if the Prophet ﷺ is being spiritually, mentally, and psychologically trained for the big revelation.

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### **Tangent: Three Types of Dreams**

There are three types of dreams [that we non-prophets see, believers and nonbelievers]:

1. Dreams from Allah — these dreams are: (1) generally good and positive; (2) they come true; (3) could be visions of the future (could be of tomorrow, next year, or 10 years down the line); (4) sometimes it happens as it is & doesn't require interpretation, but sometimes it's symbolic & requires interpretation; and (5) they never terrify you.
2. Dreams from shaytan — these dreams: (1) terrify you (i.e., nightmares); (2) they are never true (so don't act upon them); and (3) we should turn away from shaytan (i.e., by reciting ta'awwudh [تَعَوُّذٌ: "A'uudhu-bi-Llaahi-min-ash-shaytaan-ir-rajeem (أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ) - I seek refuge in Allah from shaytan, the accursed one"])), and we should not tell anybody about the dream.
3. Dreams from our own imagination — for example, if during the day we're thinking about a fancy car, we'll dream about driving that car. The sign of this dream is that it vanishes from our memory after a short while (a few minutes or hours or days).

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**(Cont.) The Beginning of Revelation**

In these 6 months, the Prophet ﷺ cut himself off from society to worship Allah SWT more and more.

In some narrations, it's mentioned that on one of the Saturdays of Ramadan, the Prophet ﷺ saw a light and heard a sound, so he looked around — but he couldn't find anything. And on Sunday, the same thing happened. And then on Monday, Jibril AS came to him. Indeed, as we have discussed before [see episode 6], the Prophet ﷺ said in a hadith in Sahih Muslim, "On a Monday I was born, and on a Monday the revelation began."

So the revelation began in the last 10 days of Ramadan on a Monday — which, by the way, marks Laylat al-Qadr (ليلة القدر - the Night of Glory/Decree/Power)—: The angel Jibril came to the Prophet ﷺ and told him, "Iqra (اقرأ - read)." And the Prophet ﷺ said, "I cannot read." Then Jibril squeezed him so tight that the Prophet ﷺ said he lost all energy, then Jibril let him go. And Jibril said again, "Iqra." And the Prophet ﷺ said again, "I cannot read." And Jibril squeezed him again. And this repeated until Jibril said the first 5 verses of Surah al-Alaq (سورة العلق).

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### Wisdom of Jibril's Squeeze

Why is Jibril squeezing the Prophet ﷺ? There is really no authoritative answer — but we can venture a few guesses:

1. Some scholars say: to indicate he is not dreaming — this is real.
2. Others say: Jibril is indicating to him that you are about to be inspired with a heavy message. And indeed, Allah SWT said in the Quran, "We will soon send upon you a weighty revelation" [see Quran, 73:5]. Revelations were physically painful for the Prophet ﷺ to receive [see episode 11].
3. Some scholars say: it indicates that he will face three significant trials: (i) the boycott that lasted for 2½ years where the Muslims had nothing to eat [see episode 18]; (ii) the assassination attempt & the Hijrah [see episode 27]; and (iii) the Battle of Uhud where he was bleeding from three places of his head [see episode 49]. But of course, every time, Allah opened the way out.

And only Allah knows why the squeeze occurred.

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### Brief Tafsir of the First Few Verses of Surat al-Alaq

Now, as for the revelation itself: "iqra" has two meanings — to "read" (from a paper, etc.), and to "recite" (from memory). The verb encompasses both meanings. When Jibril said, "Iqra," the Prophet ﷺ thought he meant in the "read from a parchment" sense. However, Jibril meant iqra in the sense recite from his memory. And at the third time of asking, Jibril said, "Recite in the Name of your Lord who created" [96:1]. That is, "Your recitation will come from Allah, in His Name, with His blessings" — the qira'ah (قراءة - recitation) will be in Allah's Name. And it's very profound that this is the first verse revealed — the Prophet ﷺ is being told that when you recite, recite in the Name of your Lord. (Side notes: The ba [ب] in the verse could also mean: [1] you will recite \*by\* Allah — and in Arabic, this is called ba' al-sababiyyah [باء السببية] — meaning the recitation will come directly from Allah — not from yourself. And [2] it could also mean Allah will help you in this recitation — and in Arabic, this is called ba' al-ma'yyah [باء المعية].)

Next, Jibril said, "[The Lord who] created man from alaq (علق - that which clings)" [96:2]. And most scholars say "alaq" is a reference to the human embryo that is clinging in the womb of the mother. So Allah is saying the One who created man in all the stages — embryo, fetus, newborn — He is the One who is speaking to you.

And then in the third verse, "iqra" is mentioned for the second time: "Iqra! And your Lord is the Most Generous" [96:3]. And the reason for this duality/repetition is many: (1) Firstly, the repetition signifies that your job is to recite and keep on reciting, recite and keep on reciting, and recite and keep on reciting. (2) Secondly, some scholars have said the first iqra is a commandment to seek religious knowledge; and the second is a commandment to seek the knowledge of this world — as the first iqra says, "Iqra in the Name of your Lord" [96:1], and the second says, "Iqra! And your Lord is the Most Generous, who taught by the PEN — taught man what he didn't know" [96:3-5]. So it is as if the seeking of knowledge is being encouraged, both religious and of this dunya. Allah is telling us Muslims to learn the knowledge of religion that comes from Him, and then learn the knowledge of man that comes from the pens. But realize, even the knowledge of this dunya, Allah is the One who taught them; "Your Lord is the Most Generous who taught by the pen — taught man what he didn't know" [96:3-5].

And note these verses came down to an unlettered nation, a group of people who didn't know how to read and write. Allah is telling them to read what others have written and study them. It's not a coincidence that a hundred years later, the Muslims are already becoming the greatest superpower on earth. A few more centuries and they become the bastion of human civilization. They reach the pinnacles of their period — there are people coming to study medicine, science, math, chemistry, law, engineering, in Islamic lands. There are documented cases of people from [lands later became known as] France, Italy, England, coming to Andalus (Spain) to study medicine and then going back to teach their people.

Why did this happen? Because Allah encouraged the seeking of knowledge from the first revelation. Go ahead and study. Go ahead and learn. Go ahead and broaden your horizons. But as we do this, remember, all of the knowledge comes from Allah. If Allah hadn't given it to us, we wouldn't have it. Even the knowledge we take for granted, such as writing; the whole concept is really a miracle — the sounds that come out as speech can be recorded through scribblings? And you can then pass it down to anybody who was not present to hear it? Wallahi, it's a miracle. If Allah had not taught it to us, we would never know it. Our Prophet ﷺ said in a hadith, "The first person to ever write with the pen was Idris" — Allah taught the Prophet Idris how to write; and if He had not taught him, we would never have learned how to write. All knowledge of this world goes back to Allah. Subhan'Allah. Allah taught Adam how to speak; and if He did not teach him how to speak, we would be grunting and groaning like animals and would never have learned speech. And the Prophet ﷺ said Allah taught Nuh AS how to build a ship, and He SWT taught Dawud AS how to make the armor malleable. Allah taught so many prophets so many different things — and from these, all other human knowledge comes forth. This is why we say whatever discovery we come across, Allah is the One who gave us the qudrah (قدرة - capacity) & intelligence to find it.

Now, the significance of beginning the revelation with "iqra" is that Allah SWT is telling that what is about to happen is, from now on, man will have a direct communication (a Book) coming from Allah. So the first command is to read and recite the Quran. Also, it's worth noting that from the word "iqra," we get the word "Quran." And as iqra both means "recite" and "read," the Quran has been preserved in both memory and writing — in the hearts of the huffaz (حفاظ - Memorizers [of the Quran]) and in the form of al-Kitab (الكتاب - the Book, i.e., the Quran). And this is the only book preserved in both.

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### After the First Revelation

Getting back to the story, Aisha RA narrates that the Prophet ﷺ ran back to Khadija, and his heart was palpitating. He entered in upon Khadija, and said, "Cover me up! Cover me up!" This shows how unexpected the occurrence was for the Prophet ﷺ. And this, by the way, wallahi, also shows the humanity of the Prophet ﷺ, and that his Message was not premeditated — he didn't think, "Let me see how I can trick mankind into believing that I'm a prophet," unlike some false prophets who have magnificent stories of themselves which



sound so grandiose, our Prophet ﷺ goes running home to his wife Khadija. Wallahi, this shows that our Prophet ﷺ is telling the truth and that he is a true prophet.

So Khadija covers him up — until finally, he calmed down. And then he told her all that had happened — which shows how close he was to her; he could have gone to Abu Talib, but he went to his wife — and says, "I am scared/worried for myself." And this phrase has led to some discord among scholars — what exactly did he mean by he is scared/worried for himself? There are over 12 opinions as to what this means, but the bottom line is clear: (1) Either he was scared of dying from the squeezing of Jibril; or (2) he was scared that he was seeing visions that normal people don't see — he was scared of losing his sanity.

And Khadija RA said:

كَلَّا! وَاللَّهِ مَا يَخْزِيكَ اللَّهُ أَبَدًا، إِنَّكَ لَتَصِلُ الرَّحِمَ، وَتَصْدُقُ الْحَدِيثَ، وَتَحْمِلُ الْكَلَّ، وَتَكْسِبُ الْمَعْدُومَ، وَتَقْرِي الضَّيْفَ، وَتُعِينُ عَلَى نَوَائِبِ الْحَقِّ  
 "No, by Allah! Allah will never humiliate you or cause you harm. You are good to your kin, you are truthful in speech, you take on the burden of others, you give money to those who have little, you are hospitable to your guests, and you do all kinds of good!" — She gives us a beautiful rule from her pure fitrah, without knowing any Quran or hadith, that if you do good, Allah will do good to you. And she is certain — she swears by Allah, that it's not possible that Allah will cause harm to the Prophet ﷺ. This shows why Allah chose Khadija RA for our Prophet ﷺ.

According to one book, she first went to Addas<sup>[2]</sup> (عداس), a Christian who was a slave in Makkah, and asked him if he was familiar with what was going on. Addas said, "What? The angel of Allah (God) in this heathen place of idols of Makkah? How is this possible?" So when Khadija got the sense that this is something that is related to Judaism or Christianity, \*then\* she goes to Waraqa ibn Nawfal — Khadija's older cousin. (And recall, Waraqa is one of the four hunafa' — [the four who rejected idolatry](#) — and he is the eldest of the four, and he had traveled through the lands and adopted some type of religion. The version in Bukhari says Waraqa learned to write the books in Hebrew and became a Christian — so most likely, he is a Jewish Christian, not a 'pure Christian' or a 'pure Jew' — as he didn't write in Syriac or Greek.)

And Khadija asks Waraqa, and he becomes enthusiastic and eager, and says, "By God! This is the same Keeper of Secrets (al-Namus) that came to Moses!" Notice Waraqa mentioned "Moses" and not "Jesus" — and this most likely is because he understood that the Prophet Muhammad ﷺ would be resembling Moses AS more than Jesus AS, especially in terms of becoming political figures along with religious figures. He then said, "How I wish I were a young man so that I could help you when your nation ridicules you, persecutes you, and expels you!" When Waraqa said, "Expels," the Prophet ﷺ asked, "My nation will expel me?!" Of course the first two are bad enough — but the third one, the Prophet ﷺ couldn't keep quiet and said, "My people will kick me out?" Waraqa said, "Yes, never has any prophet been sent except that his people ridiculed him, persecuted him, and expelled him."

And Aisha RA mentioned that Waraqa only lived a short time after the first revelation.

(Side note: Aisha RA narrated that once, Khadija RA asked the Prophet ﷺ about the fate of Waraqa<sup>[3][4]</sup>, "He believed in you, but he died before your advent." And the Prophet ﷺ said, "I saw him in a dream, and upon him were white garments. If he were among the inhabitants of the Fire, then he would have been wearing other than that." So from this, we deduce that Waraqa was surely one of the earliest converts to Islam — he was the first sahabi, and the first to die as a Muslim in Islam.)

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## The Second Revelation

The Prophet ﷺ then continued to narrate his story, "The revelation stopped for a while [after the first revelation]" — some scholars say up to 6 months, some say 3 months. And so the Prophet's ﷺ life resumed back to normal. But then, "When I was walking, I heard a sound, so looked up, and there I saw the same angel that had come to me in Hira, sitting on a throne that was in the heavens and the earth, and once again I trembled — and I rushed back to Khadija again saying, 'Daththiruni (دثروني - wrap me up)!' and that was when Jibril came and revealed the second revelation:

يَا أَيُّهَا الْمُدَّثِّرُ  
قُمْ فَأَنْذِرْ...

'O you who is wrapped up [in a cloak]! Stand up and warn (be active and spread the Message)!' [Quran, 74:1-2]."

(So scholars say: with "iqra [read]," the Prophet ﷺ became a nabi [prophet], and then with "qum fa andhir [stand up and warn]," he became a rasul [messenger].)

وَرَبِّكَ فَكَبِّرْ  
وَتِيَابَكَ فَطَهِّرْ  
وَالرُّجْزَ فَاهْجُرْ  
وَلَا تَمْنُنْ تَسْتَكْبِرُ

"And your Lord, glorify. And your clothing, purify. And uncleanness, avoid. And do not confer favor to acquire more" [Quran, 74:3-6].

You can understand these verses literally and metaphorically. The symbolisms are, "Worship and pray to your Lord, and have strength from Him throughout! And be pure physically and spiritually — cleanse yourself from sins! And abandon all idols! And don't be greedy for what is in the hands of man — do things for the sake of Allah and expect your reward from Him!"

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Next we will talk about the types of wahy and how they occurred.

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[Re-revised by Muhammad Abdul Rahman, March 2023]

[[TOP](#)]

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## 011 - The Second Revelation [TOP]

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### (Cont.) The Second Revelation

We return to the long hadith of revelation in Bukhari: Jabir ibn Abdillah (جابر بن عبد الله) continues the story and mentions the Prophet ﷺ stopped getting revelation. Ibn Abbas says the Prophet ﷺ would wander Makkah, its valleys and mountains, wanting to see Jibril AS again. But Jibril would not appear. Some scholars say this period lasted 2 or 3 years — but in our view, this is way too much. A riwaya (رواية - narration) from Ibn Abbas says 40 days. Ibn Shihab al-Zuhri said, "This period lasted for many days, for around a month [40 days]." Thus for an entire month and 10 days, the Prophet ﷺ was confused. And this is when he says, "I was worried for myself" — meaning he thought he was hallucinating. And he would go to Jabal al-Nour expecting to see Jibril again, but every day, he would go and there's nothing there. Until finally one day, the Prophet ﷺ was coming down the mountain and he heard his name being called — and he looked in front and behind and couldn't see anyone — and then, the Prophet ﷺ said, "I looked up and there was the angel I had seen at Hira, (sitting) on a throne between the heavens and the earth." Then the Prophet ﷺ began to tremble out of fear. — Subhan'Allah, he wanted to see Jibril, but when he saw him, he trembled immensely. One report says the Prophet ﷺ fell down on his knees out of shock and fear. And he rushes home again saying, "Wrap me up." And this was when the second revelation was revealed — the first 7 verses of Surah al-Muddaththir (سورة المدثر):

يَا أَيُّهَا الْمُدَّثِّرُ  
قُمْ فَأَنْذِرْ  
وَرَبَّكَ فَكَبِّرْ  
وَتِيَابَكَ فَطَهِّرْ  
وَالرُّجْزَ فَاهْجُرْ  
وَلَا تَمْنُنْ تَسْتَكْثِرُ  
وَلِرَبِّكَ فَاصْبِرْ

What is the wisdom of the 30-40 days that the Prophet ﷺ was not inspired? The scholars say one wisdom is to prepare him for the second meeting. To make him recover and recollect energies and make him feel enthused. Indeed, the Prophet ﷺ was coming to the mountain every day to try to meet Jibril — but despite this preparation, he still became terrified when he saw him. All of this shows us the humanity of the Prophet ﷺ. And this surely isn't something a fraud, a charlatan, a two-faced liar would do — when someone makes a false claim to be a prophet, the stories they invent are all grandiose — they always put themselves to be the hero. But look at the story of the Prophet ﷺ — we find a human reaction. Thus, this shows that our Prophet ﷺ is telling the truth and he is a true prophet.

(Notice as well, by the way — a lot of people think the second revelation occurred as soon as the Prophet ﷺ saw Jibril AS; but this is wrong— from the context, it is clear that it occurred in the house of Khadija RA. Which shows Jibril AS must have followed him ﷺ back to the house, and when he is covered up, \*then\* Jibril said, "O you who is wrapped up [in a garment].")

What is the relevance of the verses in the second revelation?

1 & 2. "O you who is wrapped up [in a garment], stand up and warn the people" — the symbolism here is, "O you who are living in comfort and ease, stop this life of ease, stand up, be active, leave this sheltered life, and go out and warn the people."

3. "Revere your Lord [alone]" — meaning while you are doing the warning, praise and glorify your Lord.

4. "Purify your garments" — meaning make sure your garments are clean — (1) in a literal sense: make sure your clothes don't have any najasa (نجاسة - unclean substances) on them and have a presentable appearance; and (2) in a symbolic sense: make sure you have no sins to pollute you, make sure you have a pure soul and a good heart.

5. "[Continue to] shun idols" — meaning as for idols, get rid of them and leave them.

Then Allah SWT says:

6. "Do not do a favor expecting more [in return]" — meaning don't remind people of the favors that you have done; when you do good, don't do it to get the favor paid back from people. Again, this goes back to the concept of sincerity — when somebody does something purely for the sake of Allah, nobody can challenge that person's intention; and when somebody has other intentions, then it tarnishes that person's reputation. Therefore — as we learn from other ahadith — the Prophet ﷺ was not even allowed to take charity or zakat — such is the standard of the prophets, so that they can say to their people, as Allah says in the Qur'an, "Tell the people: I am not getting your payment" [42:23] nor "your wealth" [11:29] (in return for conveying the message of Islam).

And the last ayah in the second revelation was:

7. "And persevere (be patient) for [the sake of] your Lord" — this shows that there *\*will\** be calamities and troubles — but be patient. And the only way you are going to be patient is by doing it for the sake of your Lord.

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### Theological Tangent: 7 Means of Revelation

What exactly is revelation? How does it occur? What happens when a person is inspired?

Wahy (وحي) or inspiration is a direct communication from Allah to mankind. And Ibn al-Qayyim mentioned that the Prophet ﷺ was inspired by 7 different means/methods/ways:

1. True dreams — the lowest form of inspiration is true dreams. (And this, by the way, is the only form of inspiration that is still open to mankind — anyone can see true dreams. Our Prophet ﷺ as well saw true dreams *\*before\** and after his prophethood. They are not restricted to prophets.)

2. Whisperings of the angels other than the angel Jibril — and this is called ilham (إلهام). (And just like true dreams, ilham occurs to non-prophets as well — but only to extremely righteous people that Allah chooses. And as with seeing true dreams, getting ilham does not make one a prophet or a prophetess. Example is the mother of Musa being inspired by Allah, as mentioned in the Quran, "We inspire the mother of Musa" [Qur'an, 28:7]. And similarly, the mother of Isa AS. Ilham comes from Allah through the angels — the angels give you this type of message to the heart.)

3. Jibril AS would come to the Prophet ﷺ in human form and speak to him directly. This happened many times (including with [Iqra](#)). And in Madinan seerah, when Jibril AS would come to the Prophet ﷺ, usually he would come in the form of a sahabi called Dihyah al-Kalbi (دحية الكلبي), an Ansari who was considered to be the most

handsome of all sahaba. Sometimes people would see him and think he is Dihyah, but he was Jibril AS. Aisha RA on more than one occasion saw the Prophet ﷺ talking to 'Dihyah,' and she asked the Prophet ﷺ, "What did Dihyah want from you?" But the Prophet ﷺ said, "That wasn't Dihyah, that was Jibril." This type of wahy was easier for the Prophet ﷺ to bear (compared to the next form of wahy).

4. The Prophet ﷺ would go into what we would call a 'trance,' and Jibril AS would communicate with the Prophet ﷺ in that state. The Prophet ﷺ would lower his face, his eyes would close, and the world around him becomes unknown — doesn't matter what's happening, he is in his own world, the world of wahy. In this state, Aisha RA said, "I have seen him on multiple times, that when the wahy was coming down on a cold day, he would break into a sweat" — it was very difficult for the Prophet ﷺ. In another hadith in Sahih Bukhari, it's narrated, "When Surah al-Ma'idah (سورة المائدة) came down, the Prophet ﷺ was sitting on a camel, and the surah was so heavy that the camel had to sit down." Camels can carry more than 200kg, yet when Ma'idah came down, it had to sit down — this truly shows how heavy revelations were. As Allah said in the Quran, "We will give you a heavy speech" [73:5]. In another hadith, it's said the Prophet ﷺ was resting on the lap of a sahabi, and when wahy began, the sahabi felt a pressure that was so heavy that he thought his thigh bone would crack. In Sahih Bukhari: Hakim ibn Hizam asked the Prophet ﷺ, "How does wahy come to you, ya Rasulullah?" So the Prophet ﷺ told us #3 and #4: "Sometimes Jibril AS comes to me in the form of a man and I understand what he says. And sometimes he communicates with me and I hear a noise like the ringing of a bell, and this is more difficult for me — and I understand what he tells me."

5. The Prophet ﷺ would see Jibril AS in his original, angelic form. What is Jibril's original form? All we know is that he was so big he blocked the horizon, and he had 600 wings (the largest number of wings that the angels have). Scholars have differed how many times the Prophet ﷺ saw Jibril in this form — but for sure this happened at least twice: once before Surah al-Muddaththir was revealed [as discussed [above](#)], another in the journey of al-Isra' wal-Mi'raj [see episode [22](#)]. And some scholars add a third time.

6. (This is disputed how and when it occurred, but Ibn al-Qayyim mentions it) : Allah's direct wahy — Allah inspired the Prophet ﷺ directly without the intermediary of the angels. [Sh. YQ is still wondering whether he would agree with this, as there's no example to support this point — but Allah knows best.]

7. The highest form of wahy possible: Allah's direct Kalam (كلام) — Allah's direct Speech. This only happened once to the Prophet ﷺ in the journey of al-Isra' wal-Mi'raj. Only once did Allah speak to him directly — even Jibril AS was not there [see episode [22](#)]; Jibril said, "You go on, ya Muhammad. I don't have permission to go beyond this." And the Prophet ﷺ went to a place where he could hear the Pen<sup>[1]</sup> writing. And he could see the Hijab of Allah AWJ — the Veil of light; and this was when Allah spoke to him directly, like Allah spoke to Musa AS. However, our Prophet ﷺ was preferred over Musa AS in that Allah spoke to Musa on Tur Saina, but Allah called our Prophet ﷺ to His Presence in above the seven heavens.

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### The Difference Between Nabi (نبي) and Rasul (رسول)

Some scholars claim that the Prophet ﷺ became a nabi through the revelation of iqra, and he became a rasul through the revelation of Surah al-Muddaththir. This leads us to another tangent: what exactly is a nabi, what exactly is a rasul, and what is the difference between a nabi and a rasul, and what was our Prophet Muhammad ﷺ? There are many opinions, but for the sake of brevity, we will only mention four:

1. One group of scholars say there is no difference. Nabi = rasul; they are synonyms, just like tawba and istighfar are synonyms. This does not seem to be the strongest opinion, because of many reasons; of them is the verse in the Quran, "We didn't send before you either a rasul or a nabi except that..." [22:52]. Had nabi and rasul been the

same thing, this would be against the eloquence of the Arabic language to phrase something like this. It doesn't make sense to put them together in this manner. So this is not the strongest opinion.

2. A nabi is one who is inspired by Allah with a revelation but he is not told to preach it to the people. Whereas a rasul is somebody who is told to proclaim it to mankind. This is problematic on multiple levels. Firstly, the ayah [22:52] above clearly says that nabi is also 'sent'. Also in Sahih Bukhari, the Prophet ﷺ said, "I saw all of the prophets on the DoJ, and there was a nabi with a huge ummah, and there was a nabi and he had a small group, and there was a nabi and he had 5 people, and there was a nabi he had 2 people, and there was a nabi he had no people following him" - shows that nabis were also preaching to the people, and have followings. Also this opinion doesn't appear to be correct because even scholars are told if you conceal knowledge, you are going to be punished. In fact the Muslims are told, "بلغوا عني ولو آية" - so even the average Muslims has to preach. How then can somebody be inspired by Allah and he doesn't preach? Thus this opinion is also not the strongest.

3. A rasul is someone who has been given a new shariah (code of laws). Whereas a nabi is someone who follows the shariah of the rasul before him. This opinion seems to be good but it doesn't match up to all of the examples. E.g. By this definition, Yusuf AS wouldn't be a rasul. But the Qur'an [40:34] clearly mentions Yusuf as a rasul. Another example is: If a nabi is someone who follows the shariah of the previous prophets, Adam AS would have been a rasul. But in Sahih Bukhari, the Prophet ﷺ said, "The first rasul is Nuh AS." So Adam is a nabi but not a rasul. Also Idris AS - he is not a rasul according to this same hadith. Yet another example: Dawud and Sulayman AS were rasul even though they followed the shariah of Musa AS. Dawud AS had Zabur - but Zabur contain nothing but praise, tasbih, and tahmid; with no law at all - shows that a rasul doesn't necessarily have to come with a new law. So all of these shows that the raw data doesn't match up with the hypothesis, so this third opinion is proven to be not true.

4. The correct opinion seems to be the one that Ibn Taymiyyah propounded. He says let's look at the linguistic meaning of nabi and rasul. Nabi comes from naba'a which means information. So a nabi is somebody who informs you what Allah wants him to inform - nabi has information from Allah and has to preach and teach - The word nabi automatically implies he is speaking to you a message from Allah. Rasul comes from arsala yursilu rasulan which means to send (a delegate/emissary/representative/ambassador). So a rasul is somebody Allah sends, generally to a nation that he is not on friendly terms with i.e. a nation that does not believe in him. Whereas a nabi teaches to a people that already accepts him. If you look at this definition, all the raw data fits into place. Did any of Adam's children reject him? No. Did any of Idris's people reject him? No. How about Nuh? People rejected him. And in Sahih Bukhari, the the Prophet ﷺ confirms that he is a rasul. Yusuf AS is also a rasul because he is sent to the non-believers of Egypt. Dawud and Sulayman too had to fight to establish a kingdom, so they were rasul. Another classic example is Yahya AS and Isa AS; two cousins, their mothers were sisters. But one is a nabi and the other a rasul because they accepted Yahya and rejected Isa. So this definition seems to be precise.

And then Ibn Taymiyyah says: Generally every rasul does have a new shariah (but this is not a rule, it's just a symptom/adjective which has exceptions).

### Can There Be Female Prophets?

Can there be female prophets i.e. prophetesses? This is an interesting question. Maryam AS and Ummi Musa are the foremost example for those who believe there are female prophets. Of the scholars who held this opinion were Abu al-Hasan al-Ash'ari, al-Qurtubi, and Ibn Hazm al-Andalusi. So let us see how Maryam AS and Ummi Musa were described in the Qur'an. It's agreed that the angel Jibril AS showed himself to Maryam AS - but does this make her a prophetess? No. The sahaba also saw Jibril AS but that didn't make them prophets. And of the evidence the scholars who held this opinion gave is: Allah used the word 'wahy' in the Qur'an [28:7] for Ummi Musa - but does this make Ummi Musa a prophetess? No. We already mentioned that ilham is not given ONLY to the prophets. And further Allah says in Surah al-Ma'idah:

مَا الْمَسِيحُ ابْنُ مَرْيَمَ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ وَأُمُّهُ صِدِّيقَةٌ

"The Messiah, son of Mary, was not but a rasul; [other] rasuls have passed on before him. And his mother was a siddiqah." [5:75] - Notice how Allah says Isa AS is a rasul just like rasuls before him; and as for his mother, she was a siddiqah. Clearly Allah is mentioning the difference. And we know from other ayah [4:69] that of the levels of the righteous people are: (1) nabiyyin (2) siddiqin (3) shuhada, and (4) salihin. Isa AS was level #1 and his mother was level #2. And Allah says in the Qur'an [3:42] to Maryam that, He has "chosen you above the women of the worlds" - [so if the best woman in the world is a siddiqah, then surely there can't be any female prophets.] And in another ayah, Allah mentioned two conditions for prophethood:

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رَجُلًا نُوحِي إِلَيْهِمْ مِنْ أَهْلِ الْقُرَىٰ

'For every person that we send before you was (1) a man (2) from the people of the cities.' [12:109]

So clearly therefore, putting all the evidences together, the majority opinion has always been that the prophets of Allah have only been men.

### Number of Nabi and Rasul

In a hasan hadith in Musnad Imam Ahmad, Abu Dhar al-Ghifari asked the Prophet ﷺ, "How many messengers (rasul) did Allah send?" The Prophet ﷺ said, "310 and something." (Side note: "310 and something" was also the exact number of Badr, and also the exact number of the people of Talut [the people who crossed over the river [Qur'an, 2:249]]. This number seems to be recurring and seems to have some type of power to it.) And then Abu Dhar RA asked, "And how many prophets were there?" The Prophet ﷺ said, "124,000." So this is another indication that rasul and nabi are not the same. And from this we derive that every rasul is a nabi, but not every nabi is a rasul. Out of the rasuls, there are elite rasuls called the Ulu al-Azm (أولو العزم) - and these are of course Nuh, Ibrahim, Musa, Isa and Muhammad PBUTA.

### Why Does Mankind Need Prophets?

What is the purpose of prophets? Why do we need them? This is the crux of the difference between us [adherents of Abrahamic religions] and the rest of humanity. We believe that the only guidance that is ultimate guidance is the guidance that comes from Allah SWT through the prophets. Whereas the bulk of the world believe that they can find their own way in life by experimenting with different laws and customs. But we believe that the best law is the law of Allah, and only Allah has the right to ultimately legislate, and Allah knows what is best for us, and that is why Allah sends prophets continuously. To deny Allah sends prophets is to deny the mercy and power of Allah. There are many people on earth who say, "Yeah, God created us, but then He let us be, and He has nothing to do with us anymore" - this is insulting to Allah AWJ; and Qur'an [6:91] mentions this:

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إِذْ قَالُوا مَا أَنزَلَ اللَّهُ عَلَىٰ بَشَرٍ مِّن شَيْءٍ

This is difficult to translate, but can metaphorically be translated as: "They did not give the respect that is due to Allah when they say Allah does not reveal anything to mankind" - they insulted Allah when they claimed He didn't send anything. We say, "For God so truly love the world, He continue to send prophets to us from the beginning up until the very end." The sending of the prophets is the sign of Allah's love for us. There is always going to be prophets preaching the truth. Without knowledge of the prophets, there is no ultimate knowledge of truth. How do we know what is right and wrong; how do we know what is good and bad; how do we know what is moral and immoral - unless there were prophets of Allah? Look around us, societies and nations - all of their laws differ. No two countries, or even two states in the US, have the exact same laws. One thing might be legal in one land, but illegal in another land. Logically, this doesn't make sense - if it's illegal in one land why should it be legal in another? This is what's going to happen when they don't have a standard. Thus it's necessary for us mankind to have prophets sent by Allah.

## The Early Converts

Getting back to the seerah, in this early time when "arise and warn" [74:2] was revealed, we only have a few brief stories as to what the Prophet ﷺ did. That is he preached to his immediate friends and family.

The first convert was **Khadija bint Khuwaylid RA** (خديجة بنت خويلد), she converted without even knowing what it is she is converting to, which shows how much faith she had in her husband. She said, "Allah is never going to humiliate you. Allah is never going to cause you to go astray. You are a person who is kind, merciful, tender."

The second convert would have been **Waraqah ibn Nawfal** (ورقة بن نوفل), which a lot of people overlook. He converted without even saying the shahada, because there was no shahada to say at that point in time. But [technically] he converted by saying, "You are a prophet." He died without ever praying a prayer; but because he had that sincerity and he affirmed the prophethood of the Prophet ﷺ, [so] the Prophet ﷺ saw him in Jannah.

The third convert is either Ali ibn Abi Talib, Abu Bakr or Zayd ibn Harithah RA. Scholars differed over who of the three converted first. One of the easiest ways to resolve this is to say: The first child to convert was Ali, the first adult free man was Abu Bakr and the first freed slave was Zayd.

As for **Ali ibn Abi Talib** (علي بن أبي طالب), there is no question that he was of the earliest of converts because he is being raised by the Prophet ﷺ and Khadija RA themselves in their household. At this time he was probably around 10 years old. As we mentioned, when the Prophet ﷺ got married to Khadija, he ﷺ offered Abu Talib that, "I'll take care of your newborn (Ali)," as Abu Talib was very poor. So Ali was raised in the house of the Prophet ﷺ.

The conversion of **Abu Bakr** (أبو بكر) is well known. The Prophet ﷺ praised Abu Bakr like he praised no other companion, and he mentioned the conversion. We don't know an exact story, all we know is that when the Prophet ﷺ presented Islam to him, he converted instantaneously. This is mentioned in a hadith that the Prophet ﷺ said later in Madinah: Once when the companions began to disagree amongst themselves, the Prophet ﷺ got a little bit frustrated with something that Umar RA had done, so he said to him, "Allah sent me with the truth, but all of you accused me of being a liar; and it was only Abu Bakr who said, 'You are telling the truth.'" In another hadith, the Prophet ﷺ said, "There was not a single person whom I invited to Islam except that he had some doubts before he converted, except for Abu Bakr." i.e. "As soon as I presented, he did not hesitate - and accepted." Thus by unanimous consensus of all Ahl al-Sunnah wa al-Jama'ah, Abu Bakr RA is the best of all companions. In Sahih Bukhari, the Prophet ﷺ said, "Allah has chosen me as a khalil (sincere friend), so I cannot choose a khalil - but were I to choose a khalil, it would have been Abu Bakr." We already mentioned that the only sahabi to be mentioned by name in the Qur'an is of course Zayd; and the only other sahabi that is directly referenced by pronoun is Abu Bakr RA - when Allah says, "When the TWO of them were in the cave." [9:40] So Allah called Abu Bakr, 'the Second of the Two.' That is, second to none but the Prophet ﷺ. And that is enough of an indication of his rank in this ummah.

And then of course **Zayd ibn Harithah** (زيد بن حارثة) whose story we went through.

These converts were directly from the Prophet ﷺ.

The next batch of converts all converted from the hands of Abu Bakr RA. And this shows us how Allah helped the Prophet ﷺ by Abu Bakr. Abu Bakr RA went to these four people and they all converted:

1. Sa'd ibn Abi Waqqas
2. Uthman ibn Affan
3. Zubayr ibn al-Awam

#### 4. Abd al-Rahman ibn Awf

**Sa'd ibn Abi Waqqas** (سعد بن أبي وقاص) was the youngest, around 16, and he was from a great family of the Quraysh. When he left idolatry, his mother threatened him, tried to torture him etc. She then used emotional blackmail, "I am going to stop eating and drinking until you worship idols. And I will die a painful death in front of you until you leave your faith." He tried to convince her but she withered away and sickening and weakening on her deathbed until Sa'd became very emotional and said to her, "I swear by Allah, O my mother, that I'm not going to give this religion up no matter what you do - even if I had 100 ruhs in me and I had to give up every ruh and see you die in every single one of them, I will still not go back to worshiping idols." When his mother saw this determination, she broke her fast and started eating again. In response to this, Allah revealed in the Qur'an:

وَإِنْ جَاهِدَاكَ عَلَىٰ أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا ۚ وَصَاحِبُهَا فِي الدُّنْيَا مَعْرُوفًا

"If they force you to try and worship idols, don't listen to them. But be good to them in this world." [31:15]

- Sa'd ibn Abi Waqqas is the first person to ever throw a bow and arrow for the sake of Islam.

- He is the only person where the Prophet ﷺ said to him, "May my father and mother be given to you in ransom" (فداك ابي واممي) - this is an expression in Arabic which basically means, "I would give up everything for you." The Prophet ﷺ never said this to anyone except for Sa'd ibn Abi Waqqas, and this is a huge honor.

- And he was one of those who was chosen in the shura when Umar RA was on his deathbed and says, "I will choose the only people left alive whom I am sure that the Prophet ﷺ was well pleased with when he died." And Umar chose number one amongst them Sa'd ibn Abi Waqqas.

**Uthman ibn Affan** (عثمان بن عفان) was also in this shura and there are many blessings to say about him, we will discuss later.

**Zubayr ibn al-Awam** (الزبير بن العوام) was the third convert of Abu Bakr - a direct cousin of the Prophet ﷺ through the aunt. His mother is Safiyyah bint Abdul Muttalib. He is a sahabi himself, the son of a sahabiyya, the father of a sahabi, and the brother of a sahabi. He is of the most noble of all sahaba in this sense. The Prophet ﷺ said, "Every prophet has been given a special disciple (حواري), and Allah has given me as my disciple Zubayr ibn al-Awam."

And **Abd al-Rahman ibn Awf** (عبد الرحمن بن عوف) who is very well known as a businessman/trader. He is in his 30s and the eldest of these converts after Abu Bakr. He is very wise and honest in his business/dealings. He is the famous one who when he left Makkah, he had to give up all of his belongings to the Quraysh. And he came to Madinah with just the clothes on his back. And his Ansari Brother, Sa'd ibn al-Rabi' said to him, "I have two gardens, I'll give one to you; I have two wives, I'll divorce and give one to you; I have two storeys in my house, choose one." Abd al-Rahman responded, "May Allah bless you. Just tell me where is the marketplace, and let me just go and start selling things." He took some butter that was his food for the day and start selling this and that, this and that, until finally he came with some gold and got married etc. and became a rich businessman again who lived a long and noble life afterwards.

All of these converts are noblemen of Quraysh who all have prominent lives in Islam. We as Muslim should really know these names by heart. Every one of these early converts became a legend. Every one of them is a mountain in and of himself.

The next companion to convert was **Abdullah ibn Mas'ud** (عبد الله بن مسعود). One of the first to convert who was not of the nobleman of the Quraysh, but he was not of the slaves either. He was a servant class from Yemeni tribe. He was hired to be a shepherd for Uqba ibn Abi Mu'ayt in Makkah.

- Ibn Mas'ud tells us his story: "One day I was with my flock and I saw two men coming in the distance (the Prophet ﷺ and Abu Bakr RA). I didn't recognize who they were. They say, 'O young man, we are thirsty. Can you give us some milk?'" Ibn Mas'ud said, "I'm afraid I can't because these don't belong to me" - this shows his honesty masha'Allah. So the Prophet ﷺ said, "Very well. Show us an [elderly] she-goat that has stopped producing milk." So Ibn Mas'ud showed, "That one is now beyond the age of giving milk." And then the Prophet

ﷺ made du'a and rubbed the udder of the goat and lo and behold it became full in front of the eyes of Ibn Mas'ud. And they milked it right then and there and drank it. This is a miracle from Allah so they didn't need the permission from its owner, because the milk does not come except from the blessing of Allah. And so Ibn Mas'ud is astonished, he is seeing a miracle, he asks, "Who are you?" And he is told, 'This is Abu Bakr,' 'This is the Prophet ﷺ' - so he converts right then and there, and became the 6th convert to Islam.

- He is the one whom the Prophet ﷺ said, "If you want to know how to read the Qur'an, read it the way Ibn Mas'ud does."

- He is the one who said, "I learned over 70 surahs directly from the mouth of the Prophet ﷺ."

After this, the next batch of converts was a lot of the slave class. Those who were not the freemen of Makkah. A lot of them converted. Most famous amongst them are of course **Bilal ibn Rabah** (بِلال بن رباح), **Khabbab ibn al-Aratt** (خَبَّاب بن الأرت), **Yasir** (ياسر) and his wife **Sumayyah** (سمية), and their son **Ammar** (عمار).

One final story, a very interesting story of a Yemeni by the name of **Amr ibn Abasah** (عمرو بن عتبة). He narrates his own story, "In the days of Jahiliyyah, I knew that idol worshiping was wrong. And I knew my nation was upon misguidance, so I didn't join them. News came to me that somebody in Makkah is preaching something like I was saying (that idolatry is wrong). So I traveled all the way from Yemen to Makkah. And I found him mukhtafi (not being public/hiding). I was gentle and nice to him, I kept on talking to him and then asked, 'What are you?' He (the Prophet ﷺ) said, 'I am a prophet.' Then I said, 'What is a prophet?' And the Prophet ﷺ said, 'A prophet is someone whom Allah has sent.' So I asked, 'With what? (What has He sent you with?)' The Prophet ﷺ said, 'To fulfill the tie of kinship, to be good to the family, to break all idols, and that only Allah SWT be worshiped.' I asked, 'Who has followed you?' He said, 'One free man, and one slave (Abu Bakr and Bilal).' I said, 'I want to be your follower.' Then I became a follower." Amr is the first non-Makki person to come and say he wants to convert. But in this early era, the Prophet ﷺ said, "You cannot do this now. Don't you see my situation, that I have to hide from my own people?" - if Amr converted, he would have been killed. The early dawah, the Prophet ﷺ was only preaching to his own people. So he told Amr, "Go back to your people and when you hear that I have been victorious over my people, then come back to me." Subhan'Allah. Amr said, "I went back to Yemen waiting and knowing that eventually his message would be supreme. And when I heard the Prophet ﷺ had emigrated to Madinah, I went all the way there, entered the Mosque of the Prophet ﷺ and said, 'Ya Rasulullah, do you recognize me?' The Prophet ﷺ said, 'Yes, you are the man who came to me from Yemen in Makkah.'" That's when he accepted Islam and became one of the Muhajirun (one who emigrates to Madinah).

Full hadith:

Amr ibn Abasah al-Sulami reported: "I in the state of the Ignorance (before embracing Islam) used to think that the people were in error and they were not on anything (which may be called the right path) and worshiped the idols. In the meanwhile I heard of a man in Makkah who was giving news (on the basis of his prophetic knowledge) ; so I sat on my ride and went to him. The Messenger of Allah (may peace be upon him) was at that time hiding as his people had made life hard for him. I adopted a friendly attitude (towards the Makkans and thus managed) to enter Makkah and go to him (the Holy Prophet) and

I said to him: What are you? He said: I am a prophet.

I again said: What is a prophet? He said: I have been sent by Allah.

I said: What is that which you have been sent with? He said: I have been sent to join ties of relationship (with kindness and affection), to break the idols, and to proclaim the oneness of Allah (in a manner that) nothing is to be associated with Him.

I said: Who is with you in this (in these beliefs and practices)? He said: A free man and a slave. [The narrator said: Abu Bakr and Bilal were there with him among those who had embraced Islam by that time.]



I said: I intend to follow you. He said: During these days you would not be able to do so. Don't you see the (hard) condition under which I and (my) people are living? You better go back to your people and when you hear that I have been granted victory, you come to me.

So I went to my family. I was in my home when the Messenger of Allah (may peace be upon him) went to Madinah. I was among my people and used to seek news and ask people when he arrived in Madinah. Then a group of people belonging to Yathrib (Madinah) came. I said (to them): How is that person getting on who has come to Madinah? They said: The people are hastening to him, while his people (the polytheists of Makkah) planned to kill him, but they could not do so. I (on hearing it) came to Madinah and went to him and said: Messenger of Allah, do you recognize me? He said: Yes, you are the same man who met me at Makkah. I said: It is so."

So initially the dawah was private and closed and this is important to note. We will explain further next time.

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[Revised by Muhammad Abdul Rahman, December 2, 3 & 4, 2019]

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## 012 - Declaration of Prophethood [[TOP](#)]

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### The Private Dawah

In the early days, the dawah was not a 'secret' dawah; the better word to use is it was a private dawah. What is the difference? Secret means nobody knew about it. Private means you kept it to yourself but it was an open secret. When the Prophet ﷺ started preaching Islam, it was a private dawah — rumors spread and the people heard about it; and this is proven from the fact that Amr ibn Abasah came all the way from Yemen. But because in this early stage, the Prophet ﷺ was only preaching privately to his friends and those whom he trusted, so he said to Amr, "It's too early. Don't accept Islam now. When you hear I am victorious, then come back to me." Thus because it was a private dawah, there could be no public opposition. For three years, the Prophet ﷺ did not preach to the masses. He didn't preach to the pilgrims or the visitors of Makkah or even his own relatives whom he thought would not accept Islam, e.g., Abu Lahab, Abu Jahal — they were not approached. Of course they heard about this new theology being preached, but they didn't do anything to the Prophet ﷺ because he ﷺ wasn't interfering with the trade of Makkah, nor standing and preaching aloud.

So why was the dawah private? Many reasons:

First and foremost, so that it doesn't result in any confrontation between the Muslims and the Quraysh. No torture, ridicule etc. If someone converts to Islam, he's not making a public announcement — he's simply minding his own business and not getting involved with the society at a religious level, so there's no reason for the Quraysh to torture or persecute them. The Muslims were being taught their religion, concentrating on the teachings of Islam without having to worry about politics and torture. In fact, this is what prepared them with the spiritual boost they needed to face the torture later on.

This also shows, in some circumstances, it's permissible to give dawah in private. If the political climate is one of fear/tension, you don't have to go public about your dawah, e.g., in the 1920s and 1930s when the communism took over, they would literally kill people for claiming to be Muslim — and our religion does not demand you to be public about your religion if there is a fear of persecution — so you are allowed to stay private, keep a low-key, and mind your own business. But if somebody comes to learn your religion, give him dawah.

Also notice every single convert at this early stage becomes a leader, a mover and shaker unlike bulk of the later converts whom we don't even know their name — there are certainly over 100,000 sahaba and we only have the names of around 5,000. Why? Because some of them just performed Hajj with the Prophet ﷺ, some of them went in one ghazwa and that's it; so their names are not recorded. The names of those that are recorded are few. And of these, the bulk of them we only have one or two incidents recorded, and it is only a handful that we have life stories about, and most of these were the early converts or of the early Ansar. This shows the early converts' Iman were so powerful they went on to play a significant role in early Islam.

Most of the converts at this early stage were from the lower class — Ammar ibn Yasir, Bilal RA, etc. This is the general rule for any religion. It is so much of a general rule that when Heraclius the Emperor of Rome, the first time the Prophet ﷺ wrote him a letter, he quizzed Abu Sufyan 10 questions, and one of those questions was, "Who are his converts? The rich or the weak?" and when Abu Sufyan said, "The weak and the poor," Heraclius said, "This is the sign of a true faith — it doesn't appeal to the rich or the elite, whereas the poor understand and accept the message." When you are rich and powerful, you have more to lose when you change status quo. Allah mentions this in the Qur'an [11:27] that even the people of Hud said, "We only find your followers to be the

people who take care of the sheep." And Allah SWT mentions, even the people of Musa (the Jews), in the beginning, they were lower class, but in the end, they end up to be the victors:

وَأَوْرَثْنَا الْقَوْمَ الَّذِينَ كَانُوا يُسْتَضْعَفُونَ مَشَارِقَ الْأَرْضِ وَمَغَارِبَهَا الَّتِي بَارَكْنَا فِيهَا

"And We caused the people who had been oppressed to inherit the eastern regions of the land and the western ones, which We had blessed" [7:137]. Indeed, the Bani Israel, they eventually became the leaders.

So the wisdoms of doing dawah privately in this early stage are:

- 1) There was no persecution
- 2) It was a stage to allow Iman to build
- 3) Allow the brotherhood to form
- 4) Each and every one of these converts become a role model

And many other blessings along with that.

There is no authentic narration, but it seems at this early stage, salah and wudu were legislated. Jibril AS came down and taught the Prophet ﷺ how to do wudu and how to pray, though at this stage, prayer was voluntary and not obligatory — it was made obligatory in al-Isra' wal-Mi'raj when the five prayers were set (and that's why when Allah told him to pray, he didn't need to be taught how to pray, because he already knew). Also, in this early stage, all the prayers were two rak'at — this is what Aisha says in a hadith in Sahih Bukhari.

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### Stages of Dawah

The stages of dawah are five, each is a legitimate stage for any Muslim community in the world depending on their circumstance:

1. **Private dawah** — You don't have to confront the public. Let the public status quo remain if you are too weak or the political climate is too difficult. If the community is going to kill or persecute you, then just be a Muslim in your private life. The Prophet ﷺ did this for 3 years.

2. **Public dawah with no military confrontation** — Peaceful preaching with the tongue. Even if they kill you, you can't retaliate. This was the bulk of the Prophet's ﷺ dawah — 10 years of Makkah. And of these 10, the last 6 or 7 were extremely difficult to the extent of multiple assassination attempts. 'Even if they kill one of us, we cannot touch one of theirs.'

3. **Dawah with the tongue along with physical fighting to a particular group** — Open dawah along with military confrontation to a specific enemy. This happened for the first 6 years after the Hijrah. The Muslims fought only the Quraysh of Makkah — no other tribe unless they ally with the Quraysh to attack Muslims.

4. **Open dawah to all, with izzah (honor)** — You have political power but you only attack in defense if you need to, and you don't utilize it for military accomplishments/endeavors. This happened in the Madinan stage after the Treaty of Hudaibiyyah until the Conquest of Makkah. One of the conditions of the Treaty of Hudaibiyyah is no fighting. So there was no fighting even though the Prophet ﷺ had the power, army, and resources. The political climate dictated no fighting, and that was what was best, so they said fine, no fighting. And this was one of the biggest victory of Islam as Allah says, "We have given you the biggest victory" [48:1]. Of course Umar RA didn't understand in the beginning, "How is this a victory?!" but as soon as he hears this ayah, he was convinced.

5. **Open dawah along with physical confrontation to anybody who opposes Islam** — This was the stage the Prophet ﷺ passed away upon. He was sending out armies, e.g., to the Romans. And the sahaba continued along this fifth stage which is why they conquered Persia, most of the Roman Empire, took over Damascus, Filistin, Egypt, North Africa, and the Umayyads continued to Uzbekistan, Tajikistan, Afghanistan, Pakistan, parts of India, and went all the way to China, until finally in the mid stage of the Abbasids, they decided to go back to the

fourth stage (of dawah). For the bulk of the ummah, when there was a khilafa (خلافة - caliphate), we were on the fourth stage. This shows military conquest is not a part of Islam, [even though] it is a possible part that the ummah utilized when it wanted/needed to. But the main thing is to preach the message.

Historically speaking, our ummah has utilized all of these ways. Therefore in our times, there is no question militarily this is not any time we can do anything especially as minority in many lands. This is the time we talk about public dawah without any confrontation, where we preach our message and [when we see] those groups that are violent, we say, "No, this is not the way of our religion." Our Prophet ﷺ showed us the clear way. His methodology is the best methodology, and his seerah is the best seerah.

Every community throughout the world, its leaders and ulama can see which of these five is best for that community. Each of these is a legitimate means of our Prophet ﷺ.

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### The Open Preaching

So now we move on to the second stage of the five, which is open preaching with no public conflict from Muslim side; open preaching without any command for warfare. This open preaching took place three years after iqra came down. Allah revealed a number of verses which commanded the Prophet ﷺ to preach openly. Two of them are the most important: Surah al-Hijr verse 94, "Don't hide, go forth and proclaim what We have commanded you, and turn away from the ignorant people." So the Prophet ﷺ understood this is a command to go public. Then a verse came down which is even more explicit, the verse that is commonly associated with the public dawah, Surah al-Shu'ara, verse 214, "And warn your close relatives" —the word 'ashira/عَشِيرَ [in the ayah] not only applies to his uncles and aunts, but all of his tribesmen, thus this referred to the Quraysh and all the people of Makkah who were his kith and kin. Thus, the Prophet ﷺ realized he needed to go public.

Looking at the source books of seerah, it appears the Prophet ﷺ did this in two stages:

The first stage: He went public to the Banu Hashim only, that is his immediate tribe. Recall the [noble] people of Makkah were all Quraysh. So the Prophet ﷺ invited his immediate tribe - his immediate uncles and aunts, over 40 of the adults, to his own house and told Ali ibn Abi Talib to prepare food and soup, and the narrator says, "Even though the food was in one plate, all 40 ate to their fill as if they ate from the plate themselves. And they drank the soup to their fill as if they drank from the one cup alone." Abu Lahab sensed that something was going to happen - he was scared that the Prophet ﷺ would make public what was now private. So before they finished eating, Abu Lahab gave an excuse and said he needs to leave - of course he was a senior, so when he left, it destroyed the aura that was being created, so a number of others also left with him. The Prophet ﷺ understood this was a tactic of Abu Lahab. So a few days later the Prophet ﷺ did the same thing, he told Ali to make another meal, invited them again, and this time, before they could finish, he stood up and began preaching. He began by praising Allah SWT and giving Khutbah al-Hajah, and then said, "O Bani Abdul Muttalib, I do not know of any Arab before me who is coming to his people with a message that is better than what I am coming to you with. I am coming to you with something that will give you your deen and your dunya, this world and the akhira; I am coming as a messenger from Allah SWT that if you leave your idolatry and turn to Him, then Allah will give you all the good of this world and give you the Jannah in the next." And he went on preaching and preaching. Before this time, they might have heard that the Prophet ﷺ is preaching, but they have not been approached directly. This was the first time the message of Islam openly reached many of their ears. Abu Lahab became irritated and said to the people around the Prophet ﷺ, "This seems to be an unworthy message, we have our way of our forefathers. Who does this young man think he is to come and oppose the ways of our forefathers." Abu Lahab was the only one that was harsh, the rest of his uncles and aunts took the message not that seriously. And in one of the source books, it is said that Ali RA stood up and said, "O Messenger of Allah, I will help you" - and of course there is no surprise in Ali RA being this brave. At this point, his immediate relatives did not accept nor reject.

The second stage: A few days/weeks later, soon after this, this was when the Prophet ﷺ went public to the whole city of Makkah. Reported in Bukhari: "The Prophet ﷺ climbed the Mountain of Safa which was the closest mountain to the Ka'bah." It was much taller than it is now. So for a person in Makkah to climb to the top of Safa, this was the equivalent of, "I have an announcement to make." So the Prophet ﷺ climbed all the way to the top of Safa and he began calling the people. We have to realize Makkah only had around 1,000 people - small little village. So when the Prophet ﷺ was calling all the tribes, everyone came. People stopped doing what they were doing and they came and listened. The Prophet ﷺ waited for everyone to assemble and then he said, "If I were to inform you about something, do you trust me?" And they said, "We know nothing but good from you, you are our son and the son of our brother, you are our nephew etc." "Have you heard any lie from me?" "We have heard nothing but good. You are al-Amin." And then the Prophet ﷺ said, "If I were to tell you that there is an army coming to attack, would you believe me [without any checking, just with my word]?" And they said, "Yes, we never heard you ever say a lie." So here is when the Prophet ﷺ said, "Then know therefore, I am a Warner sent by Allah, to proclaim the coming of a severe punishment on the Day of Judgment unless you turn to Allah and leave your idolatry. O tribe of Ka'b ibn Lu'ayy, save yourselves from the Fire of Hell, I will not be able to help you. O Bani Murrah ibn Ka'b, save yourselves from the Fire of Hell, I will not be able to help you. O Bani Abd Manaf, O Bani Abdul Muttalib, so on and so forth..." He began with the furthest tribe that was related to him, and worked his way inward, closer and closer, until he got to, "O Banu Hashim," and then he began mentioning his uncles [and aunts] by name, "O Hamzah ibn Abdul Muttalib", "O Safiyyah bint Abdul Muttalib" etc. And he concluded with the person who was the most dear & the most beloved to him, "O Fatima bint Muhammad, you need to save yourself from the Fire of Hell, I will not be able to help you on the Day of Judgment." And with Fatima he ﷺ added one phrase, "Except that in this world I will give you all that I have, (I'm your father, you ask me anything that I have, it is yours. But in the hereafter, I cannot save you from Allah's punishment)." When the Prophet ﷺ finished this very emotional message, this is when Abu Lahab stood up, picked up some sand and through it in the direction of the Prophet ﷺ. This is meant to show vulgarity and say, "What is this [message]? It's not even worth this sand I am throwing!" It's a sign of great arrogance. Then he said, "May you be cursed O Muhammad! Is this why you called us here?!" And this is when Allah revealed in the Quran Surah al-Masad [111:1-5]:

تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ  
مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ  
سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ  
وَأَمْرَأَتُهُ حَمَّالَةَ الْحَطَبِ  
فِي جِيدِهَا حَبْلٌ مِّن مِّسَدٍ

Abu Lahab was the first person to publicly oppose and ridicule the message. In the house of the Prophet ﷺ a few days ago, he wasn't that rude. But now in public, because of his arrogance and rudeness, he publicly opposed the Prophet ﷺ in a vulgar manner. And thus Allah revealed Surah al-Masad. This is of course the sunnah of Allah SWT - never has a messenger been sent except that he has to face struggles and hardships against his own people. Most of mankind do not want to change their lifestyles. It's difficult to give up what you're used to, it's difficult to lead a religious life.

### Wisdom We Learn From the Prophet's ﷺ Dawah So Far

Of the benefits we gain here is that every single person needs to be responsible first and foremost for his immediate family, and then for society at large. Indeed, initially the Prophet ﷺ is told to preach to his own relatives. So much so that when a Yemeni comes to him, he tells him, "Not now." So the responsibility of a da'i is much more for his immediate family than anyone else. Indeed the Prophet ﷺ first called Banu Hashim, then the people of Makkah. From this point onwards, the Prophet ﷺ started preaching everywhere. In public venues, in front of the Ka'bah, when visitors/hujjaj came to Makkah - the Prophet ﷺ would speak to them in the

marketplaces of Mina etc. This is when the dawah became public, and of course this is when the public opposition began as well.

## Opposition From the Quraysh

How did the people oppose the message? By many ways. Note these aren't necessarily chronological.

### 1. Appealing to the Highest Authority

The first thing is that they tried to appeal to the highest authority which was Abu Talib. Recall there is no one ruler in Makkah. They were too arrogant to appoint one ruler. What they did have was Dar al-Nadwa - a group of senior people none of whom was in charge, but had a big say in the matters of the community. Who were these people? They were the representatives of each of the subtribes of Makkah. So each of the subtribes has a ruler. The Banu Hashim has a ruler, the Banu Makhzum, Banu Abd al-Dar etc. has a ruler. The affairs of that one tribe will be in accordance with what each chieftain says. The leader of Banu Hashim was of course Abu Talib. It's the way of the Arabs that the leader of each tribe is never deposed, never gotten rid of, never disobeyed etc. He is given the utmost respect. And then when he dies, one of his sons takes over (just like when Abdul Muttalib died, Abu Talib took over). So when the Prophet ﷺ started preaching, they went to Abu Talib, gently, and said, "O Abu Talib, this is your nephew cursing our idols, preaching a new message, surely you cannot let this happen?" Abu Talib did not want confrontation, he gave them some gentle words and let them go their way. He simply sidetracked hoping that the matter would go away. But it didn't. Few weeks later, they come to Abu Talib again. As more and more people convert to Islam, as more and more of the hujjaj go back bearing the news that, "There is a man in Makkah preaching a new message," they realized that action has to be taken. So they increase the pressure on Abu Talib. They try to threaten, bribe, and cajole him. "We cannot take this anymore - your nephew is insulting our forefathers." Pause. This is the way of everybody who opposes Islam, even in our times: they take a small thing and make it so big as if the world is going to collapse. The Prophet ﷺ never cursed their forefathers - they're his own forefathers. He ﷺ is preaching tawhid. But they make a true statement like, "Idolatry is not a good way, it's foolish," and exaggerate it twenty times by saying, "Well if it's foolish, this means our forefathers were foolish. And if they were foolish, this means you're cursing them," etc. And of their accusations was, "Your nephew is cursing our idols." But the Prophet ﷺ never cursed their idols, Allah says:

وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ

"And do not curse those they invoke other than Allah, lest they insult Allah in enmity without knowledge." [Qur'an, 6:108] And yet they accused him of cursing their idols. So they go back to Abu Talib and told him, "Your nephew is doing this and that, we cannot bear this anymore. You stop him from preaching or you hand him over to us and we do as we please." And Abu Talib had never been confronted by his people in this manner.

(Realize, every leader is outwardly powerful but inwardly very weak - because every leader is dependent upon the people that follow him for that leadership. Every leader has to appease his own people. Even if you are a tyrant, you have to have a core group of people whom you appease - that you give them everything they want and overlook any crime they'd do. It's only Allah who is truly al-Malik, the King. Every other king is dependent on people around them. They need to have viziers, ministers, army, etc. So when your own people oppose you, you don't have any power.)

And Abu Talib never experienced this. Once again, they could not harm on their own tribesmen unless the chief allows it. This is the law of the Arabs. If they did not obey it, they would face shame and ridicule. So as long as Abu Talib did not hand over the Prophet ﷺ, they could not do anything. So they go to Abu Talib and demand one of those two things.

This is when Abu Talib went to the Prophet ﷺ and said to him, "O my nephew, my people have come to me and said such and such, so be merciful for yourself and be merciful to me, do not place me on a situation I cannot bear." This is emotional blackmail at its best - this was of the most difficult encounters for the Prophet ﷺ. Abu

Talib loved the Prophet ﷺ so much, more than his own children, and remember Abu Talib is the Prophet's ﷺ real blood uncle - and the Prophet ﷺ had the same type of love for Abu Talib, like a father. And here Abu Talib is begging and pleading with the Prophet ﷺ that, "Have some mercy on me, I am an old man, how much can I bear?" Here is when the Prophet ﷺ said, "O my uncle, wallahi, if they were to give me the sun in my right hand, and the moon in my left hand, I cannot give up this message until I succeed in what I am doing or I die a death in this path preaching what I am preaching." In another version which is probably more authentic, he said to his uncle, "Do you see the sun, O my uncle?" "Yes." "Wallahi, I have no more power to stop preaching than you do to light your stick with this sun." What is the symbolism of the phrase here? There's a dual meaning. (1) The Prophet ﷺ is saying that the light of Islam is brighter than the sun and moon, 'I cannot extinguish it. If they were to give me all of this light, I have a light that is brighter than this light, I cannot eclipse it. Nothing can eclipse this light.' (2) The Prophet ﷺ is saying that, 'Even if they were to give me something beyond this world (the sun and the moon), I cannot give up what I am doing until I meet my death or I succeed in my message.' When Abu Talib saw this persistence and sincerity, he said, "Do what you will, my nephew. Fa wallahi, I will never come to you again to stop you. You have my protection."

## 2. Proposing a (Treacherous) Bargain to Abu Talib

When the people heard that he tried and failed, they went back to Abu Talib, but this time with the whole delegation of the Quraysh. So not just Banu Hashim, but all the tribes. This is the stepping stone - the next step of course is the boycott (which we will talk in episode 18). So for now they say to him, "We have a proposition - we have chosen the most noble young man, the son of al-Walid ibn al-Mughira; and one son for one son: we'll hand over al-Umara ibn al-Walid to you, and he will become yours (your son), and in return you hand over your nephew to us and we do as we please." At this Abu Talib became very angry and said, "What an evil, treacherous bargain! What kind of foolish bargain is this? You want me to take care of one of your own so that I fatten him (with my food) while you take my son and you kill him?"

At this Mut'im ibn Adi stood up and said, "O Abu Talib, I think your people has done as much as they humanly can. You must accept one of their offers." Mut'im ibn Adi is the senior most person in all of Makkah. Recall he was the one that prevented the bloodshed in the Ka'bah by suggesting the solution to the Black Stone (i.e. whoever walks in first). This is the least hostile person that has the most sense. So for him to take sides, this was a big deal. Now it's literally the whole of Makkah against Abu Talib. Mut'im said, "What more do you expect them to do?"

(The Prophet ﷺ later on, after the Battle of Badr, said about Mut'im one of the highest praises to a pagan: "If Mut'im ibn Adi were alive right now, and he said to me one word about these 72 prisoners, I would have freed them all for his sake." Notice Mut'im ibn Adi did a lot for Islam even though he wasn't a Muslim. Even though he is taking sides against the dawah of the Prophet ﷺ now, this is probably the worst thing he did. Over the next 10 years, we'll see he did a lot of positives for the Muslims. And because of this, the Prophet ﷺ praised him. This shows us there are some kafirs that are very good, with genuine hearts. So you don't treat all non-Muslims the same. There are many non-Muslims who stand for human rights etc. We should help and praise them like the Prophet ﷺ did about Mut'im ibn Adi.)

So Mut'im ibn Adi told Abu Talib, "Take one of these options and come on, move on. What else do you want us to do?" This was again literally Abu Talib vs. the whole of Makkah. So Abu Talib takes on a bravery that is unbelievable. He says to Mut'im ibn Adi directly, "O Mut'im, this is a plot that you have hatched, to stand up at this time and publicly take sides. You had this planned from before." Then he says, "Do as you please, I will not budge from my position." This was genuine bravery - he had no support whatsoever. It's literally his honor and prestige against the whole of Quraysh.

Abu Talib also wrote some poetry; note that Abu Talib was one of the greatest poets of the Quraysh. And his

poetry is absolutely phenomenal. In fact, Ibn Hajar and many others say his poetry was more profound and even better than the Mu'allaqat/المعلقات (Seven Hanging Poems) in the Ka'bah. (His poetry is recorded in many books: Ibn Ishaq, Ibn Hisham, Tabaqat of Ibn Sa'd, etc.) And so he composed a series of poems chastising his own relatives. And accusing them of being traitors to their own way of lives, that they are not respecting the sanctity of their own relatives. And Allah willed that the Quraysh backed down even though Abu Talib had literally no power on his side. But it was the sense of dignity and sincerity and the strength of conviction that allowed him to win.

In this one incident, we open up the window to see the wisdom of Abu Talib.

Indeed, the Prophet ﷺ did not love anyone more than Abu Talib. And yet Abu Talib did not convert to Islam. When the Prophet ﷺ begged and pleaded with him, even on his deathbed when the Prophet ﷺ was 50-51 years old [i.e. in later stage of the seerah]:

أي عم: قل لا إله إلا الله كلمة أحاج لك بها عند الله

"O my uncle, I beg you say, 'La ilaha illaLlah,' so that I will be able to argue in front of Allah to save you." And Abu Talib was about to say it because in his heart he knew that the message of the Prophet ﷺ is true. He had seen too many signs and miracles, and he knew the Prophet ﷺ too well that he couldn't tell a lie. But there was one thing more precious than his nephew, and that was his father - the lineage and prestige, "You are the son of Abdul Muttalib." That prestige of lineage, which was everything for the Arabs, is what prevented Abu Talib. He happened to be the son of the most famous Arabs of the generation, this giant of a figure.

Abu Talib was just about to say the kalimah, but Abu Jahal was standing there and said, "Are you going to leave the religion of your father?" That caused the mouth of Abu Talib to close, and that's when the malak al-mawt/ملك الموت (angel of death) came and took his ruh (soul). He didn't say the kalimah - but the Prophet ﷺ was so emotionally moved, he said, "I will ask Allah to forgive you even if I don't have permission." Realize that for a prophet, you cannot do anything without the permission of Allah. Why did Allah SWT do what He did to Yunus AS? Because Yunus AS left his people without permission. Because you are a prophet and you are representing the message and shariah of Allah. So the Prophet ﷺ would not do anything unless Allah told him. But here his emotions were so high, the Prophet ﷺ continued to ask forgiveness, without permission, for his uncle, until Allah revealed multiple verses in the Quran. One such is:

مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ آمَنُوا أَنْ يَسْتَغْفِرُوا لِلْمُشْرِكِينَ وَلَوْ كَانُوا أُولِي قُرْبَىٰ

"It's not befitting for the prophet and the believers to seek forgiveness for pagans even if they are close relatives." [9:113]

And of them is,

إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ

"You are not able to guide those whom you love, but Allah guides those whom He pleases." [28:56]

This is what Sh. Yasir calls "the Phenomenon of Abu Talib."

[Note: Abu Talib is still alive at this stage. This is just one of Sh. Yasir's tangent.]

### Wisdoms From the Phenomenon of Abu Talib

This is what Sh. Yasir calls "the Phenomenon of Abu Talib." Why? Here is the Messenger of Allah ﷺ, and Abu Talib is the most beloved person to him, the one whom he loves like no one else so much so many years later when the Muslims conquered Makkah, when Abu Bakr comes to the Prophet ﷺ with his own father Abu Quhafah —a pagan and enemy to Islam— being carried by the people to finally accept Islam as an old man of 80 years old, when he (Abu Quhafah) puts his hand on the Prophet's ﷺ hand and recites the kalimah, Abu Bakr began to cry and says, "Wallahi, what I would give, even my father's hand, if I could see the hand of Abu Talib in your hand to accept Islam" —i.e., Abu Bakr would even give up his own father's Islam because he wanted the Islam of



Abu Talib — showing he knew how much the Prophet ﷺ loved Abu Talib. Yet Allah did not allow him to die in Islam.

Why? What is the wisdom?

1) The one person who could have protected the Prophet ﷺ \*had\* to remain a pagan. \*If\* he converted, immediately he would have lost the leadership, the status, and the protection he could have offered. So Allah knows best, Allah knows better even than Rasulallah ﷺ. The Prophet ﷺ needed Abu Talib, and his one claim to power and fame was that he was the son of Abdul Muttalib so nobody could oppose him. And it was because of that power the Prophet ﷺ could preach as he preached. It was only after the death of Abu Talib when Abu Lahab took charge the Prophet ﷺ had to leave Makkah.

2) To show that nobody can dictate to Allah, not even the Prophet ﷺ, as Allah says in the Qur'an, "You are not able to guide those whom you love, but Allah guides those whom He pleases" [28:56]. This is a clear indication that the Prophet ﷺ is just a human — he is not a god, demigod, or the son of a god, he does not control the lives of anyone including of his own uncle. Even in his first khutbah, he ﷺ told his own daughter he won't be able to protect her from the Fire of Hell.

(There are many Muslim groups out there that have taken the love of Rasulallah ﷺ to an extreme level and make him out to be literally a god or a demigod. But this is wrong. We can see even in his own lifetime he couldn't protect his own uncle.)

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### Different Statuses of the Four Direct Uncles of the Prophet ﷺ

Notice as well, we see the four uncles of the Prophet ﷺ — all of them children of Abdul Muttalib — each of them occupies such a different level. All of them direct uncles — showing how lineage means nothing in Islam. It is your own actions [that matter]. Two Muslims, two non-Muslims:

1. The highest of them is **Hamzah** (حمزة) — the Sayyid al-Shuhada (سيد الشهداء - Leader of the Martyrs).
2. **Abbas** (العباس) — the father of Abdullah ibn Abbas — a great Muslim who converted later on. (But he cannot be compared to Hamzah or the Ten Elites.)
3. **Abu Talib** (أبو طالب) — the highest person ever amongst the non-Muslims in the history of our religion. No non-Muslim occupies a rank higher than him. And in a hadith in Sahih Muslim, it's reported that al-Abbas asked the Prophet ﷺ, "O Messenger of Allah, your uncle benefited you so much. Weren't you able to benefit him back?" The Prophet ﷺ said, "Yes, I did. Because of my du'a for him, Abu Talib has been removed to one of the outlying perimeters of the Fire of Hell. Were it not for my du'a, he would be in the pits and the depth of the Fire of Hell." In another version, we read Abu Talib has the least punishment out of all of the people of Jahannam. No one in Jahannam is being punished lesser than Abu Talib. But he did not get to Jannah because he is an idol worshiper.
4. **Abu Lahab** (أبو لهب) — for whom Allah revealed a surah that we recite in the Qur'an, that curses him, till the Day of Judgment. The only enemy of Islam at the time who is cursed by name in the Qur'an. There are many indirect references without name, but the only one referenced by name is the uncle of the Prophet ﷺ, Abu Lahab. We recite the surah until the Day of Judgment invoking the curse of Allah upon him for what he had done.

These are four brothers, and every one of them occupy such a different level even though they are all sons of the

same father, and they are all uncles of the greatest human being who ever walked the face of this earth. This shows us your fathers and children will not help you on the Day of Judgment; what helps is that which each and every one of us have done in this world. This is the basic message the Prophet ﷺ said in his first khutbah, "Nobody can help you against the punishment of Allah — you must save yourselves. (Therefore live righteous lives.)"

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[\[TOP\]](#)

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## 013 - Opposition from the Quraysh [TOP]

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### Opposition From the Quraysh (Cont.)

What else did they do to prevent the message being spread?

#### 3. Banning of the Recitation of the Qur'an in the Public

The third thing we'll mention is that they tried to ban the recitation of the Qur'an in public. When the Qur'an was recited, they would try to drown it out with their voices or stop it from being recited. Ibn Abbas mentions whenever the Prophet ﷺ recited the Qur'an in front of the Ka'bah, the Quraysh would begin shouting and making noise, and they would curse the One who revealed it, and the one upon whom it was revealed. Thus if someone wanted to listen to the Qur'an, he would have to pretend he isn't listening and hear it over the noise. Because of the shouting, the Prophet ﷺ often tried to raise his own voice above theirs. But this is when Allah revealed:

وَلَا تَجْهَرُ بِصَلَاتِكَ وَلَا تُخَافُتْ بِهَا وَابْتَغِ بَيْنَ ذَلِكَ سَبِيلًا

"Do not say it loudly, nor in a whisper, but say it in a moderate voice." [17:110]

Once, the companions came together in the House of al-Arqam and they said, "No one has recited the Qur'an in public except the Prophet ﷺ. Who is going to volunteer?" Then Abdullah ibn Mas'ud said, "I will do it." But they said, "We don't want you because you don't have family members/tribe to help and protect you." Indeed Ibn Mas'ud was a Yemeni, he wasn't a Qureshi, not even a Makkan. Recall in those days tribal lineage was everything - if you were a part of a tribe, you were protected. But Ibn Mas'ud said, "I want to do it - I put my trust in Allah." (This is Ibn Mas'ud who the Prophet ﷺ said, "If you want to recite the Qur'an properly, go to Ibn Mas'ud." He was the one who said, "I have taken more than 70 surahs directly from the mouth of the Prophet ﷺ.") Ibn Mas'ud said, "I want to do this," and he went to the Ka'bah the next morning when the people had gathered.

Of course the Ka'bah was the place of socialization. When the businesses of the day had been done, everyone would gather in the shade of the Ka'bah and gossip and relax. So when all gathered, Ibn Mas'ud stood at the Maqam of Ibrahim, and began reciting in a loud and beautiful voice, Surah al-Rahman. It was so beautiful people gathered around him to listen. One of them asked, "What is this he is reciting?" Realize the whole science of tilawah (تلاوة) and tajwid (تجويد) is specific to the Qur'an. The Arabs didn't use to speak in ghunnahs (غنة) and mudud (مدود). The art and words of the Qur'an is on a different level and it's mesmerizing. So they all began talking. Until one of them said, "Oh, this is what Muhammad [ﷺ] has claimed has been revealed with. That is what Ibn Mas'ud is reciting." Now the cat is let out of the bag. So immediately people pounce on him and begin beating him because again he is not from the Quraysh so he had no protection. And they continued to beat him until he could not continue reciting. He wasn't able to finish two pages of Surah al-Rahman. And he came back bloodied and battered and bruised and the sahaba said, "This is exactly why we didn't want you to go." But Ibn Mas'ud said, "Wallahi, after today, nothing has increased other than my contempt for the Quraysh - I am willing to do this again tomorrow." The sahaba said, "Enough, enough. You have done enough to distress them. They have heard the Qur'an; and you have caused them to be distressed."

We also know the famous story wherein the three leaders of Quraysh went in secret to hear the recitation of the Prophet ﷺ:

Muhammad bin Ishaq said in al-Seerah: "Muhammad ibn Muslim ibn Shihab al-Zuhri told me that it happened that Abu Sufyan ibn Harb, Abu Jahal ibn Hisham and al-Akhnas ibn Shurayq ibn Amr ibn Wahb al-Thaqifi, the ally of Bani Zuhrah, went out one night to listen to the Messenger of Allah when he was praying at night in his house. Each one of them took up a position for listening, and none of them knew that the others were also there. They stayed listening to him all night until dawn came. When they left, they met up on the road, each of them blaming the others, saying to one another; 'Do not come back again, lest you give the wrong impression (i.e. that you like what you hear).' Then they went away until the second night came, when each of them came back to his place and spent the night listening. When dawn came they left, then when they met up on the road, each of them blamed the others, saying the same as they had said the previous night. Then they went away until the third night came, when each of them came back to his place and spent the night listening. When dawn came they left, then when they met up on the road, they said to one another, 'Let us not leave until we promise not to come back,' so they made a promise to that effect, and went their separate ways. In the morning, al-Akhnas bin Shurayq took his stick and went to the house of Abu Sufyan bin Harb, where he said, 'Tell me, O Abu Sufyan what do you think of what you have heard from Muhammad' Abu Sufyan said, 'O Abu al-Akhnas, by Allah, I have heard something I understand and I know what is meant by it, and I have heard things I do not understand and do not know what is meant by it.' Al-Akhnas said: 'Me too, by the One by Whom you swore.' Then he left and went to Abu Jahal, and entered his house. He said, 'O Abu al-Hakam (i.e. Abu Jahal) what do you think of what you have heard from Muhammad' He said, 'What did you hear' He said, 'We and Banu `Abd Manaf competed for honor and position: They fed people so we fed people, they engaged in battle so we engaged in battle, they gave so we gave, until we were neck and neck, like race horses. Then they said, we have a prophet among us who receives revelation from heaven. How could we compete with that - By Allah we will never believe in him.' Then al-Akhnas got up and left him."

Subhan'Allah from this we realize how beautiful the recitation of the Prophet ﷺ himself must have been - that it mesmerizes and moves the hearts even of these three leaders including Abu Jahal himself. So on the 4th day, as above, al-Akhnas goes to Abu Sufyan and says, "By Allah this recitation seems to be the truth." Abu Sufyan was too embarrassed to agree so he said, "I understood some of it but other parts I didn't understand." He gave a wishy-washy answer, even though he knew it was the truth. But of course being a politician that he is, he doesn't want any slip to come out. Al-Akhnas then asked Abu Jahal's opinion. So Abu Jahal gave an honest answer as to why he will never accept the Prophet ﷺ, "Us and the Banu Abd Manaf have always been in competition. When they give water, we give water." [Side note: The Prophet ﷺ - Banu Abd Manaf/Hashim; Abu Jahal - Banu Makhzum] "We are right at the end of the race, but now they tell us they have a prophet whom Allah inspires from the heavens - how can we compete with that? So by Allah, as long as I live, I will never accept him." Notice he is being honest here that he cannot accept because of competition and arrogance.

#### 4. Ridiculing the Prophet ﷺ and the Believers

The fourth tactic was to ridicule the Prophet ﷺ and his believers. Many reports are reported. Once the Prophet ﷺ did not receive new revelation for weeks or months, so the wife of Abu Jahal [perhaps] said to the Prophet ﷺ, "I see that your shaytan (Jibril AS) had abandoned you. I don't see you recite anything new." At this the Prophet ﷺ felt very grieved. This is when Allah revealed Surah al-Duha, "Your Lord has not abandoned you, nor has He detested you. The Hereafter is better for you. And your Lord will give you, and you will be satisfied." [93:3-5]

Also, Abu Jahal would go out of his way and personally try his best to smear the religion. If it's a person of status, he would make fun of him and say to him, "How can you leave the religion of your father? Are you better than your father and grandfather?" And if it's a lowly person, he would get physical and abuse them. Once Abu Jahal purchased something from someone. But Abu Jahal then refused to pay him and kept on stalling. One day, Abu Jahal said to him, "Go to Muhammad [ﷺ] and he will get it for you." Abu Jahal said it as a joke. But the man didn't get it so he went to the Prophet ﷺ and told him, "Abu Jahal owes me money, and he has told me to

come and collect it from you." He thought the Prophet ﷺ might owe Abu Jahal money, so instead of giving it back to Abu Jahal, he'd give it to himself. The Prophet ﷺ said, "Don't worry. I will get your money back for you." He took the man by the hand and walked right then and there to the house of Abu Jahal, and knocked on the door. When the door is opened, he said, "O Abu Jahal, give the man his money back. Now." Abu Jahal's face changed to complete white, he began trembling and ran all the way back and threw money in the person's face without even counting it. Abu Jahal later said in one report that he did this because he saw behind the Prophet ﷺ what anyone else couldn't see - a herd of angry camels waiting to pounce on him - and that terrified him. This of course was a miracle from Allah. He tried to smear the Prophet ﷺ but it backfired.

## 5. False Accusations and Slander

The fifth tactic was false accusations and slander. This is where the Quraysh stooped to a very low level that they've never stooped to before. The Qur'an mentions 3~5 of their particular lies - and it's amazing that to this day whoever lies about the Prophet ﷺ has to say one of these lies; they cannot get out of the same lies that are recorded in the Qur'an. Of these lies, "He is crazy." [68:51] [To that] the Qur'an says, "I lived a whole lifetime amongst you, you know who I am, can't you think?" [10:16] They said also, he is "a soothsayer" [69:42], he is either "a magician" [15:15, 51:52] or "magic has been done on him." [17:47] And to this day those people who reject Islam say similar things, and the most common understanding [among non-Muslim academics who study Islam in depth] is that the Prophet ﷺ was deluded into thinking he was a prophet - which is a type of madness - because even they cannot doubt the sincerity of the Prophet ﷺ. But it's impossible for a man to be crazy in only one area and completely sane in every other area (as a family man, leader, etc.). They also accused him of being a poet. This too is standard to this day - they say the Prophet ﷺ was a marvelous poet who had a command of the Arabic. But Allah tells us in the Qur'an [36:69] that the Prophet ﷺ is not a poet. And indeed until his death, perhaps only two or three lines of poetry came from the mouth of the Prophet ﷺ. One scholar said never did the Prophet ﷺ give a full couplet of poetry - only one half at max. And yet [the eloquence of] the Qur'an is beyond measure.

The main story [that illustrates this point] that we all should know is the story of al-Walid ibn al-Mughira, the father of Khalid ibn al-Walid. Again, the Qur'an was completely unprecedented. Its tone, style, language etc. is completely unique and on another level. Imagine the Qur'an being recited to the masters of the Arabic language. And the biggest master was al-Walid ibn al-Mughira who was the chief of the Banu Makhzum (the tribe of Abu Jahal). He was the Shakespeare of Makkah - the best poet of Makkah. Once the Prophet ﷺ was reciting the Qur'an and al-Walid ibn al-Mughira managed to listen uninterrupted for the first time. And he is mesmerized - he stops in his tracks and listen until the Prophet ﷺ finishes, and he goes away a changed man. He muttered something as he walks away and it spread in the people of Makkah - again, the people of Makkah were few and it's a very small village, so everything spreads - gossip was rampant. As he walks away, he says a beautiful prose, describing the beauty of the Qur'an as a pagan:

والله لقد سمعت من محمد أنفاً كلاماً ما هو من كلام الأنس ولا من كلام الجن  
إن له لحلاوة وإن عليه لطلاوة وإن أعلاه لمثمر وإن أسفله لمغدق وأنه يعلو وما يعلو عليه

"By Allah, I have heard a speech from Muhammad right now that is neither from the speech of men nor jinn; It has a rhythm, the top of it is fertile, the height of it is beautiful, and it surpasses everything I've heard, and nothing can surpass it." The people panicked that their greatest poet has admitted defeat. When the news reached Abu Jahal, he went to al-Walid ibn al-Mughira. He said, "Your people have heard your praise of the Qur'an, and they will not be satisfied with you until you say something against it." Al-Walid ibn al-Mughira said, "What do you want me to say? Tell me, I'll say it." (Compare this to Abu Talib - he stood his ground and said, "Do what you want.") Abu Jahal says, "Call him a madman." But al-Walid ibn al-Mughira said, "But he is not a madman, and everybody knows he is not a madman. We have seen crazy people, but he has no symptoms of a crazy man." Then Abu Jahal said, "Say he is a fortune teller." But al-Walid ibn al-Mughira says, "He isn't a fortune teller - he doesn't have the dandana or the mazmara of the fortune tellers." So Abu Jahal said, "Call him a magician." But again al-Walid ibn al-Mughira said, "He isn't a magician." Then he said, "Say he is a poet." But al-Walid ibn al-

Mughira said, "By Allah, I am the best poet amongst you. And I am telling you that this is not the type of poetry that we are used to." So Abu Jahal then said, "You need to say something and we won't be satisfied with you until you say something." So al-Walid ibn al-Mughira said, "Leave me alone for a few days."

And he began walking around in his house, thinking about what he is going to say. He is frowning. He is going about back and forth, until he comes across an idea. But before he could say it, Allah revealed in the Qur'an exactly what is happening in the privacy in his house, and the feelings in his heart, and the expressions in his face that nobody, not even his family knew. Look at the beauty of the Qur'an - coinciding with reality, that before he can say something, the Prophet ﷺ recites it and exposes him. Surah al-Muddaththir, the second portion.

Allah speaks directly to al-Walid. This is a miracle. No one could have known this, yet it's in the Qur'an:

ذَرْنِي وَمَنْ خَلَقْتُ وَحِيدًا  
وَجَعَلْتُ لَهُ مَالًا مَمْدُودًا  
وَبَنِينَ شُهُودًا  
وَمَهَّدْتُ لَهُ تَمْهِيدًا  
ثُمَّ يَطْمَعُ أَنْ أَزِيدَ  
كَلَّا إِنَّهُ كَانَ لِآيَاتِنَا عَنِيدًا  
سَاءَ رُفْقَهُ صَعُودًا  
إِنَّهُ فَكَّرَ وَقَدَّرَ  
فَقُتِلَ كَيْفَ قَدَّرَ  
ثُمَّ قَبِلَ كَيْفَ قَدَّرَ  
ثُمَّ نَظَرَ  
ثُمَّ عَبَسَ وَبَسَرَ  
ثُمَّ أَدْبَرَ وَاسْتَكْبَرَ  
فَقَالَ إِنْ هَذَا إِلَّا سِحْرٌ يُؤْتَرُ  
إِنْ هَذَا إِلَّا قَوْلُ الْبَشَرِ  
سَاءُ صُلْحِهِ سَقَرٌ

"And leave to me [O Prophet] the one I created all by Myself,  
and granted him abundant wealth,  
and children always by his side,  
and made life very easy for him.  
Yet he is hungry for more.  
But no! [For] he has been truly stubborn with Our revelations.  
I will make his fate unbearable,  
for he contemplated and determined [a degrading label for the Quran].  
May he be condemned! How evil was what he determined!  
May he be condemned even more! How evil was what he determined!  
Then he re-contemplated [in frustration],  
then frowned and scowled,  
then turned his back [on the truth] and acted arrogantly,  
saying, 'This [Quran] is nothing but magic from the ancients.  
This is no more than the word of a man.'  
Soon I will burn him in Saqar!" [74:11-26]

These are so powerful, that Allah is saying do you think you can challenge My speech?

It's also narrated that Abu Jahal would stand outside of Makkah and tell the pilgrims, "Careful, there is a madman in town." Sometimes Abu Lahab would do this as well, "He is my own nephew and he has gone crazy. And I warn you, do not listen to him because if you do, you will be mesmerized." "He is a magician who will captivate you. So when you see him, turn around, put your hands in your ears, and do not listen to him." But subhan'Allah, this was the cause of the conversion of more than one person - one of them said, "Oh, if he is a madman, I will cure him since I am a doctor." So he went to the Prophet ﷺ and said, "I heard you are a

madman, or have some issues. So I will cure you." But the Prophet ﷺ said, "I am not mad; but listen to my message." And the Prophet ﷺ recited Khutbah al-Hajah:

إِن الْحَمْدُ لِلَّهِ نَحْمَدُهُ، وَنُسْتَعِينُهُ، وَنَسْتَغْفِرُهُ، وَنَعُوذُ بِاللَّهِ مِنْ شَرِّهِ وَأَنْفُسِنَا، وَمِنْ سَيِّئَاتِ أَعْمَالِنَا، مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ

The Prophet ﷺ didn't even get to the message yet, just Khutbah al-Hajah; and the man said, "Stop. Repeat what you have just said." This is not even the khutbah, and the doctor said, "By Allah, I have never heard anything more beautiful than this." And he accepted Islam.

But of course, the bulk of people listened to Abu Jahal and avoided the Prophet ﷺ.

## 6. Challenging the Prophet ﷺ for a Miracle

The sixth tactic was to challenge the Prophet ﷺ for a miracle. And they demanded to see something with their eyes. Allah mentions many such challenges in the Qur'an. In Surah al-Isra':

وَقَالُوا لَنْ نُؤْمِنَ لَكَ حَتَّىٰ تَفْجُرَ لَنَا مِنَ الْأَرْضِ يَنْبُوعًا  
أَوْ تَكُونَ لَكِ جَنَّةٌ مِّنْ نَّخِيلٍ وَعِنَبٍ فَتُفَجَّرَ الْأَنْهَارُ خِلَالَهَا تَفْجِيرًا  
أَوْ تُسْقِطَ السَّمَاءَ كَمَا زَعَمْتَ عَلَيْنَا كِسْفًا أَوْ تَأْتِيَ بِاللَّهِ وَالْمَلَائِكَةِ قَبِيلًا  
أَوْ يَكُونَ لَكِ بَيْتٌ مِّنْ زُخْرَفٍ أَوْ تَرْفَأِ فِي السَّمَاءِ وَلَنْ نُؤْمِنَ لِرُقِيِّكَ حَتَّىٰ تُنَزَّلَ عَلَيْنَا كِتَابًا نَّقْرُؤُهُ قُلْ سُبْحَانَ رَبِّيَ هَلْ كُنْتُ إِلَّا بَشَرًا رَسُولًا

"And they say, 'We will not believe you until you break open for us from the ground a spring.

Or [until] you have a garden of palm trees and grapes and make rivers gush forth within them in force [and abundance].

Or you make the heaven fall upon us in fragments as you have claimed or you bring Allah and the angels before [us].

Or you have a house of gold or you ascend into the sky. And [even then], we will not believe in your ascension until you bring down to us a book we may read.' Say, 'Exalted is my Lord! Was I ever but a human messenger?'" [17:90~93]

Allah tells the Prophet ﷺ to, "Say: I am only a prophet, not God walking on earth."

A question comes, why didn't Allah give these miracles to them?

i) Well firstly, Allah did give them many miracles. The major one was the splitting of the moon [Qur'an, 54:1]. And when Allah did this they said, "He bewitched our eyes." [Qur'an, 54:2]

ii) Second, Allah revealed the greatest miracle - the Qur'an. Allah kept emphasizing that Qur'an is His miracle.

iii) Thirdly, Allah knew they are just asking out of stubbornness and arrogance. (And this is proven by the fact that when the miracle is shown, they rejected it, such as [the splitting of] the moon.) Allah says in the Qur'an, "And even if We had sent down to them the angels [with the message] and the dead spoke to them [of it] and We gathered together every [created] thing in front of them, they would not believe unless Allah should will." [6:111]

iv) Another wisdom is that Allah is above being so petty that every time somebody asks, they're going to get it. Allah has given enough signs that they should believe in those signs.

v) Another wisdom is that if Allah is challenged, He takes it, but with a challenge back. And that is if you reject, you will face the punishment.

Narrated in Sahih Bukhari, once they begged the Prophet ﷺ to convert Safa into gold. The Prophet ﷺ felt they were very sincere so he made a special du'a to Allah to convert it into gold. So Allah sent Jibril AS down and said, "If you want, I will convert Safa into gold, but if they refuse [to believe in your prophethood], they will not

have a second chance." Of course Allah doesn't play games, this is beyond Him - it's too petty and this isn't a joke. If they refuse, the punishment will come instantaneously. And so the Prophet ﷺ realized it's better this doesn't happen. There are at least 20 verses in the Qur'an about this where Allah says, of them is, "The only reasons We don't send signs is because even the earlier nations rejected them." [17:59] "How do you know [ya Rasulallah] - [I know]; when the miracles come, they will reject them." [6:109]

So the Prophet ﷺ is being told, there is a reason why Allah is not answering all the miracles; and that he has enough miracles with him. So he has given some miracles and denied others.

## 7. Attempts of Middle Ground/Bribery

The seventh tactic was attempts of a middle ground/bribery - negotiations directly with the Prophet ﷺ. Because it's getting out of their hands now; people are converting and the society is 'breaking up'. So they told the Prophet ﷺ, "Let's reach a compromise. One day we'll all be Muslim, the next day we'll all worship our gods (idols)." This is the compromise they wanted. But of course there is no compromise in tawhid. So Allah revealed Surah al-Kafirun:

قُلْ يَا أَيُّهَا الْكَافِرُونَ  
لَا أَعْبُدُ مَا تَعْبُدُونَ  
وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ  
وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ  
وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ  
لَكُمْ دِينُكُمْ وَلِيَ دِينِ

"Say, 'O disbelievers,  
I do not worship what you worship.  
Nor are you worshipers of what I worship.  
Nor will I be a worshiper of what you worship.  
Nor will you be worshipers of what I worship.  
For you is your religion, and for me is my religion.'" [109:1-6]

Question: What does it mean, "Nor are you worshipers of what I worship," when the Quraysh did worship Allah?  
Response: When you worship Allah via shirk, you are not worshipping Allah.

The scholars have differed, over 10 opinions, about what is the difference between the second and the fourth verse. Shaykh al-Islam Ibn Taymiyyah RH has a position: The second and third refer to Allah and the gods i.e. the object of worship; whereas the fourth and the fifth refer to the actions of worship - what you do to worship. E.g. Muslims pray, fast, give zakat, etc. and the mushrikun throw arrows in front of the idols, clapping, singing, whistling etc.

Once, they called a meeting with the Prophet ﷺ in Abu Talib's house and propositioned to him directly, "What can we do so that you get rid of this message?" The Prophet ﷺ said, "I only want one word from you." They stood up, "One word? We'll give you 10!" Of course they understood it as just 'one condition' but the Prophet ﷺ said, "What I want is the kalimah, 'La ilaha illaLlah (there is no God but Allah).'" And then they said as revealed by Allah in the Qur'an, "Has he made our objects of worship into one? This is something that is crazy (we have never heard of this before)." [38:5]

The most famous incident of outright bribery is of Utbah ibn Rabi'ah. Utbah was from the Banu Abd Shams and was a man of wisdom. He is a distant uncle of the Prophet ﷺ. (He is the one who commands the Christian servant boy to give the grapes to the Prophet ﷺ after the incident of Ta'if [in later seerah]. And he is the person who, before the Battle of Badr [in later seerah], when the Prophet ﷺ was looking and saw a man racing back



and forth on a red camel, the Prophet ﷺ said, "If the Quraysh have any good in them, they will listen to the wise man on the red camel" - and the man was Utbah ibn Rabi'ah, who was saying to his people, "O people, there is your brother, there is your father, there is your uncle, how can you fight them?! Are you going for war?! You're going to kill these people?! Who's going to be the victor?! If you die, you die; and if you win, you've killed your own brother! How would you like to be the murderer of your own brother?!" So he tried to stop the Battle of Badr from happening with a moving sermon. But of course Abu Jahal stood up and told people to ignore him. So Utbah fought in the Battle of Badr [on the side of the Quraysh], and was killed; him, his brother and son were all killed in the very beginning of the battle.)

So the Quraysh are sitting in their gathering, and they are simply cursing the Prophet ﷺ, making fun of him etc. Utbah says, "Has any of you tried to negotiate with him?" They say, "No, we haven't." So he said, "Okay then, that's what needs to be done. Send me as a representative, allow me to speak on your behalf. We know him to be a good man, I'm sure we can work something out." So they say, "Khalas, whatever you need, you are our representative. Go and try to negotiate a treaty with the man." So Utbah goes to the Prophet ﷺ, who was sitting in front of the Ka'bah, and says, "O my nephew, you know your status and lineage. But now you've come forth with a matter that has caused havoc in our society. O Muhammad [ﷺ], are you better than your father, Abdullah? Are you better than your grandfather, Abdul Muttalib?" - clearly, these are trick questions - of course the Prophet ﷺ is better, but in that society, it was a blasphemy to say that you are better than your own father and grandfather, ESPECIALLY Abdul Muttalib, the most respected chieftain in Arabian history.

The Prophet ﷺ did not even answer - and there is a beautiful point of wisdom in that. When you are asked trap questions, you don't have to answer - as we as Muslims are not allowed to lie. Our religion does not allow us to have double-faces. You can't answer every question to satisfy the questioner, because their intellectual level is different - Utbah is steeped in Jahiliyyah; and to him, it is just completely a given that Abdul Muttalib was the greatest Arab ever, and the Prophet ﷺ is just his grandson. So it's a trick question. So the Prophet ﷺ understood this, thus he didn't say, "Of course I am better because I am upon tawhid and he was upon shirk." No. He remained silent.

And then Utbah kept on going and said, "We have never seen any young man as promising as you, flip around and become so unpromising. What a desolate failure you have become - you have broken our society. You had so much potential. But now we have not seen any young man bring forth more harm to his people than you have. The Arabs are all making fun of us, the people are mocking your call, you have split us up, and 'we are now waiting for the cry of the pregnant woman' to have civil war (it's just a matter of time before civil war breaks out). You are an intelligent man, so listen to me, I will propose certain conditions, perhaps you will agree to one or more of them: (1) If you wish for money, I have the power of Quraysh invested in me, and we will give you more money than anybody of us have. You shall be the richest of the Arabs. (2) If you want power, we will make you our king. (The Quraysh didn't have a king, but they are now so desperate. Can you believe this? In their hatred of Islam, they are willing to unify). (3) If you want woman, go choose any woman you want, and we will ensure she will marry you. (After all, these are the three things that most men want: power, money, and woman - [but not the Prophet ﷺ]). (4) And if you think you are unwell (mentally), we will hire doctors to cure you."

When he is finished, the Prophet ﷺ said, "Are you done, ya Aba al-Walid?" Again this is wisdom - you do not interrupt a person when they are speaking. Let them finish. Not just that, you then ask, "Are you done? Or anything else?" Utbah goes, "No. That is all I have." So then the Prophet ﷺ said, "Now listen to me," and he begins reciting Surah Fussilat [41]. Just like the rest of the Quraysh, Utbah has never listened to the Qur'an wholeheartedly. After he's done with his negotiations, he was sitting back initially, but as the Prophet ﷺ recites, verse after verse, Utbah's expression began to change. He begins to palpitate. And there is a verse which says, "But if they turn away, then say, 'I have warned you of a thunderbolt like the thunderbolt [that struck] Ad and Thamud.'" [41:13] When the Prophet ﷺ reached this verse, it was so powerful and frightening that Utbah jumped up and put his hand on the Prophet's ﷺ mouth and said, "I beg you, by Allah, and by the rights that I have over you as your blood relative! Do not send this punishment!" It moved him so much he is trembling. So he turns and runs back to the same group who sent him as their delegate, and says to them, "Listen to me. Leave

this man alone. Because I have heard a speech from him that I have never heard before. I could not comprehend all of it," - pause here. Some scholars say the reason why some mushrikun could not understand some verses of the Qur'an was because: when they are immersed in so much shirk, there is a ghishawa/غشاوة (veil) on their hearts (as Allah says in the Qur'an, 2:7). Utbah continues, "I could not comprehend all of it, however, he is going to have a sha'n (شأن - importance) - he is going to cause some scene. If the Arabs get rid of him for us, then our hands are clean (we won't have to kill our own tribesman); but if he overcomes the Arabs, then by Allah, his victory is our [own tribe's] victory; his power is our power." When Utbah said this, they told him, "He has bewitched you as he has bewitched everyone else." They just cannot accept the truth as it comes to them.

(Tangent: And indeed through the Qur'an, the Arabs were later given the honor to rule the world, as Allah says in Surah al-Anbiya', "We have sent down to you a Book; in it will be your honor." [21:10] This is exactly what happened.)

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### Opposition From the Quraysh (Cont.)

#### 8. Quizzing the Prophet ﷺ

The eighth tactic was to try to expose the Prophet ﷺ by quizzing him with questions that only a true prophet would know the answer to.

Now, the Arabs didn't really know of the notion of a prophet (as Allah says about the Quraysh in the Quran [32:3], "A people to whom no warner [prophet] has come before"), but they knew the Jews did, since they would get prophet after prophet. (Side note: Of course Prophet Ibrahim AS was there, but his legacy was almost forgotten.) So to attempt to expose the Prophet ﷺ that 'he is a false prophet,' they sent emissaries to Madinah (which at the time was called Yathrib) to the Jews/the People of the Book, and said, "This phenomenon (of prophethood) that is from your religion is now happening in our culture [i.e., a man named Muhammad from our tribe is now claiming to be a prophet]. And we know he is lying. So why don't you tell us something that we can quiz Muhammad with, so that his lies will be exposed." The People of the Book said, "Ask him about Ishaq (Isaac), Ya'qub (Jacob), and Yusuf (Joseph) — ask him about what happened to the family of Ya'qub." So the Quraysh went to the Prophet ﷺ and asked him about the family of Ya'qub. And then Allah revealed the whole of Surah Yusuf (سورة يوسف) as a response. And in one of the verses, He SWT said, "That is from the stories of the unseen which We reveal to you [O Muhammad]. You were not present when they [all] made up their minds, and when they plotted [against Joseph]" [Quran, 12:102]. Meaning the Arabs had no clue about the family of Ya'qub, what happened to them, and the inner struggle between Ya'qub's children. Yet the Prophet ﷺ answered miraculously in one of the most beautiful surahs in the Quran. So the Quraysh's plot did not succeed.

Another famous incident also occurred during this time frame, in which the Arabs, again, sent a delegation to Madinah and asked the Jews, "What questions can we quiz Muhammad with?" And the Jews said to ask him about 3 things that no one would know the details about except a true prophet:

1. Story of the young men who entered a cave and slept a long time.
2. Ask him about a man who traveled the world from the east to the west, and had experiences that are legends.
3. Ask him about the ruh (روح - spirit/soul), what is it made of, and where does it coming from. (Note: This is a trick question.)

[This is reported in Tirmidhi, slightly weak.]

The Prophet ﷺ was asked these 3 questions, and he told the people confidently, "Come back to me tomorrow, and I will tell you the answers to these 3 questions." And because he ﷺ was overconfident and didn't say "insha'Allah," therefore, instead of 1 day, it was dragged on to 2 weeks for the revelation to come down, all the while the Quraysh were mocking him ﷺ, "Has your 'false spirit' abandoned you?" This incident shows us who is the Rabb (رب - Lord/Master/God) and who is the servant — wahy doesn't come down at the Prophet's ﷺ will, rather, it is revealed at Allah's will.

And eventually, Allah SWT revealed Surah al-Kahf (سورة الكهف) as the response to these questions:

1. Details are given about the Boys in the Cave that even the Jews didn't know.
2. Dhu al-Qarnayn (ذو القرنين) was the reference here. (Side note 1: Some people in our times say Dhu al-Qarnayn is Alexander the Great, but there's no evidence for this; and in fact, it is contrary to many things that we know. E.g., Alexander the Great was a pagan whose teacher was Aristotle who believed in the gods of the Greek mythology, whereas Dhu al-Qarnayn was a righteous monotheist.) (Side note 2: Scholars differed about whether or not Dhu al-Qarnayn was a prophet.)
3. About the ruh, Allah revealed in the Quran [17:85]: "They ask you about the spirit. Say, 'The spirit is from the affairs/mysteries of Allah; and none of you have been given knowledge (about it) except for a little bit.'" In other words, Allah SWT did not answer about the spirit; He SWT simply told the Prophet ﷺ that it is a mystery of Allah that you are never going to know. And this is the correct answer to the trick question that was asked. The Jews knew that no one has knowledge of the ruh; so if the Prophet ﷺ gave a detailed answer, then according to the Jewish people, it would have been exposed that the Prophet ﷺ is a liar (not a true prophet). But of course the Prophet ﷺ didn't, and he gave a correct answer as revealed by Allah SWT, "There is no answer."

(Anthropological tangent: Every single nation that has been documented has 2-4 things in common:

1. Religiosity — we have never discovered an atheistic nation, as it is against the fitrah to not believe in a god.
2. Belief in the human soul
3. Belief in evil spirits
4. Belief in the great flood 'myth,' i.e., the story of Manu in Vedas, i.e., the story of Nuh AS in Abrahamic religions.)

## 9. Outright Torture

The ninth tactic was outright torture.

The Arabs of old were a tribal society — everything was based upon tribalism. Your tribe was your protection. Those who had tribal bonds, they were somewhat protected. The Prophet ﷺ, being a Qureshi, had his protection in his lineage. However, the slaves and the mawali (موالي - freed slaves) (singular: mawla [مولى]) didn't have this protection. (Note: The concept of mawla is somewhat similar to that of indentured servitude; the man is free, but not fully, in that, he owes his allegiance to his master.)

Sa'id ibn Jubayr (سعيد بن جبير), the main student of Ibn Abbas, asks Ibn Abbas, "How was the torture of the sahaba in the early days? Was it really that bad?" Ibn Abbas says the believers were so severely tortured, starved, and deprived of water, that they couldn't even sit up because of the pain. It was so bad that when they were asked by the pagans, "Is al-Lat and al-Uzza your god?" they would respond, "Yes, al-Lat and al-Uzza are my gods," just to get rid of the torture. It even came to the point that if an insect passed by them and they were told to say it is their god, they would do so. (Islam allows one to say these things if you are being tortured to death, as long as your heart remains firm in Islam.) Abu Jahal, whom our Prophet ﷺ called the fir'awn (pharaoh) of this ummah, was the main propagator of this torture. He had a series of tactics:

- i. If the person who converted was from the noblemen of Quraysh, they would begin verbal abuse.
- ii. If the person was a businessman who was doing business with the Quraysh, they would boycott him.
- iii. If they were slaves and mawlas, they would physically torture and try to kill them.

A famous story in Sunan Ibn Majah<sup>[1]</sup>, narrated by Abdullah ibn Mas'ud RA:

The first people to declare their Islam publicly were seven: The Prophet ﷺ, Abu Bakr, Ammar ibn Yasir, Sumayyah, Suhayb al-Rumi, Bilal al-Habashi, and al-Miqdad (المقداد). As for the Prophet ﷺ, he was protected by Allah SWT through his uncle Abu Talib. As for Abu Bakr, Allah SWT protected him through his people. As

for the rest, the Quraysh rounded them up and began torturing them in various ways, e.g., putting irons on their bodies, taking them to the sand, and leaving them there. All of them eventually gave up and said what the Quraysh wanted them to say, EXCEPT for Bilal ibn Rabah al-Habashi:

### Outright Torture: Bilal ibn Rabah al-Habashi

Bilal ibn Rabah al-Habashi (بلال بن رباح الحبشي) refused to budge one bit. Ibn Mas'ud said, "Bilal considered his soul insignificant in front of Allah" — Bilal was willing to give up his soul for Allah SWT. So the Quraysh concentrated their efforts on him. "Bilal was handed over to the gangs/ruffians/teenagers, and they would run around with a rope around his neck and drag him through the streets of Makkah, all the while Bilal would say, 'Ahadun Ahad (أحد أحد - One, One)! Ahadun Ahad!'" — crying the oneness of Allah AWJ. Umayyah ibn Khalaf (أمية بن خلف), the owner of Bilal, also participated in the torture of Bilal. Realize it's a delicate line that you are drawing, because slaves are very expensive 'property' — more expensive than camels. To punish your own slave means you are harming your own income. YET they tortured him, and risked his life. This is how much hatred they had for Islam, and showed the depth of their evil character. Bilal would be trapped and pinned under a rock under the hot sun. Many of the sahaba were amazed that Bilal survived his torture, as Amr ibn al-As said the rocks were so hot you could literally cook raw meat on them. Amr also said he heard Bilal saying while he was tortured:

أكفر باللات والعزى وأؤمن بالله

"I reject al-Lat and al-Uzza, and I believe in Allah SWT."

Umayyah continued to punish him, but he refused to budge and kept on saying, "Ahadun Ahad! Ahadun Ahad!"

Many years later, Urwah ibn Zubayr (nephew of Aisha) narrated: "Bilal was tortured by the people of Makkah, and by Umayyah ibn Khalaf in particular, but he never even gave them one word to please them."

And look at how Allah SWT rewarded him. We as Muslims firmly believe that:

الجزاء من جنس العمل

"Al-jaza-u min jins-il-amal (the reward or the punishment will be the exact same as what you did to get that reward or punishment)" — an Arabic saying, NOT a hadith. This is a maxim that we apply in our religion. (Also in the Quran, Allah SWT says, "Is there any reward for goodness except goodness?" [Quran, 55:60].) So Bilal was eventually rewarded by becoming the first, the most important, and the only OFFICIAL muezzin of the Prophet ﷺ. The voice that was calling out, "One, One, One, One (Ahadun Ahad, Ahadun Ahad)," later becomes the voice that calls out adhan, reciting the kalimah loudly. The Prophet ﷺ himself chose Bilal to be the muezzin because he had the best voice amongst them.

Bilal was the one who gave the adhan in the Haram when the Prophet ﷺ reconquered Makkah [see episode [80](#)]. That is his reward — becoming the one who calls out the name of Allah at the pinnacle of honor, the height of dignity, re-establishing tawhid at the Ka'bah.

And from ahadith, we learn so many blessings of the muezzin, which all apply to Bilal as well:

- i. The Prophet ﷺ said, "If people knew how much reward would be in the giving the adhan and in standing in the first row (in salah), and they had no other way out other than by drawing lots, they would've drawn lots in order to give adhan and to stand in the first row" — emphasizing how much blessing is there in giving the adhan.
- ii. He ﷺ also said, "Any muezzin who gives adhan, whatever hears his adhan, from animate or inanimate object, will testify for him (on the Day of Judgment)" [Ibn Majah].

iii. In Bukhari, the Prophet ﷺ said to a shepherd, "Whenever you are in your lands, give the adhan (even when you are alone), because no jinn or human will hear your voice except they will testify to what you have said (Iman) on the Day of Judgment." So one plus one: The Prophet ﷺ said whoever hears the adhan will testify on behalf of the muezzin. — And who was the muezzin of the Prophet ﷺ by designation? Bilal ibn Rabah. And whose adhan did the Prophet ﷺ hear 5 times a day, morning and evening, for over 10 years? Bilal ibn Rabah. So subhan'Allah, look at the maqam (مقام - status) of Bilal ibn Rabah RA.

iv. In Bukhari, he ﷺ said, "Muezzins will have the longest necks on the Day of Judgment." (It doesn't mean they're going to be like giraffes; it's an Arabic expression that could mean they will have the greatest honor — people will look up to them.)

### Outright Torture: Khabbab ibn al-Aratt

Khabbab ibn al-Aratt (خَبَّابُ بْنُ الْأَرْتِ) — One of the first ten converts of Islam. He was an Arab slave (and Arab slaves were treated a little better than slaves of other ethnicities). His master was a female, Ummi Anmar (أُمُّ أَنْمَارٍ). She purchased him because he was a forger/swordmaker. When she found out that he converted, she got a gang together to beat him up. Khabbab narrated, "And when I came back, I saw a whole group of Quraysh around me at my place of work, and they began to taunt and ridicule me about 'where were you,' 'what have you done,' until I confessed I'm a Muslim. And when I confessed I'm a Muslim, they began hitting me so much that the next thing I know, I woke up and I was bloodied and bruised."

And Khabbab's master Ummi Anmar would many times use the iron that he would use to forge swords, to burn his back. Many years later, when Umar al-Khattab was the khalifa, Khabbab visited Umar, and Umar asked him about the things that Ummi Anmar used to do to him when he was a slave. He didn't say anything; he just lifted his shirt and showed his back to Umar. Umar said, "Wallahi, I have never seen anything as I have seen today." And Umar made him sit with him on the majlis (مجلس), and he gave him a lot of honor.

In Bukhari, the Prophet ﷺ said no one is allowed to punish by fire except the Creator of the fire. Because fire is the worst type of torture imaginable. When the Prophet ﷺ saw Khabbab being tortured one day by the fire, he lifted his hands up and said, "O Allah, help Khabbab." A few days later, Ummi Anmar woke up sick and started acting like a rabid dog. Panting around and crawling around the house, completely lost her senses. The doctors of Makkah said the only treatment for her would be cauterization (burning of the skin). So she had to be cauterized on her back and her head. And eventually, she died as a result of this.

كما تدين تدان

"As you do it shall be done unto you."

الجزاء من جنس العمل

"The reward or the punishment will be the exact same as what you did to get that reward or punishment."

Narrated in Sahih Bukhari: The torture of Khabbab was in fact so severe that it was Khabbab who went to the Prophet ﷺ when the Prophet ﷺ was sitting in the shade of the Ka'bah with his back against it, and said, "Ya Rasulullah, for how long? How long can we bear this? How long are we going to be tortured like this? Can you ask Allah to bring about honor and glory and get rid of this state of humiliation?" The Prophet ﷺ sit up and said, "Verily, the people before you were tortured worse than you, with hot iron combs that would strip his flesh, and with a saw or knife that would cut him in half; and still that would not turn them away from the worship of Allah. Verily, I swear to you by the One who has sent me, Allah will perfect this matter (religion) until [you will see a day in which] a Muslim shepherdess will take her flock from Sana'a to Hadhramaut and she will fear none

but Allah, or a wolf attacking her sheep. (Meaning there will be so much peace and security that she won't have to worry about anybody attacking her flock.) But you are being hasty."

Another famous story of Khabbab is when Umar came to his sister's house, Khabbab was in the house at the time, teaching Islam to other Muslims [see episode [18](#)] — he was one of the more knowledgeable of the sahaba.

Khabbab participated in all of the expeditions of the Prophet ﷺ (in Madinan seerah).

During the khilafa of Abu Bakr RA, Abu Bakr had a policy that all of the sahaba should get the same salary from the government. When he was asked about this, he said, "Who am I to prefer one over another? [Only] Allah knows who has more taqwa." But when Umar RA becomes the khalifa 2 years later, Umar basically said, "Those who accepted Islam earliest will get grade A pay; the next batch will get grade B;" and so on. (And ironically, this puts himself at grade C, which shows he was not doing this to prefer himself.) As for Khabbab, he is one of the earliest, so he is getting one of the highest salaries from the Bayt al-Mal (بيت المال). So with this salary, he built himself a modest house in Kufa, and he had a treasure box that was open. And it was known in the city if anyone had any monetary problems, they can simply take from the treasury of Khabbab with no questions asked.

And when he was about to die [37 AH], he was crying on his deathbed. His family asked him, "Why are you crying? You have suffered so much [in this dunya], you have reached the highest level, you will meet the Prophet ﷺ and be rewarded by Allah SWT!" He said, "I am not crying out of pain or fear of meeting Allah SWT. I am crying because of what you see around you: This house! What will I answer Allah for my luxurious living? Verily, I was with a group of people who were tortured as I was, but they all have gone before me without tasting the sweetness of this world; and Allah has left me to enjoy the fruits of this world. So I am scared that because of this, my share of the akhira will not be as much as the share of my companions." [See also: episode [48](#).]

This is Khabbab ibn al-Aratt. What a story of Iman.

### Outright Torture: Yasir, Sumayyah & Ammar

Yasir (ياسر), Sumayyah (سمية), and their 2 children, Abdullah (عبد الله) and Ammar (عمار), were a family being tortured in front of each other. All of them were slaves. And Yasir and Sumayyah became the first martyrs of Islam, one after the other. Hadith of the Prophet ﷺ:

صَبْرًا يَا آلَ يَاسِرٍ فَإِنَّ مَوْعِدَكُمْ الْجَنَّةَ

"Be patient, O family of Yasir! Indeed, the place appointed to you [by Allah] is Jannah." It was also painful for the Prophet ﷺ to see them being tortured as he was walking by, but nothing could be done at this stage. When Yasir was being tortured, it made his wife even more full of Iman. She rebuked Abu Jahal, and Abu Jahal killed her in a brutal manner — he took a spear and thrust it up her private area all the way up. This was in front of Abdullah and Ammar. Then they throw Abdullah into a ditch, and finally turn on Ammar (at the time probably around 15 years old or maybe younger). Ammar has seen too much he cannot take it anymore, so he succumbs and utters statements of kufr so the torture would stop. And he is the youngest of the four, so they let him go.

Ammar ran to the Prophet ﷺ in Dar al-Arqam (دار الأرقم), and mentioned how he said statements of kufr to let the torture stop, "Ya Rasulallah, I uttered words of kufr. What am I going to do now?" Subhan'Allah, his whole family was just murdered in front of his eyes, but he is worried about his Iman more than anything that his family became secondary. The Prophet ﷺ asked, "How is the faith in your heart?" Ammar said, "As it always is (i.e., my heart is Islam, and I just said those things to stop the pain)." The Prophet ﷺ said, "If they return, then you return (i.e., if they do what they did again, then you do what you did again.)" He ﷺ then recites Surah al-Nahl (سورة النحل):



مَنْ كَفَرَ بِاللَّهِ مِنْ بَعْدِ إِيْمَانِهِ إِلَّا مَنْ أَكْرَهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيْمَانِ وَلَكِنْ مَنْ شَرَحَ بِالْكُفْرِ صَدْرًا فَعَلَيْهِمْ غَضَبٌ مِّنَ اللَّهِ وَلَهُمْ عَذَابٌ عَظِيمٌ

"Whoever disbelieves in Allah after their belief — NOT those who are forced while their hearts are firm in faith, but those who embrace disbelief wholeheartedly — they will be condemned by Allah and suffer a tremendous punishment" [Quran, 16:106].

And as we know, Ammar ibn Yasir became one of the most famous sahaba, and the Prophet ﷺ had so many praises for him. The Prophet ﷺ said in a hadith, "Iman has been filled in his heart all the way up until here [neck] (i.e., his Iman is overflowing)." In another hadith, "Ibn al-Sumayyah is upon the fitrah (فطرة - pure nature). Whenever he is faced with two choices, he always chooses the more correct of the two." (Note: Notice how the Prophet ﷺ called him "Ibn al-Sumayyah" to honor his mother.) And in the most famous hadith about Ammar ibn Yasir, the Prophet ﷺ said, "May Allah have mercy on you, O Ammar! You shall be killed by the rebel party." And subhan'Allah, ~35 years after this hadith, in the civil war between Ali and Muawiyah [i.e., in the Battle of Siffin, 37 AH], Ammar chose the side of Ali ibn Abi Talib, and was killed by an arrow from the side of Muawiyah. So this hadith was then used by the people as a huge victory point that the more correct side was the side of Ali. (Side note: As Sunnis, it is part of our theology that we don't say anything bad about any of the sahaba. So we assume both Ali and Muawiyah intended good for the ummah. No doubt, one side was closer to the truth than the other; but we don't say evil about the other. And we say Allah will forgive both sides.) [See also: episodes [31](#) & [58](#).]

### Suhayb al-Rumi

Suhayb al-Rumi (صهيب الرومي) — Ammar, Suhayb, and Bilal were always mentioned together in the seerah because they were very close friends.

Once, the leaders of the Quraysh (Abu Jahal, Umayyah ibn Khalaf, et al.) began talking with the Prophet ﷺ; and the Prophet ﷺ became hopeful that some of them were coming closer to Islam. And then Ammar, Suhayb, and Bilal passed by. Abu Jahal, who was worried that other leaders were getting sympathetic to Islam, took advantage of this and remarked, "O Muhammad, how is it possible that if you are upon the truth, THESE people are following it before us?! If you want us to accept your religion, you have to get rid of these people." He basically meant, "Your religion has meager slaves following it. How can WE the good and noble men, be in the same boat as them?" Once again, Jahiliyyah mentality. At this, Allah SWT revealed some verses in Surah al-An'am (سورة الأنعام), and in one of them, He SWT told the Prophet ﷺ:

فَتَطْرَدُهُمْ فَتَكُونُ مِنَ الظَّالِمِينَ

"If you were to reject them (i.e., the weak and meager), you would be from the wrongdoers" [see Quran, 6:52]. This verse is of the highest praise for Ammar, Suhayb, and Bilal. Allah SWT told the Prophet ﷺ that if you turn away from Ammar, Suhayb, and Bilal, and choose the elites of the Quraysh over them, you would be of the zalimin (ظالمين - wrongdoers).

Story of Suhayb al-Rumi — Even though he was called al-Rumi (الرومي - the Roman), he was not of Roman lineage. He was an Iraqi, captured as a boy, sent to Rome, and grew up in Rome. He forgot Arabic, spoke fluent Latin. But he knew he was an Arab, so he eventually fled, and was sold to Abdullah ibn Jud'an (عبد الله بن جدعان) in Makkah. Ibn Jud'an was known to be more merciful than others to his slaves. Therefore, the torture of Suhayb was not as bad. Suhayb was actually a business manager for Ibn Jud'an because of his knowledge and ability to read and write. He became wealthy. After Ibn Jud'an died, Suhayb was free because Ibn Jud'an wrote in his will that Suhayb would be free when he dies. So Suhayb became a mawla.

[In later seerah, when the Muslims were emigrating to Madinah] Suhayb as well wanted to emigrate [see episode [26](#)]. However, the Quraysh heard about this and they approached him on the outskirts of Makkah. So Suhayb turned around, took out his bow and arrow, and told them, "I am the sharpest shooter amongst you, and you



know it. I promise that none of you will touch me until every arrow in my quiver has touched human flesh. And I promise that none of you will touch me until my sword is bent and broken upon your bones and blood." With that challenge, the 10 or so Quraysh that came to stop him said, "O Suhayb, when you came here, you were penniless, and now you are leaving as a rich man with OUR wealth? At least give us back our wealth, and we will let you go" —even as they know Suhayb earned his money through his own hard work, they brought up this pathetic argument. Their mentality is like that of today's people, who complain about the immigrants, while they themselves won't do the jobs that the immigrants do to earn their living. The Quraysh were attributing all of Suhayb's success to themselves, even though they had nothing to do with it. Nevertheless, Suhayb gave consideration to this argument and said, "Is that what you want from me? You want all of my wealth?" They said, "Yes. And even the camel you're riding!" So Suhayb said, "Okay," and he gave them his wealth, his camel, and even told them where his extra wealth was buried — he didn't care about the money. And so the Quraysh let him go. And Suhayb al-Rumi became the only sahabi we know of who performed the Hijrah (هجرة - Migration) on foot. After being the richest mawla, he arrived in Madinah with just the clothes on his back. The books of seerah say by the time he got to Quba, he was literally crawling on all fours, completely emaciated. And this is when he met the Prophet ﷺ; and he ﷺ wiped the dust off of him, gave him food and water, smiled, and said, "O Abu Yahya (Suhayb's nickname), your business transaction has been the most successful." Suhayb said, "Ya Rasulallah, nobody could have told you about this [transaction] except Jibril." And indeed, it was Jibril AS who told him about it. Allah SWT revealed in Surah al-Baqarah (سورة البقرة):

وَمِنَ النَّاسِ مَن يَشْتَرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَاللَّهُ رَءُوفٌ بِالْعِبَادِ

"And of mankind is he who would sell himself, seeking the pleasure of Allah. And Allah is full of Kindness to [His] slaves" [Quran, 2:207].

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## 10. Boycott

The last tactic they did was that of the boycott — this is a topic in and of itself [will be discussed in episode [18](#)].

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Next week we'll continue with the sacrifices and the tortures that the Prophet ﷺ underwent, insha'Allah.

The question is: Why did Allah allow such hardship? What was the wisdom? This is a question Khabbab asked as well. We will discuss this, insha'Allah.

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[Revised by Br. Syed Haq & MAR, January 2020]

[\[TOP\]](#)

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## 015 - Torture to the Prophet & Abyssinia [TOP]

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Last week, we mentioned the tortures of the sahaba, especially those who were not of the Quraysh. They were not protected by the society of Makkah.

### Torture to the Prophet ﷺ

What happened with the Prophet ﷺ himself? Did he undergo any physical torture, pain, and suffering? There is no question he had plenty of emotional torture from the opposition, but how about physically?

Even though the Qureshi Muslims had protection, they were not completely unharmed. We have a number of incidents in which the Prophet ﷺ was physically harmed. The Prophet ﷺ sometimes was protected by Allah SWT, but sometimes —in Allah's Divine wisdom— he was not protected.

Instances of the persecutions the Prophet ﷺ underwent:

1. Abu Jahal was boasting to his peers and swore by al-Lat and al-Uzza that the next time he sees the Prophet ﷺ, he will put his foot on his neck when he's in sajdah, and throw sand onto him. The Prophet ﷺ was one of the few Muslims who would pray in front of the Ka'bah. Abu Hurairah narrated: The Prophet ﷺ came that day and he started praying. And when he went into sajdah, Abu Jahal came forward trying to put his foot on his neck. But before he got to the Prophet ﷺ, he (Abu Jahal) started walking backward and started pushing with his hands away. The people asked him (Abu Jahal) when he returned, "What happened?" Abu Jahal said he saw between him and the Prophet ﷺ a pit of fire, and there were wings hovering above that fire. The Prophet ﷺ told his Companions later: The fire (seen by Abu Jahal) was brought by the angels; had Abu Jahal taken one more step closer, the angels would have shredded him to bits.

And because of this incident, Allah SWT revealed the conclusion of Surah al-Alaq (سورة العلق):

كَأَلَّا إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنَّا  
 أَن رَّأَاهُ اسْتَغْنَى  
 إِنَّ إِلَىٰ رَبِّكَ الرُّجْعَى  
 أَرَأَيْتَ الَّذِي يَنْهَى  
 عَبْدًا إِذَا صَلَّى  
 أَرَأَيْتَ إِنْ كَانَ عَلَى الْهُدَىٰ  
 أَوْ أَمَرَ بِالتَّقْوَىٰ  
 أَرَأَيْتَ إِنْ كَذَّبَ وَتَوَلَّىٰ  
 أَلَمْ يَعْلَم بِأَنَّ اللَّهَ يَرَىٰ  
 كَلَّا لَئِنْ لَمْ يَنْتَهِ لَنَسْفَعًا بِالنَّاصِيَةِ  
 نَاصِيَةٍ كَاذِبَةٍ خَاطِئَةٍ  
 فَلْيَدْعُ نَادِيَهُ  
 سَنَدْعُ الزَّبَانِيَةَ  
 كَلَّا لَا تَطِيعُ وَاسْجُدْ وَاقْتَرِبْ

"Most certainly, one exceeds all bounds once they think they are self-sufficient. [But] surely to your Lord is the return [of all]. Have you seen the man who prevents a servant [of Ours] from praying? What if this [servant] is

[rightly] guided, or encourages righteousness? What if that [man] persists in denial and turns away? Does he not know that Allah sees [all]? But no! If he does not desist, We will certainly drag him by the forelock — a lying, sinful forelock. So let him call his associates. We will call the wardens of Hell. Again, no! Never obey him [O Prophet]! Rather, [continue to] prostrate and draw near [to Allah]." [Quran, 96:6-19].

In this instance, Abu Jahal was unsuccessful.

2. Narrated in Bukhari — Abdullah ibn Amr ibn al-As (عبد الله بن عمرو بن العاص) was asked by Urwah ibn al-Zubayr about what was the worst that he saw happen to the Prophet ﷺ. He says once the Prophet ﷺ was praying by the Ka'bah. Uqba ibn Abi Mu'ayt (1 of top 5 enemies of Islam, who stooped to lowly tactics, arguably even worse than Abu Jahal) came from behind, took off his thobe/garment, and he threw it around the neck of the Prophet ﷺ, and began to choke him. The Prophet ﷺ was struggling, but the people did not intervene. Until finally Abu Bakr was told, "Your companion is being tortured," so he rushed to the Ka'bah and attacked Uqba. And he said to him:

أَتَقْتُلُونَ رَجُلًا أَنْ يَقُولَ رَبِّيَ اللَّهُ

"Are you going to kill a person just because he says, 'My Lord is Allah'?!"

In this instance, Allah AWJ willed that Abu Bakr save the Prophet ﷺ.

3. Emotional harm. Ibn Mas'ud narrates in Sahih Muslim<sup>[1]</sup>: "Once the Prophet ﷺ was praying at the Ka'bah; and Abu Jahal and his peers were sitting around. Abu Jahal said, referring to the camel that had been slaughtered the previous day, 'Who will bring the entrails of the camel and throw it on the back of Muhammad when he is praying to his Lord?' The worst of them, Uqba ibn Abi Mu'ayt, goes to a dead carcass, pulls out the entrails of the camel, and when the Prophet ﷺ goes into sajdah, Uqba dumped all the intestine, entrails, etc., on the Prophet ﷺ. [The weight of it was so heavy that the Prophet ﷺ could not lift himself up!] The people began to laugh so hard that some of them had to fall onto their sides, and others were hitting themselves; and I was standing at the distance looking, but I didn't have mun'ah (منعة - protection) (i.e., there was nobody that would have supported me, i.e., I had no way to help). The Prophet ﷺ remained in sajdah until someone went to tell Fatima, his daughter, that, 'You need to help your father.' She was a young girl (around 8 years old), and she began crying and running toward the Prophet ﷺ, and she helped him get the entrails off of his back. When the Prophet ﷺ finished his prayer, he faced them, raised his voice, and made du'a against them by name. When the Quraysh saw him in this fashion, they became quiet, and their faces turned pale out of fear. The Prophet ﷺ mentioned each of their names three times. The people mentioned in the du'a were:

- i. Abu Jahal ibn Hisham (أبو جهل بن هشام)
- ii. Utbah ibn Rabi'ah (عتبة بن ربيعة)
- iii. Shayba ibn Rabi'ah (شيبعة بن ربيعة)
- iv. Walid ibn Uqba (الوليد بن عقبة)
- v. Umayyah ibn Khalaf (أمية بن خلف)
- vi. Uqba ibn Abi Mu'ayt (عقبة بن أبي معيط)
- vii. (Ibn Mas'ud mentioned one more name, but the narrator of the hadith forgot the name)."

Ibn Mas'ud then said, "I swear by the One who sent Muhammad ﷺ with the Truth, that I myself saw every one of these seven DEAD in the Battle of Badr. I saw their bodies dragged into the well and thrown into the Well of Badr" — Allah took care of all of them in the very first engagement in Islam [see episodes 36-42].

4. Assassination plots were being conjured up of the Prophet ﷺ. These began in the 8-9th year of the dawah. Ibn Ishaq narrated a lady neighbor told Fatima about the Quraysh's assassination plan. The Prophet ﷺ was told by Fatima, and he said, "Fear not. Allah AWJ will take care of me. Bring me water." And he ﷺ did wudu, made

du'a to Allah SWT, and he walked into the Ka'bah area. The people were armed and ready to kill him; but not one of them could move — they all became paralyzed and could not stand up. The Prophet ﷺ took some sand, threw it at their faces while they were sitting, and said, "May these faces be cursed." And in this narration as well, the sahaba who narrated says, "Every one of these was of those who were killed in the Battle of Badr."

And there are many more incidents as well.

### Why Were the Believers Tested?

Questions that come to people's minds: If Allah loves the prophets and the believers, why were they tested in this fashion and manner? What is the wisdom in such hardship? Why not just protect the believers and give them immediate victory? What is the purpose of the greatest man on earth being tortured?

There are many reasons:

1. Allah is reminding them —and through them, reminding us— that He did not create us to live a comfortable life in this world. There is a purpose for Allah creating us, and that purpose is the Next world [see Quran, 67:2]. We live in this world to earn Allah's mercy that will get us to Paradise. We have to do something to gain that mercy from Allah. No doubt, Paradise is too precious to be earned by a lifetime of good — no matter what you do, it's too much to be earned — but Allah will magnify the small [good] that you do, and that will then give you Allah's blessings, and that will then give you Paradise.

Allah tests mankind to see those who are pure, firmly believe in Him, worthy of being blessed in the akhirah vs. those who are not. Allah SWT says in Surah al-Ankabut (سورة العنكبوت):

أَحْسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ  
وَلَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلَيَعْلَمَنَّ الْكَاذِبِينَ

"Do people think once they say, 'We believe,' that they will be left without being put to the test? We certainly tested those before them. And [in this way] Allah will clearly distinguish between those who are truthful and those who are liars" [Quran, 29:2-3].

And in Surah al-Baqarah:

أَمْ حَسِبْتُمْ أَنْ تُدْخَلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ مَسَّتْهُمُ الْبَأْسَاءُ وَالضَّرَاءُ وَزُلْزِلُوا حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ مَتَى نَصُرُ اللَّهُ أَلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ

"Do you think you will be admitted into Paradise without being tested like those before you? They were afflicted with suffering and adversity and were so [violently] shaken that [even] the Messenger and the believers with him cried out, 'When will Allah's help come?' Indeed, Allah's help is [always] near" [Quran, 2:214].

2. We learn that the blessings of Allah are earned through trial and struggle.

إِنَّ مَعَ الْعُسْرِ يُسْرًا

"Surely, with difficulty comes ease" [Quran, 94:6]. We learn this from the incident of Khabbab, when he came complaining to the Prophet ﷺ (rightfully so), as he was tortured with fire, "O Messenger of Allah, for how long are we going to suffer like this?" and the Prophet ﷺ said, "Indeed, the people before you were tortured worse than you, with hot iron combs that would strip his flesh, with a saw or knife that would cut him in half, and still that would not turn them away from the worship of Allah. Verily, I swear to you by the One who has sent me, Allah will perfect this matter (religion) until [you will see a day in which] a Muslim shepherdess will take her flock from Sana'a to Hadhramaut and she will fear none but Allah, or a wolf attacking her sheep. (Meaning there will be so much peace and security that she won't have to worry about anybody attacking her flock.) But you are being hasty" — Allah SWT will fulfill His promise, but there will be trials in the beginning. (Note: Persecutions

that the Prophet ﷺ described in this hadith happened to the Christians under the Roman rule [pagans]. Emperor Nero would use the Christians as light bulbs — he would douse the Christians with petrol, and light them as light bulbs. They were persecuted very severely, YET they did not swerve away from the worship of God/Allah.) Allah is going to give you victory, but you need to be patient. Even the prophets of Allah were not handed the blessings on a silver platter. They needed to struggle to earn it.

3. Through these struggles, the sahaba clearly demonstrated their superiority over us. It's not just a speech of Allah that, "Allah is pleased with them and they are pleased with Him" [Quran, 9:100]; it's not just a speech of the Prophet ﷺ that, "My sahaba are the best of all generations" — you see it in what the sahaba do and how they lived their lives.

4. They were tested so that we can have real examples — shining lights of guidance — such that when we face trial and tribulation, we can take comfort/find solace/find role models. And subhan'Allah, there is no society that has undergone the type of persecution that the early Muslims of Makkah did; and therefore, every persecution that takes place, we can find some type of comfort when we look at what happened to the early sahaba.

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### The House of al-Arqam

When the number of the sahaba reached around 20-30, the Prophet ﷺ realized he needed a place to congregate. And it had to be a secret place, as a lot of Muslims were secret Muslims — they hadn't informed their relatives and friends; especially some of the slaves who had converted, they hadn't told their masters. And there was no "mosque" yet at this stage. (Masjid Quba [مسجد قباء] was the first mosque in Islam built much later on [in the Madani phase — see episode [31](#)].) So the Prophet ﷺ decided to choose the house of al-Arqam ibn Abi al-Arqam (الأرقم بن أبي الأرقم) to congregate. So Dar al-Arqam (دار الأرقم) became the place where the sahaba met. When did this happen? We estimate it was around the middle of the 3rd, or the beginning of the 4th, year of the dawah. So this happened a few months after the dawah went public. Recall after 3 years, the dawah went public, and that's when the persecution began [see episode [12](#)] — so the Prophet ﷺ shortly after this chooses a meeting place.

Question: Why the house of al-Arqam? What is the wisdom behind choosing the house of al-Arqam? The books of seerah do not mention this, so we need to study who is al-Arqam, where his house was — and then we try to derive some wisdom:

1. Al-Arqam was a nobleman from the tribe of Banu Makhzum (the tribe of Abu Jahal). So automatically no one suspects a Makhzumi would help a Hashimi, because there was a huge rivalry between them. So the Prophet ﷺ chose someone from a rival tribe.
2. Al-Arqam was of the first 10 people to accept Islam. So he can be completely trusted.
3. According to one report, al-Arqam was a young man that inherited this property from his father. This adds to the disguise — nobody would think an 18/19-year-old would risk it all to help the Prophet ﷺ.
4. According to another report, he did not announce his Islam — so this was an added cover of secrecy.
5. The house of al-Arqam was located behind the Mountain of Safa. And this mountain was in the center of Makkah. And why would you want a secret meeting place smack in the middle of Makkah, right under the Quraysh's noses? Traffic. Everybody has to go to the Ka'bah area every single day, so getting to that area, people walking to and fro is the most natural thing in the world. And so when they walk in, people will think they are walking into the Haram. When they walk out, people will think they are walking out of the Haram. It's a location that it would be very easy to explain why you are walking to and from that direction. (And they probably ensured they went to the Haram for a while as well so that no suspicions are raised.)

6. His house must have been large. Because we had at least 40 people congregating in it. So this clearly means the house of al-Arqam must have been large.

Dar al-Arqam is where Ammar ibn Yasir accepted Islam, Suhayb al-Rumi accepted Islam, Umar accepted Islam where Khabbab brought Umar after Umar repented and changed his mind about trying to kill the Prophet ﷺ. When Khabbab brought Umar, al-Arqam said, "Who have you brought? How can you bring Umar al-Khattab? Have you lost your mind?!" But Khabbab explained, so Umar was let in, and he accepted Islam [will be discussed in detail in episode [18](#)]. This was the central station for the Muslims.

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### The First Emigration to Abyssinia

The next major incident is the first emigration to Abyssinia. When these tactics of open intimidation, torture, and humiliation continued, the Prophet ﷺ suggested to the sahaba, "This land has become too constricted for you — so for those of you who want to, why don't you emigrate to the neighboring land of Abyssinia? For there is a Christian king there, who is a just king. He shall allow you to worship without interference." And this was announced in Rajab in the 5th year of the dawah.

Recall the dawah went public in the 3rd year; and this announcement was made less than 1½ years later — so we can imagine all of the torture we talked about, they all happened in this 1½ years. And it got so difficult that the Prophet ﷺ allows the sahaba to emigrate.

The world has changed immensely from 1400 years ago, so most of us will never understand the hardship involved with emigrating from land to land, as most of us have lived in multiple cities in our lives. But in jahili Makkah, uprooting yourself was completely unheard of — as a Qureshi, you HAD to be linked to Makkah because of the concept of tribalism. If you went anywhere else, you have no honor or protection because there is no law or government or civilization. You become a second/third class citizen. And this is even within Arabia, so imagine going to a foreign land. On top of that, there is no bank transfer; your property is your property — and you can't sell it because you can't tell anyone you are leaving. (When they performed Hijrah to Madinah [see episode [26](#)], the sahaba suffered immense financial loss. Even the rich sahaba [e.g., Abd al-Rahman ibn Awf]. Because they couldn't take their money with them. It's too dangerous to carry your gold and silver with you.) And so, when you're making hijrah, you are entering into a strange world with no honor or protection, and you are at the mercy of those around you. To make matters worse, it's a land in Africa where the people don't even speak Arabic. The culture is completely different. So this underscores how difficult Makkah was for them to prefer going to Abyssinia over staying in Makkah.

When the Prophet ﷺ gave this command, 15 people migrated in total — 11 men and 4 women. Among them were Uthman ibn Affan and his wife Ruqayyah the daughter of the Prophet ﷺ. And he was followed by Abd al-Rahman ibn Awf, Uthman ibn Maz'un (عثمان بن مظعون), Zubayr ibn al-Awam, Mus'ab ibn Umayr (مصعب بن عمير), Abu Salama (أبو سلمة) and his wife Ummi Salama, and a number of other sahaba.

It's unclear whether they all secretly emigrated or whether it was known. Some reports seem to indicate they left secretly — they made their way to Juddah (now Jeddah), and then took a ship to Abyssinia. But other reports seem to suggest the news reached the Quraysh — and this is also acceptable, as at this time, there is no reason for the Quraysh to stop them. And there is one report in the Mu'jam of al-Tabarani (book of hadith) which suggests that the news was public. The story involves one of the couples. Note there were four couples who migrated. Amir ibn Rabi'ah (عامر بن ربيعة) and his wife Layla (ليلى) was one of them. It was narrated Layla packed her bags and loaded the camels. And Umar ibn al-Khattab, who was not yet a Muslim at the time, passes by and sees they are traveling, so he asks, "Where are you traveling to?" (as it was not the season of Rihlat al-Shita'i wa al-Sayf [Winter and Summer Trip<sup>[2]</sup>].) Traveling was a massive deal for them. It's not a normal thing.



And Layla was understandably irritated, so she said, "This is all because of you and your terrorizing/persecution of us just because we want to worship Allah! Because of you we have to go somewhere else and find a land where we can worship Allah in!" At this, instead of getting angry, Umar showed compassion and said, "Has the matter reached that level? May Allah be with you." And he walks on his way. Layla is completely flabbergasted — so when her husband comes home, she tells him about this, that Umar showed compassion. But her husband snorted in contempt and said, "Do you really think he will be merciful to us and accept Islam? The donkeys of his father's house will embrace Islam before he does."

(Subhan'Allah, this incident shows us Umar had an outer hardness, but inside, he was very compassionate and soft. Indeed, when he hit his own sister [see episode [18](#)], as soon as she bleeds what happens? We will see.) (And indeed, the sahaba never expected him to accept Islam. So this also shows we should never condemn people to Hell. Allah guides whomever He wills.)

Umami Salama narrated in the first person, in Bukhari: "We began to live in a good land with good neighbors. And we were safe with regards to our religion and did not fear any persecution."

Now, a number of points to note here. Notice everyone who migrated was all high-status Qureshi people. Why couldn't the lower-status emigrate? Because they were slaves. So they didn't have the political luxury to emigrate. So the people who needed to emigrate the most, like Bilal, Khabbab, Ibn Mas'ud, and Ammar, they couldn't do so. Whereas the more elite Muslims, like Uthman ibn Affan — who, in later seerah, was the one the Muslims sent for Hudaybiyyah because everyone knew the Quraysh would never hurt him as they loved him so much<sup>[3]</sup> — they could, so they took advantage of the opportunity and emigrated. And this shows us, a person does have to take care of himself [see Quran, 5:105] — the elites were not as persecuted as the rest, but they had an opportunity to have less persecution, so they availed themselves of the opportunity. There's no point in them remaining and being persecuted. And there is nothing un-Islamic about this. Even though there were people who needed to emigrate worse than them, but you make the best of a bad situation. Whoever CAN leave and be emigrated, they did. There is a maxim in fiqh: Akhaff al-dararayn (أخف الضررين - [take a path of] the lesser of the two evils); you might not be able to save everybody, but that doesn't mean everybody has to suffer.

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### **Benefits We Derive From Muslims' Migration to Abyssinia**

We learn that not all of the lands of the non-Muslims are the same. Some of the lands of the non-Muslims are peaceful and could be inhabited to worship Allah in peace, and others are hostile. Makkah and Abyssinia were not the same. There are lands where freedom is guaranteed, and there are lands where people are persecuted. So in our religion, we have a clear-cut political notion that there are certain lands we are allowed to or in fact should live in, provided we can worship Allah in that land. And if we have this freedom, we should remain law-abiding citizens of that land. The model of the Abyssinian Muslims is a model Muslims living in the Western world should benefit from, even as we know no two things are exactly the same. But overall, there is a model. And the model is: You live as a minority in a majority non-Muslim land, and you obey the laws of the land, and you understand that you are citizens under the government of the land, and you don't intend to overthrow the constitution or the government. The Abyssinian Muslims did not plot and plan to overthrow the Najashi — they just lived, worshiped, and participated in the community without any problems. Many extremists in our day say it's haram to live in America. In response, we say the Muslims lived in Abyssinia, and their goal was nothing but the freedom to worship Allah. They had no political ambitions. And they remained there for over a decade; in fact, for 14 years — 7 years after the Hijrah, the Muslims were still in Abyssinia [see episode [18](#)]. It was only after the Battle of Khaybar [7 AH] that the Prophet ﷺ sent a letter to Ja'far in Abyssinia and tell them to come to Madinah [see episode [68](#)]. This shows there was a community of believers living in Abyssinia even when there was a fully functioning Dar al-Islam (دار الإسلام - Abode of Islam) in Madinah. Thus how about in our time when there is no khilafa or Dar al-Islam?

Also notice, the Prophet ﷺ described the Najashi of Abyssinia (the Emperor of Abyssinia), named As'hama ibn Abjar (أَصْحَمَةُ بْنُ أَبَجَر), as a JUST king. Why? Because he did not persecute his subjects nor did he interfere in their religion — allowing people freedom in worship is considered a just act. Now, is it possible that a Christian can be praised for allowing the freedom of worship, yet our shariah does not allow the same? No. So even in a utopic Islamic land that some of our naive youngsters daydream about where an ideal Islamic government actually exists, that government should not have the right to ban other religions. It is un-Islamic to infringe on the freedom of worship of others. And historically speaking, we have always had non-Muslim minorities living in Muslim lands. Always. This is proven by the fact that 10% of Egypt is still Coptic Christian — showing they have this freedom. No doubt, the laws were slightly different, but in essence, the government cannot BAN a religion. Scholars have differed on whether this only applies to the People of the Book. But the correct opinion is that it applies to ANY religion. What is the evidence for this? Even though, yes, the Prophet ﷺ only said "Jews and Christians," but when the Muslims conquered Persia where the majority of the people were Zoroastrians (i.e., not the People of the Book), by unanimous consensus, the Muslims extended this ruling meant for the People of the Book, to them. Thus the correct opinion, as mentioned by Ibn Taymiyyah and Ibn al-Qayyim, is that this applies to any religion — even to paganism. No doubt, there are different laws for them, e.g., they cannot proselytize to their faith; but we do not ban them from practicing their religion. They have the right to worship in their centers of worship, and do in their localities, as they please — this is something that the Islamic shariah guarantees.

This shows us the perception many non-Muslims (and even some of our overzealous Muslim brothers) have of our religion is incorrect.

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### Wisdoms Why Abyssinia Was Chosen

The wisdoms of choosing Abyssinia as the safety net were as follows:

1. The king of Abyssinia was a just king that allowed freedom of worship.
2. Abyssinia was familiar to the Quraysh and Muslims due to trade that happened between them. It wasn't as if the Prophet ﷺ said to go to China, i.e., somewhere the Muslims had never heard of.
3. Its easy passage. The journey to Juddah only took 1½ days, not too far; and from there it was a ship to Abyssinia which took 5-7 hours. So within two days, you could be in Abyssinia. Much closer than even Yemen or Rome.
4. They are Christians, not pagans. Christians are much closer to Muslims. In fact, Allah says:

وَلَتَجِدَنَّ أَقْرَبَهُمْ مَوَدَّةً لِلَّذِينَ آمَنُوا الَّذِينَ قَالُوا إِنَّا نَصَارَىٰ ۚ ذَٰلِكَ بِأَنَّهُمْ قَسِيصِينَ وَرُهْبَانًا وَأَنَّهُمْ لَا يَسْتَكْبِرُونَ

"And you will find the nearest of them in affection to the Believers (Muslims) those who say, 'We are Christians.' That is because among them are priests and monks and because they are not arrogant" [Quran, 5:82]. And it's also said (a theory), that the Najashi was following a version of Christianity that wasn't the Trinitarian version:

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### Tangent: The Version of Christianity the Najashi Was Following

[Unlike the Christian view of the death of Isa (Jesus), Muslims believe he was raised to heaven without being put on the cross, and Allah created a resemblance to appear exactly like Jesus who was crucified instead of Jesus; and Jesus ascended bodily to heaven, there to remain until his Second Coming in the End days.]



And when Jesus was raised up, his followers were immersed in a huge confusion, "What happened? Where is he?" And within a generation, the question became, "Who is he? What was he?" And one group, the true disciples of Jesus like Barnabas, said he was a prophet, a messiah, a noble person who obeyed the law of Musa (Moses). (i.e., they believed as we Muslims believe.)

Another person came along by the name of Paul who never met Jesus, and he taught a version of Christianity that was a different version. That you have to believe in the death and resurrection of Jesus Christ. And that Jesus came to abrogate the law of Moses and Abraham. (This is why Christians in our times don't have a law even though Jesus himself was circumcised, didn't eat pork, lived a life of a Jew, etc.)

And this controversy continued for 300 years.

One group of Christians remained firm. Modern-day scholars call them Messianic Jews (i.e., they believed Jesus to be the messiah) — these were the real Muslims.

Another group was the Pauline Christians, and they said Jesus was a son of God who came to abrogate the law of Moses. And eventually, the Trinity was added to this belief, even though Paul never preached it. (Note: You'll never find the Trinity in the Old Testament. And even in the New Testament, you won't find any reference except with great difficulty. And you'll NEVER find it in the words of Jesus Christ.)

To make a long story short, Constantine, the Emperor of the Roman Empire, called a huge council in Nicaea. He invites all the bishops of the Christian world. And you have opposing factions; some who say there is one God, etc. And Constantine makes a decree — the Nicene Creed. This creed says there are three that rule in heaven, but these three are not actual three — they are One. Basically 3=1.

The main opponent of the Nicene Creed was a man by the name of Arius. He did not agree with the Trinity. And after this meeting, Constantine said he had to be executed. Arius fled for his life and he fled down south. Possibly to parts of Africa (this is theory now) — that he fled down while the Nicene Creed was spreading down through the Roman Empire.

(Note: There are three main branches of Christianity in our times: Catholics, Protestants, and Orthodox. And they all go back to the Nicene Creed. Those that are pre-Nicene Creed have all disappeared.)

There's not a single branch of Christianity that is existent in our times that was of the original pre-Nicene Creed Christianities. But there is legend that some pockets of true Christianity survived — and we should believe it because it's mentioned in a hadith: Recall the story of Salman al-Farisi [see episode [4](#)]; his teacher said, "I don't know of anybody left upon my religion except so-and-so. Go to him!" And so Salman goes and goes, until finally when he meets his last teacher, the last teacher said, "I don't know anybody left upon OUR VERSION of Christianity." And that version of Christianity was true Islam.

Thus there is a theory that the Najashi was influenced by Arius's understanding of Christianity. And that's why when Islam came to him, he instantly said, "Verily, this (Quran) and what Jesus brought (Gospel) has come from the same source of light." He instantaneously recognized it. And we know for a fact that Arius's influence was in that part of Africa. Perhaps some of those influences remained, and therefore the Najashi was influenced by that.

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[\[TOP\]](#)

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## 016 - The Incident of the Satanic Verses [TOP]

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Shortly after the emigration to Abyssinia, the Muslims came back to Makkah. So much so it's narrated that they came back in the month of Shawwal. They emigrated in Rajab but came back just 3 months later. There were about 15 people who emigrated, and they all came back. What happened to cause them to change their mind and come back to the very land of torture?

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### Introduction

This incident was the famous incident some called the 'satanic verses'. They returned back because of one rumor. And that was that the Quraysh had accepted Islam. Indeed, for anyone, the most difficult time of moving is the first few months, when you don't have a house, you don't have friends, you are not settled down, etc. It's so different from what you're used to - acclimatization, different language, different culture, etc. It's very difficult. And so some rumor spread that they just pounced on, and they embraced. And that rumor was that the Quraysh had accepted Islam. No matter how wild it sounded, their hearts were yearning to go back to Makkah so they decided to pack their bags and go all the way back, as they had no way to verify the rumor. On the way there, they discover this to be not true. The basis of the rumor was what some call the 'satanic verses'.

**Before we begin, the controversy comes over whether the incident of the 'satanic verses' is authentic or not. And IF it is authentic, how do we understand the incident.** So we'll discuss the different versions of the story that exist. We'll discuss 3 versions.

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### Version 1

This is the version reported in Sahih Bukhari, thus the most authentic. And it says in this hadith, that in the month of Ramadan (the month is not mentioned in Bukhari, but we learn this from Ibn Ishaq), in the 5th year of the dawah, the Prophet ﷺ recited Surah al-Najm in its entirety. It's a very powerful and eloquent surah. The momentum and the excitement builds up especially towards the end. The power of the Quran affected the entire congregation, Muslim and non-Muslim, such that when the Prophet ﷺ recited the last verse, "Prostrate to Allah and worship Him," the Muslims fell into sajdah, and the Quraysh were so emotional that they too fell into sajdah. For the first time, Muslim and non-Muslim ALL united behind the Prophet ﷺ. Except for al-Walid ibn al-Mughira (or in another version Umayyah ibn Khalaf) who put sand to his head and said, "This is good enough for me." By the time this news reached the 15 sahaba in Abyssinia, the rumor had been exaggerated.

This is the version narrated in Bukhari. A simple story.

Surah al-Najm is such a powerful and eloquent surah. There's an element of excitement being built up verse by verse that even the Quraysh were overwhelmed by the power of the surah and they too prostrated. In the last few ayahs, Allah says:

أَمْ لَمْ يُنَبِّأْ بِمَا فِي صُحُفِ مُوسَىٰ  
وَأِبْرَاهِيمَ الَّذِي وَفَّىٰ  
أَلَّا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ

وَأَنْ لَّيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَىٰ  
 وَأَنْ سَعْيُهُ يَكُونُ رِزْقًا  
 ثُمَّ يُجْزَاهُ الْجَزَاءَ الْأَوْفَىٰ  
 وَأَنْ إِلَىٰ رَبِّكَ الْمُنْتَهَىٰ  
 وَأَنْهُ هُوَ أَضْحَكَكَ وَأَبْكَىٰ  
 وَأَنْهُ هُوَ آمَاتٌ وَآحْيَا  
 وَأَنْهُ خَلَقَ الزَّوْجَيْنِ الذَّكَرَ وَالْأُنثَىٰ  
 مِنْ نُّطْفَةٍ إِذَا تُمْنَىٰ  
 وَأَنْ عَلَيْهِ النَّشْأَةُ الْآخِرَىٰ  
 وَأَنْهُ هُوَ أَغْنَىٰ وَأَقْنَىٰ  
 وَأَنْهُ هُوَ رَبُّ الشُّعْرَىٰ  
 وَأَنْهُ أَهْلَكَ عَادًا الْأُولَىٰ  
 وَنَمُودَ فَمَا أَبْقَىٰ  
 وَقَوْمَ نُوحٍ مِّن قَبْلُ إِنَّهُمْ كَانُوا هُمْ أَظْلَمَ وَأَطْغَىٰ  
 وَالْمُؤْتَفِكَةَ أَهْوَىٰ  
 فَغَشَّاهَا مَا غَشَّىٰ  
 فَبِأَيِّ آلَاءِ رَبِّكَ تَتَمَارَىٰ  
 هَذَا نَذِيرٌ مِّنَ النَّذِرِ الْأُولَىٰ  
 أَرْفَعْتَ الْأُفُقَ  
 لَيْسَ لَهَا مِنْ دُونِ اللَّهِ كَاشِفَةٌ  
 أَقْمِنَ هَذَا الْحَدِيثَ تَعْجَبُونَ  
 وَتَضْحَكُونَ وَلَا تَبْكُونَ  
 وَأَنْتُمْ سَامِدُونَ  
 فَاسْجُدُوا لِلَّهِ وَاعْبُدُوا

"Or has he not been informed of what was in the scriptures of Moses  
 And [of] Abraham, who fulfilled [his obligations]  
 That no bearer of burdens will bear the burden of another  
 And that there is not for man except that [good] for which he strives  
 And that his effort is going to be seen  
 Then he will be recompensed for it with the fullest recompense  
 And that to your Lord is the finality  
 And that it is He who makes [one] laugh and weep  
 And that it is He who causes death and gives life  
 And that He creates the two mates - the male and female  
 From a sperm-drop when it is emitted  
 And that [incumbent] upon Him is the next creation  
 And that it is He who enriches and suffices  
 And that it is He who is the Lord of Sirius  
 And that He destroyed the first [people of] 'Ad  
 And Thamud - and He did not spare [them]  
 And the people of Noah before. Indeed, it was they who were [even] more unjust and oppressing.  
 And the overturned towns He hurled down  
 And covered them by that which He covered.  
 Then which of the favors of your Lord do you doubt?  
 This [Prophet] is a warner like the former warners.  
 The Approaching Day has approached.  
 Of it, [from those] besides Allah, there is no remover.  
 Then at this statement do you wonder?  
 And you laugh and do not weep

While you are proudly sporting?  
So prostrate to Allah and worship [Him]."  
[53:36-62]

Imagine the Prophet ﷺ reciting this so powerfully. And it's truly a powerful surah with constant rhetorical questions - so when the Prophet ﷺ reaches the end and falls down in sajdah, the Muslims fall down, and even the Quraysh fall down. And so version 1, the Bukhari version is the authentic version. There is no need for a far fetched tale to explain it. It was narrated by Ibn Abbas, "The Prophet ﷺ recited Surah al-Najm, and he prostrated, and all of the Muslims and the mushriks, and even the jinn, prostrated with him - except for al-Walid ibn al-Mughira (or in another version Umayyah ibn Khalaf), he took sand and he put it on his head and said, 'This is sufficient for me.'"

There is no mention of shaytan.

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### Disputed Versions (2 and 3)

Version 2 & 3 revolve around reports that are not found in the famous books of hadith. Nor in the 6 Books or Musnad Imam Ahmad. Not even in Ibn Ishaq or Ibn Hisham. They are found usually in the more obscure works - books that collect everything, tertiary works. Such as al-Tabari's tafsirs and al-Wahidi's Asbab al-Nuzul. **Note, al-Tabari didn't write a tafsir for the masses. Rather he wanted to write an encyclopedia for the scholars. He mentioned in the beginning of his famous book, "I will report absolutely everything I hear, authentic or not." Al-Tabari is not Bukhari - Bukhari was a critical collector.** And so the following reports that mention a story that involve Iblis, shaytan, is found in these such books. And because it involves Iblis, a western researcher (orientalist) by the name of Sir William Muir (d. 1905) said we'll call it the 'satanic verses'. So this term was coined by this person who specialized in Islam, and became a professor who wrote a big book about the seerah in English. And so he labelled the chapter the 'satanic verses'. The Islamic sources call it the 'story of the gharaniq (قصة الغرانيق)' Gharaniq is the name of a beautiful bird with long neck - modern Arab linguists differ whether it's pelican, heron, or crane.

In essence versions 2 and 3 are the same but with one critical difference:

#### Version 2

This version adds details not found in Bukhari or any well known sources of seerah. Recorded by al-Tabari in his Tafsir:

It goes back to Urwah ibn Zubayr. Recall he wasn't a sahabi so there is a missing link in the chain of narration - it does not go back to the Prophet ﷺ. He was a famous tabi' but not a sahabi. Urwah was not narrating from the Prophet ﷺ. In verse 19-22 of Surah al-Najm, Allah says, "Have you not seen al-Lat and al-Uzza? (19) And the third of them Manat? (20) Are you going to get the males and you will give Him the females? (21) What an unfair sharing. (22)" Now the story is this: Urwah said, "After verse 20, shaytan cried out, and he added two verses that were not in the Qur'an, and these verses were heard by the nonbelievers but NOT the believers. Shaytan cried out in his own voice, and he added two verses. After "Have you not seen al-Lat and al-Uzza and the third of them Manat?" he added, "These idols are the mighty cranes, and their requests (intercessions) will be granted." This is the first time the idols were being 'praised' apparently. That these idols are beautiful birds and that you should worship them as their intercession will be accepted. And so, when the mushriks heard these verses they thought, "Finally he (the Prophet ﷺ) has come to the middle ground. He is willing to accept our gods finally." Recall their problem was that the Prophet ﷺ rejected al-Lat and al-Uzza, and they had no problem with Allah. So they said, "The Prophet ﷺ has agreed to accept our gods," and so when the Prophet ﷺ finished, they all prostrated with him.

### Version 3

This version is found in al-Wahidi and other Islamic sources - so to be clear, the story of the 'satanic verses' were not concocted by non-Muslims. They are found in Muslim sources. This is why non-Muslims jump on this. They say the Qur'an can be changed by shaytan. So to non-Muslims, this story clearly proves the Prophet ﷺ invented the Qur'an - he changes his theology one day to the next, singing the tune of the people. And again the story is not fabricated by non-Muslims - it's found in our sources. Version 3 is even worse. In version 2, shaytan recited out and the mushrikun hear. In version 3, the Prophet ﷺ hears shaytan's recitation and thinks it is Jibril AS reciting to him, so then with his own tongue the Prophet ﷺ recited those 'satanic verses.' This is of course even worse - because those who believe this story are now saying that the Prophet ﷺ couldn't tell the difference between shaytan and Jibril AS. This is the premise for the non-Muslims' argument (and Salman Rushdie's book, as a side note).

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### Recap

So we have three versions.

1. Version 1 is in the most authentic version found in the most authentic sources such as Sahih al-Bukhari, Musnad Imam Ahmad, etc.

Then it gets lower and lower in authenticity.

2. In version 2, the details say shaytan screamed out and the Muslims didn't hear but the non-Muslims somehow did.

3. In the 3rd version, shaytan pretends to be Jibril AS. And when Jibril recites the Qur'an, shaytan throws in two verses, and so the Prophet ﷺ recites these two verses. And so when the Quraysh prostrated, according to version 3, Jibril AS came back and asked the Prophet ﷺ, "What did you recite?" He ﷺ recited again with the two 'satanic verses,' and Jibril AS then says, "I never told you to say this." And so the Prophet ﷺ got very depressed and hurt thinking he invented this. And then Allah revealed Surah al-Hajj verse 52:

"And We did not send before you any messenger or prophet except that when he spoke [or recited], satan threw into it [adds some misunderstanding]. But Allah abolishes that which satan throws in; then Allah makes precise His verses. And Allah is Knowing and Wise." [22:52]

So the thing that shaytan said will become a fitna for those that have a weak and hard heart. So according to version 3, shaytan succeeds in deceiving the Prophet ﷺ, and so the Prophet ﷺ recites these verses, but Allah then corrects these verses, and the proper recitation is revealed, and initially the Quraysh say they want to join hands but then they say no.

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### Camps of Scholars on Each Version

There is no question that the first report is authentic - it is in Bukhari.  
The problem is that versions 2 and 3 do NOT contradict version 1.

Sadly, the scholars don't all agree.

We have a good group of scholars who say version 1 is all we need, and reject versions 2 and 3, such as:

1. Ibn Kathir - the most famous scholar of tafsir.
2. Al-Qadi Ayyad - a specialist in seerah.
3. Fakhr al-Din al-Razi
4. Al-Albani (d. 1999 CE) - who was the greatest scholar of hadith in our times, who wrote an entire book on just this story, and he went over every single report and shows every report is weak.
5. Muhammad ibn Ishaq ibn Khuzaymah (d. 311 AH) - one of the four people to write a sahih book. (Bukhari, Muslim, Ibn Hibban, and Ibn Khuzaymah.) And when he was asked about this story, he said, "This is a fabrication the enemies of Islam did to try and destroy Islam." This was going back in 311 Hijrah.

How we wish we can restrict ourselves to them.

Unfortunately there are other scholars who say version 2 and 3 actually are true. An interesting point: In 1966, there was a world wide conference on this one story in Cairo, Egypt. **A lot of the major scholars who were there all presented papers and references and proofs, and the outcome of the conference was that versions 2 and 3 are fabricated.** So we can say the bulk of the scholars cross out version 2 and 3. And in any modern book of seerah, this story isn't mentioned or it's mentioned as a fabrication. However, that's not the only position within Sunni Islam. Some scholars have accepted version 2, and some even version 3. Had they been small names we could have rejected them, but they were all big names.

**Version 2** which says Iblis said out loud and the Prophet ﷺ had no idea - this is easy to swallow because there's no interference with the process of wahy per se. And this version is accepted by a lot of scholars, most importantly, **Ibn Hajar al-Asqalani**, who was one of the specialist of Sahih al-Bukhari. His point is that, it's true every individual version of the story is from a weak chain - but when you put all these chains and stories together, it's acceptable. This leads us to a small tangent in the Sciences of Hadith: It's a true principle that if you have many hadiths about the same story and even if they all have weak chains, if you put them together, you can say it's acceptable and true. And so Ibn Hajar applied this principle to this incident. He says, "All the reports are certainly weak, but when you put them together we can accept it as truth." Shaykh al-Albani says what Ibn Hajar says is true that weak reports put together become authentic, BUT not every single time - there is a science behind it. This rule has exceptions, and Shaykh al-Albani shows we cannot apply this principle here.

**Version 3**, had it been supported by anyone else we could leave it, but it's supported by one of the greatest scholars of Islam, **Ibn Taymiyyah**. And he writes about this in a number of his books and tafsirs, and he says that not only do all the reports add up and make it authentic, but the verse of Surah al-Hajj makes it crystal clear, that, "O Prophet ﷺ, it's not only you, many prophets faced this." Now this word 'tamanna' originally means 'to recite' (**Ibn Abbas himself said it means to recite**). But later on it picked up another meaning which is 'to wish.' So this ayah can be interpreted in two ways:

"And We did not send before you any messenger or prophet except that when he **spoke [or recited]**, satan threw into it [adds some misunderstanding]. But Allah abolishes that which satan throws in; then Allah makes precise His verses. And Allah is Knowing and Wise. That He may make what is thrown in by satan a trial for those in whose hearts is a disease (of hypocrisy and disbelief) and whose hearts are hardened." [22:52-53]

Meaning this 'satanic verses' become a test for those with weak Iman - opinion of Ibn Taymiyyah.

The other interpretation is that this verse has nothing to do with Surah al-Najm. Nothing to do with the 'satanic verses.' It's a general verse, and take it at face value:

"And We did not send before you any messenger or prophet except that when he **wishes**, satan threw into it [tampers with his intentions]. But Allah abolishes that which satan throws in; then Allah makes precise His verses. And Allah is Knowing and Wise. [22:52]

But Ibn Taymiyyah says: If you were to take this verse at face value, how then do you understand the next verse

[22:53]? "That He (Allah) may make what is thrown in by satan a trial for those in whose hearts is a disease (of hypocrisy and disbelief) and whose hearts are hardened..." - So according to Ibn Taymiyyah, this means they have heard something.

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### Scholars' Arguments

The other dimension is **theological**.

The majority of those who say version 2 or 3 cannot happen say: How is it possible that the Prophet ﷺ could not tell the difference between Jibril AS and shaytan? It implies that the revelation itself has the possibility to be corrupted. The integrity of the wahy becomes compromised. So a famous scholar said, "I don't care if the isnads are like the sun, I will not accept this story." Al-Qadi Ayyad is one of the scholars who say this - one of the best writers of the books of seerah. He says, "How can anyone believe in this story?" And he says, "How can anyone accept that the Prophet ﷺ takes shaytan's recitation?" Nabi are ma'sum (cannot commit mistakes) - so we cannot accept that this incident occurred.

Ibn Hajar says version 2 does not compromise the Prophet's ﷺ honor and integrity. So we'll reject version 3 and accept version 2 - version 2 is not a big deal according to him.

But Ibn Taymiyyah, who of course also believes that **the Prophet ﷺ is ma'sum (no Sunni Muslim says otherwise)**, said, his definition of 'isma' (عصم) is different to that of other Muslims. Can the prophets commit mistakes? According to Ibn Taymiyyah, the prophets cannot commit major mistakes, vulgar sins, or lie. BUT they can make judgmental errors (and he quotes many examples e.g. prisoners of the Battle of Badr when Allah revealed in the Quran, "It is not for a prophet to have captives [of war] until..." [8:67]). **Then Ibn Taymiyyah says that the prophet can commit minor sins - but they do not persist and they repent immediately.** And of course the main example is of Adam AS. So Ibn Taymiyyah said the Prophet ﷺ is the best human, but he is a human. And so he can commit sins, but he repents immediately **and in this repentance is the perfection of the prophets.** He quotes second example in **Surah al-Fath verse 2, "That Allah may forgive you your sins of the past and the future, and complete His Favor on you, and guide you on the Straight Path."** [48:2] He says that their humanity is as perfect as possible. Indeed the prophets can't just be angels as there would be no point. So Ibn Taymiyyah says this does not show at all that the wahy has been corrupted, but rather it shows the wahy has been protected and the Prophet ﷺ is the most truthful of all those who speak the truth because of the fact that he came clean with the story.

(As a footnote: There are two stories in the seerah that are highly sensitive, emotional, and controversial. The first of these is this (the incident of the 'satanic verses'); and the second is the story of Zaynab. And that is a very difficult story - even though relatively easier compared to this. Nonetheless it has its own 'issues.' Allah revealed in the Qur'an verses about Zayd ibn Harithah and Zaynab bint Jahsh [33:37]. Zayd and Zaynab were married. One day, Zayd came to the Prophet ﷺ wanting to divorce Zaynab, but the Prophet ﷺ advised him to keep his wife. At this, Allah revealed the verse, "And [remember, O Muhammad], when you said to the one on whom Allah bestowed favor and you bestowed favor, "Keep your wife and fear Allah," while you concealed within yourself that which Allah is to disclose. And you feared the people, while Allah has more right that you fear Him. So when Zayd had no longer any need for her, We married her to you in order that there not be upon the believers any discomfort concerning the wives of their adopted sons when they no longer have need of them. And ever is the command of Allah accomplished." [33:37] This is a whole different tangent. But we should never be afraid of these verses, especially if we live in a non-Muslim land and the people are going to come and say, "Look, this is what your Book says." Some Muslims, when they are told of this story the way it is found in the non-Muslim books, they go, "A'udhubillillah, how is this possible?" - they have no clue. Ignorance is not bliss [in this case]. Knowledge is power. So we need to embrace these stories, say them, and then critique them academically. Aisha RA says, "If the Prophet ﷺ wanted to hide something from the Qur'an, he would have hidden this verse. But he still recited it to the people, and to this day it is in the Qur'an." - He didn't have to tell us

this verse, yet he recited it all, and they are in Surah al-Ahzab. Allah does the nikah himself in the Qur'an.)

(For now) the point is Aisha RA says: If the Prophet ﷺ wanted to hide something, he would have hidden this verse. Ibn Taymiyyah says: Why can't we apply the same to this story? He says Allah allowed the shaytan to get in two verses, but then Allah abrogated what the shaytan said, and the Prophet ﷺ came clean and said everything.

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### Sh. Yasir Qadhi's Opinion

Allah AWJ knows the truth; but as a minor student of knowledge, Sheikh Yasir Qadhi's opinion is as follows: Version 1 is the truth. We can cross out version 2 and 3 for the following seven reasons:

1. Claiming that Iblis can inspire the Prophet ﷺ seems to indicate that the process of wahy can be interfered. And this seems to go against Allah's guarantee about the purity of revelation, e.g. [41:42], [15:9], [26:192-193]. (Of course to this Ibn Taymiyyah would say: Even according to his interpretation the revelation is still pure, as Allah abrogated what the shaytan said. But still.)
- 2. There is no authentic version of the satanic incident. Every single narration is weak and none of them has an unbroken chain back to the Prophet ﷺ.**
3. Even if we forget the isnad analysis, look at the story itself: There are so many versions of it. In yet another version we find they say the Prophet ﷺ was sleepy and so he messed up. In another version he was in salah at the Ka'bah. In another version he was sitting in the gathering, reciting.
4. No authentic book of hadith mentions this incident - forget books of hadith it's not found even in Ibn Hisham and Ibn Ishaq (the authentic books of seerah). They are found in the tertiary sources.
5. [This point is the biggest for Sh. YQ] Contextual analysis of the verses. Verses 19-20 show that what will follow will be criticism because of the istifham qari (derogatory questioning). Even in English, you do not speak like this when speaking of something to be honored. Then comes the verse after ("unjust division"). If the 'satanic verses' are inserted, the story makes no sense. From criticism to praise to criticism, it doesn't work linguistically or contextually!
6. (Pointed out by Muhammad Abduh - mufti of Egypt d. 1905 CE) Even linguistically it makes no sense because the word gharaniq has never been used in pre-Islamic poetry to refer to the idols. This would be the only time it is found - in this story. If shaytan really wanted to fool the pagans, he would choose a word that they recognized.
7. We have the authentic story of Bukhari with a good enough explanation as to why the mushrikun prostrated - simply the power of the Qur'an; and everything makes sense. Why would we resort to the 'satanic verses'? Ibn Abbas RA said the power of the surah was so much that the Muslims, mushriks, jinn, and ins all prostrated except one man raising dirt to his forehead (al-Walid ibn al-Mughira or Umayyah ibn Khalaf).

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Modern researchers wonder as to where this story came from. But even legends have a basis. There is a modern historian who theorizes that when the Quraysh prostrated, they felt embarrassed they had become so emotional, so as a result, they said the reason they did this was because the Prophet ﷺ had agreed to praise their idols. Sadly, we cannot find any classical reasoning to verify this. It is a reality that the tabi'un narrated it, but none of the companions mentioned it. In the end, all verses have been accounted for; those two verses are not in the



Qur'an anyway. And so as Allah says, He has made His verses crystal clear.

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[Revised by Br. Syed Haq & MAR, January 2020]

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## 017 - The Second Migration to Abyssinia [\[TOP\]](#)

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As we said the Muslims returned back from Abyssinia due to the rumor which proven to be wrong.

### Did the 4 Main Sahaba Emigrate?

From the immediate sahaba, (1) Umar was still not Muslim, (2) Uthman RA emigrated and (3) Ali ibn Abi Talib was too young to emigrate. How about (4) Abu Bakr RA? He initially decided to emigrate and accompany Uthman. But on the way to the ship in Juddah (Jeddah), they passed by the leader of the neighboring tribe, Ibn al-Daghina. He saw them all leaving and asked them, "Where are you going and why?" Then Abu Bakr told him of the torture the Muslims went through and so he said we want to go to a land where we can worship in peace. Full story below:

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### The Reason Abu Bakr RA Didn't Emigrate

Narrated by Aisha bint Abu Bakr (the wife of the Prophet ﷺ): "I never remembered my parents believing in any religion other than the true religion (Islam), and (I don't remember) a single day passing without our (house) being visited by Allah's Messenger in the morning and in the evening. When the Muslims were put to test (troubled by the pagans), Abu Bakr set out migrating to the land of Abyssinia (Ethiopia), and when he reached Bark al-Ghimad, Ibn al-Daghina, the chief of the tribe of Qara, met him and said, 'O Abu Bakr! Where are you going?' Abu Bakr replied: 'My people have turned me out (of my land), so I want to wander on the earth and worship my Lord.' Ibn al-Daghina said: 'O Abu Bakr! A man like you should not leave his homeland, nor should he be driven out, because you help the destitute, earn their living, and you keep good relations with your kith and kin, help the weak and the poor, entertain guests generously, and help the calamity-stricken persons. Therefore, I am your protector. Go back and worship your Lord in your town.'"

So Ibn al-Daghina said, "Let me intercede on your behalf, and let me protect you." The tribe of Abu Bakr had basically withdrawn their protection, so Ibn al-Daghina said, "I will protect you." So Ibn al-Daghina and Abu Bakr both returned back and Ibn al-Daghina announced, "O people of Makkah, will you accept my protection over Abu Bakr?" Ibn al-Daghina was a neighboring chief, and a person who did frequent trade, so the Quraysh accepted. But they said we will allow it on one condition that he cannot pray publicly. **Abu Bakr was the only one with the Prophet ﷺ who actually prayed publicly. And they didn't want him to pray in public because of the effect this had on the people.**

Because of this, Abu Bakr was the first person to build a 'masjid.' He didn't actually build a masjid structure, but basically **extended his house and made a room into his place of worship**. He prays out loud in this extension because he can pray out loud in his own house (he's taking advantage of the loophole). And Abu Bakr's recitation was beautiful - the women and children would gather around listening to this recitation. And as narrated by Aisha RA he would cry a lot while reciting the Qur'an, so the people gathered around his house every time he prayed. Indeed houses in Makkah were small and were very close to each other, and it was dead silent at night so it's easy to hear the recitation. Technically all he was doing was praying in his house, but the Quraysh couldn't take it so they sent a messenger to Ibn al-Daghina. When Ibn al-Daghina came to Makkah, they said, "We have to take back our condition - he cannot pray even in his house." So Ibn al-Daghina said to Abu Bakr, "I have no choice except to ask you to stop praying, or allow me out of the protection." And Abu Bakr RA said, "I throw back your protection at you (you're free now - you have done your job), and I accept the protection of Allah." Narrated in

full below:

Aisha RA continues: "Then a thought occurred to Abu Bakr to build a mosque in front of his house, and there he used to pray and recite the Quran. The women and children of the pagans began to gather around him in great number. They used to wonder at him and look at him. Abu Bakr was a man who used to weep too much, and he could not help weeping when reciting the Quran. That situation scared the nobles of the pagans of Quraysh, so they sent for Ibn al-Daghina. When he came to them, they said: 'We accepted your protection of Abu Bakr on condition that he should worship his Lord in his house, but he has violated the conditions and he has built a mosque in front of his house where he prays and recites the Quran publicly. We are afraid that he may affect our women and children unfavorably. So, prevent him from that. If he likes to confine the worship of his Lord in his house, he may do so, but if he insists on doing that openly, ask him to release you from your obligation to protect him, for we dislike to break our pact with you, but we deny Abu Bakr the right to announce his act publicly.' Ibn al-Daghina went to Abu Bakr and said: 'O Abu Bakr! You know well what contract I have made on your behalf; now, you are either to abide by it, or else release me from my obligation of protecting you, because I do not want the Arabs hear that my people have dishonored a contract I have made on behalf of another man.' Abu Bakr replied: 'I release you from your pact to protect me and I'm pleased with the protection from Allah.'"

And after this, Abu Bakr had no protection. And this is why when Abu Bakr saved the Prophet ﷺ when the Prophet ﷺ was being strangled, they could get away with beating Abu Bakr almost to death. He was immobilized for more than a week in his house. How could they get away with this even though he was a Qureshi? - Because his own subtribe & Ibn al-Daghina both had basically withdrawn, so he is now a 'homeless' person.

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### Coming Back to Makkah

As we said, between 14-17 people emigrated to Abyssinia; strongest opinion is 12 men and 5 women. And after the incident of the 'satanic verses' they decided to come back. As they were coming back, they were eagerly asking, "Have they (the pagans of Makkah) accepted (Islam)? Have they accepted?" But the first caravan they came across told them, "No, you have heard false. They were as they were." And this jolted them so much so that some of them said, "Let's just go back to Abyssinia." Even though they were just a doorstep away from Makkah. Debate occurred, until obviously their emotional state prevailed and they said, "We're so close, so let's just go in." Indeed to leave your land was a huge burden back then. (One of the punishment in Islam for certain crimes used to be to leave your land and go somewhere else for a certain period of time - showing how much of a burden it was back then.) Now, when they left Makkah, they had 'cancelled their passports' and reneged from their tribes. So now each one of them has to find new protection.

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### Uthman ibn Maz'un

**Uthman ibn Maz'un** (famous sahaba) reached out to al-Walid ibn al-Mughira, because he had some friendship with him, and he agreed, and they publicly announced, "I've given my protection to Uthman ibn Maz'un." Recall al-Walid ibn al-Mughira was one of the most powerful men in Makkah. (He is the one whom Allah spoke about in Surah al-Muddaththir.) So not a hair on the head of Uthman was touched. Ibn Ishaq said: When Uthman saw his Muslim brothers being persecuted, his guilt got the better of him and he said, "How come they are suffering and I am in safety?" So he went to al-Walid and said, "Please take your protection back. I cannot bear to see my fellow brothers suffer while I have this freedom." Subhan'Allah. Even though Islamically speaking there is nothing wrong about him having the freedom, but he voluntarily returned his protection because of his strong conscience. So al-Walid announced that, "Uthman has asked his protection be returned."

Uthman comes walking back and he passes by a very famous poet who was visiting Makkah at the time, **Labid (who eventually accepts Islam)**. Labid was reciting poetry and he says, "Verily everything other than Allah is

useless." (Side note: **The Prophet ﷺ later says this was the most truthful statement any poet ever said.**) When Labid recites the line, Uthman remarked, "Sadaqta - you have spoken the truth." And then Labid said, "Every blessing, without any doubt, will disappear." Uthman's didn't agree with this, so he said, "Kadhabta - you have just lied - Jannah will never disappear, the pleasures of Jannah will never come to an end." Imagine, the guest of honor is reciting poetry, the entire Quraysh was standing around him, and he is interrupted by Uthman. Labid gets irritated and said, "Since when have you treated your guests with this manner? This is rude." Labid of course doesn't know the political climate in Makkah (the tension between the pagans and the Muslims). So he considered Uthman a heckler. And so someone stood up in anger and gave Uthman a hard smack and gave him a black eye. His left eye became completely swollen. When al-Walid heard about this, he went to Uthman and said, "My nephew[?], why have you taken back the protection? Come back and I'll give the protection back to you." Uthman said, "No, my other eye is now in need of the blessing my left eye has got."

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### Abu Salama

**Abu Salama**, who was the husband of Ummi Salama, the future wife of the Prophet ﷺ, kept the protection. (Abu Salama is a cousin of the Prophet ﷺ from his mother's side, and was a Makhzumi, the tribe of Abu Jahal. His mother is Abdullah's sister i.e. the Prophet's ﷺ father's sister.) **Abu Salama reached out to Abu Talib, his mother's brother.** (He didn't reach out to Abu Jahal, because there's no way Abu Jahal would give anyone protection.) So Abu Talib said, "Of course I will protect you." When Abu Jahal found out about this, he got angry and he sent people to Abu Talib. But Abu Talib said, "Well, if I'm going to give protection to one nephew (the Prophet ﷺ), why can't I give protection to the other nephew (Abu Salama)?" And argument broke out. But Allah brought about a solution we would never expect - through Abu Lahab. Abu Lahab felt compassion for his brother, Abu Talib, so he stood up and said, "Have you not irritated this old man (Abu Talib) enough? Let him be. For by Allah, if you are going to continue, I will have to force my side and I will choose him." So Abu Lahab defended against Abu Jahal. **Here he is speaking as a tribesman and defending Abu Talib out of love for his brother - even though his stance ended up benefiting Islam in this case, but this type of love is not going to help one from the punishment of Hell; as it isn't done out of religious love for the Prophet ﷺ.** And indeed Allah helps Islam through whoever He chooses. The Prophet ﷺ said in Madinah many years later:

إن الله ليؤيد هذا الدين بالرجل الكافر  
أو في بخاري ومسلم : بالرجل الفاجر

"Verily, Allah supports this religion [even] with a disbelieving man." Or in Bukhari and Muslim: "[even] with an evil man."

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### The Second Emigration to Abyssinia

So the situation in Makkah remained status quo, and the Quraysh continued to torture and persecute the Muslims. In the meantime news spread amongst the Muslims about how good Abyssinia was in terms of freedom. They had food and safety in Abyssinia and that was enough. When the Muslims heard this, 40% if not 50% of them got together and said let's go to Abyssinia. **That's a huge number. So it's as if the wisdom why Allah allowed these early Muslims to return was so that the bulk of the Muslims also go to Abyssinia to safety.** Indeed there was no other way so many Muslims would have emigrated. No way they would leave their entire livelihood and homes. **So for the second emigration, more than 80 Muslims emigrated, headed by Ja'far ibn Abi Talib, the direct cousin of the Prophet ﷺ.**

Note: **Uthman ibn Affan** decided to remain in Makkah and he migrated to Madinah later on. Also, **Mus'ab ibn Umayr**, the first person to emigrate to Madinah within 3 years, the one whose his own parents tortured him so

much, also did not return to Abyssinia even though he went the first time.

### Quraysh's Attempt to Bribe Najashi

Note at the time Makkah only had around a few hundred people in it. Certainly not more than 800 people. **And out of that, 80 are migrating - more than 10% of your population. And it's a huge embarrassment for the Quraysh**, the custodians of the Haram, that your own people are leaving. And so when the Muslims migrated, **they decided, "We cannot allow this emigration,"** and they sent two delegates, **Amr ibn al-As** and another person (scholars have differed who the second person was), to Abyssinia, to appeal directly to the Najashi, the leader of Abyssinia.

**The name of the Najashi was As'huma [or As'hama] ibn Abjar** (أصحمة بن أبجر). (His grave is still well known to this day.)

Amr ibn al-As was a very intelligent and shrewd politician. And so he was sent by the Quraysh.

**Ummi Salama has left us many reports about life in Abyssinia.** She narrates, "When we landed in Abyssinia, we were treated very hospitably. The Negus granted us security and freedom; in fact we did not even hear one ridicule against us by the people. But then the Quraysh heard of our status, so then they plotted against us so they sent two strong men (who would do their job). And they loaded them with many gifts (e.g. camel leather skins). When the two dignitaries arrived, the first thing they did was that they went to all the ministers of Najashi and gave each of them expensive gifts and leather. And they said, 'We have in your midst a group of rebels, and we want to take them back and we want you to support us in this cause. When we give the Negus (Najashi) his gifts, remember our gifts to you.' (So this is open bribery. Look at the hatred of the Quraysh - they can't even bear the Muslims live in a foreign land.) And the next day they speak to the Negus and said to him, 'Some foolish youth from amongst our nation are in your country, and they've invented a new religion. They've left ours and neither embraced yours. And the leaders of us have sent us to you so you can hand these young foolish people back to us.' And they presented the Negus with lots of fine gifts."

(Side note: **Subhan'Allah our religion is so perfect - even before all of the modern system came about, the Prophet ﷺ strictly forbade what we now call lobbying.** You're not allowed to give a public servant money. In an Islamic state, we're not allowed to give the employees of the state any money at all. Their money comes from the treasury/from the state - because they are employees. They have no right to get any money from you, because that is going to sway them from their job. That is basically the essence of bribery. And subhan'Allah, in certain lands in our times, they call it lobbying and consider it legit. The irony is if you pay them money directly to their pocket, they'll know it's bribery; but if you pay to their campaign or if you pay something else, they call it lobbying. And they just have their way around it. But we know the famous hadith wherein the Prophet ﷺ forbade this. One day the Prophet ﷺ appointed somebody to go collect zakat. And when the zakat collector came back, he said, "All of this is for you (ya Rasulullah), and as for this, I was given a gift of something small." The Prophet ﷺ became so enraged he stood up and called the people and gave them khutbah, "What is wrong with some of you? We appoint him to do a job and we pay his salary, but then he comes back and says, 'This is for you, and this gift is for me.' Why don't this man sit in his mother's house and see if a gift would then come to him?")

So the Quraysh tried to bribe the Najashi. Notice also they are frightening the Najashi by religious, social, and political differences. They say they were 'a bunch of youngsters' that have 'broken away from the religion.' And political as well, 'these are a group of strangers, we don't know what's going to happen - but we can control them, so send them back to us' - for every government is scared of the unknowns.

So the viziers stood up and said, "O our ruler, what they have said makes sense, return them back to their people and let them deal with their affairs." So all **the viziers agreed with the two Qureshi**. Najashi said, "No, by

Allah, I cannot hand them back after they have chosen my land." Recall when they entered Abyssinia—even though the books of seerah don't explicitly mention this, but—they must have sent a petition to Najashi asking permission to live - because there is no other way you can live in that land. And Najashi must have granted that petition. So he said, "They have chosen me over all the other lands they could have chosen, and asked for my protection. The least that I can do is to listen to their side of the story." Subhan'Allah he truly was a just king, **"I won't return them back until I listen to them."** This shows us how sensible and common-sense filled the Negus was. So Najashi sent a messenger to Ja'far ibn Abi Talib to come to the palace and explain why they migrated and why their people opposed them. And so the Muslims became scared, but **Ja'far said, "We will speak the truth and only say what our Prophet ﷺ told us to say."** So they arrived at the palace and found the Negus surrounded by his viziers and patriarchs - it's an official meeting. You have Amr ibn al-As and his companion on one side, and Ja'far and the delegations of the Muslims on the other side. Amr ibn al-As and his companion entered first, and they prostrated in front of the Najashi. Ja'far entered and he walked in firm and he did not lower his head one inch. The minister said, "How dare you walk in without prostrating to Najashi." Subhan'Allah this was at a time when their life was hanging in the balance. But this wasn't an issue of compromise even though they are at a state of weakness. **Ja'far says, "Our Prophet ﷺ has told us we can only prostrate to our Lord."** Najashi says, "Tell me what is this new religion? And why have you forsaken the religion of the people, nor become Christian or Jew?" And so Ja'far gave a response which was the pinnacle of eloquence:

"Your Highness, we used to be a nation steeped in Jahiliyyah,  
and we would worship idols,  
and we would eat dead meat,  
and we would perform fahisha,  
and we would break the ties of kinship,  
and treat our neighbors in contempt,  
the strong amongst us would eat up and devour the weak,  
and we remained in this state until Allah SWT sent a messenger to us.  
This messenger was known to us - he is from our community,  
we know his house and his lineage,  
and we know his truthfulness and he never spoke one lie in his life.  
And he invited us to believe in One God alone,  
and to leave idol worship,  
and he told us to abandon the ways of our forefathers,  
and to leave the worship of stones and statues,  
and he commanded us to be true when we speak,  
and to fulfill our promises,  
and to fulfill the tie of kinship,

he told us to be good to our neighbors,  
and he commanded us to avoid all evils,  
he told us to not spill blood,  
to give true testimony,  
he forbade us from eating the property of orphans,  
he forbade us from accusing others of adultery,  
and he commanded us to worship Allah alone without associating anything with him,  
he told us to pray,  
and to fast,  
and to give charity.  
So we believed in him,  
and we followed him,  
and we had faith in him,  
and we worshiped Allah alone,  
and we gave up worshipping idols,  
and we forbade upon ourselves everything that he forbade upon us,  
and we make permissible all that he allowed for us.  
But our people opposed us,  
and they showed hatred towards us,  
and they tortured us,  
and they punished us,  
and they tried to force us back into idol worship,  
and they were unjust to us and they made life miserable,  
and they prevented us from being who we were.  
So when they did this, we emigrated to your land,  
and we chose you above all other rulers,  
and we wish to come under your generosity and hospitality,

and we put our trust in you,  
that we would not be shown injustice in your land, O Exalted Highness."

Subhan'Allah it was such a powerful speech. Ja'far instantly puts the Muslims in the positive, and the two delegates sent by the Quraysh in the negative. He explains how they had no laws or ethics before Islam - and recall Abyssinia was a civilized nation so they understood this well. And this speech of Ja'far also shows he understood the Negus since the Negus knows what a prophet is. The Najashi then asked the Muslims, "Do you have any revelation?" Ja'far said, "Yes I do," and so Ja'far recited Surah Maryam - the one surah that talks about Mary, Jesus AS etc. And again imagine the voice of Ja'far; all the elite people are hushed and humbled by the recitation that went on for at least 15 minutes. He recited all of the story of Jesus AS in Surah Maryam. And even the patriarchs without understanding Arabic were moved to tears. And Najashi himself too began to cry. And he said, "I swear by God, this recitation and the messages of Moses and Jesus have sprung forth from the same fountain." And he said to Amr ibn al-As and his companion, "Go away from me, I will never hand these people to you and don't even think about it." As they left, Amr said to his companion, "Don't worry, I have one final trick, I will come back tomorrow."

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### Amr ibn al-As's Second Attempt

As they left, Amr said to his companion, "Don't worry, I have one final trick, I will come back tomorrow." His companion though said, "Leave it ya Amr, in the end they are our relatives." But this is Amr ibn al-As, so he went the next day and he told the Negus, "Oh we forgot to mention to you one thing, that they say something blasphemous about your God, Jesus." And so Najashi told the Muslims again to come immediately to the palace. At this the sahaba were struck with immense terror. They know this is Amr's doing. So once again Ja'far said, **"We will say what the Prophet ﷺ told us to say. We will not change that Jesus is the servant, messenger and kalimah of Allah, born of the Virgin Mary."**

(Before we move on, the most important lesson we learn from this whole story is that the sahaba used the system of the time to fight the oppression of the time. It's not an Islamic state so they can't do anything but what the system allows. Ja'far ibn Abi Talib is using the system of the land to fight for his freedom. We don't find the Muslims saying, "Hold on a sec, the ways of Najashi are the ways of kufr," etc. No. **Ja'far had no qualms using the system, so we in our times too should do the same - fight against oppression through the courts, media, public pressure, etc.** The same opportunities that everybody has, we too have them.)

And thus Ja'far and the Muslims went back to the Najashi. The Najashi was a bit irritated; he asked them, "What is this that I have heard that you have a blasphemous opinion about Jesus Christ?" Ja'far said, "Your Royal Highness, we say exactly what our Prophet ﷺ has told us - that Jesus was the slave, messenger and kalimah of Allah. His mother Maryam was a virgin." Notice he didn't go on the offensive and say, 'Trinity is blasphemous; the concept of the son of God is insulting,' etc. - even though that's what the Qur'an says. And even in this there is wisdom. Ja'far is not hiding the truth, and as Muslims we are not allowed to lie, but we should not go on the offensive straight away. As we see Ja'far did - he presented the truth in a wise manner, with proper methodology, and appropriate wording.

Najashi now gets the point, "You don't think Jesus is the son of God." And we read in to the lines here: It comes out that the Negus was in fact not a believer in the Trinity. He didn't believe Jesus is the son of God. In this he resembled Heraclius, the Emperor of Rome. When Ja'far speaks the truth, **Najashi is even more impressed - because this is what he himself has been believing all this time. So he picks up a little branch/twig in front of him, and says, "By Allah, what you have just said doesn't exceed what Jesus Christ said by this much of a branch."** i.e. "Your message is the message of Jesus Christ." Najashi then makes a final decision and turns to Amr with his companion, and said, "Begone from here, and take all your gifts with you, I have no need for them." The day before at least the gifts were accepted, but now they are all sent back.



And Ummi Salama concluded by saying, "They both left humiliated, debased, and degraded. And we remained in the land receiving the best hospitality and the most neighborly treatment, until we finally returned to the Prophet ﷺ."

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### Najashi's Own Political Struggle

Few more points: When Najashi said what he said when he picked up the twig, rumors spread that, "Najashi has become a heretic and he's abandoned the religion of our forefathers." So a group began to taint him and there was a possibility of a coup d'état. And Najashi is aware of this.

He wrote on a parchment: "I bear witness that there is only one God, and that Jesus is the prophet, slave, and word of Allah," and he puts it in his robe. He then calls the instigators, brings them into his private chambers, and asked them, "What is your problem? Have I not been a good king to you?" "Yes." "Have I not been a just ruler to you?" "Yes." "Have I not improved the situation (economy etc.)?" "Yes." "What is your problem with me? Come out with it." "You have abandoned our religion." So Najashi asked them, "What do you believe?" They say, "We believe that Jesus Christ is the son of God, our Lord, our Savior, the third of Trinity, etc." And so Najashi says, "I swear by Allah, **THIS (and Najashi pointed at his chest on the parchment)** is exactly what I believe." And he left it at that. So it's basically a tawriya/تورية (double meaning). The people thought he believes as they believe, but the Najashi was actually referring to his parchment.

It's mentioned that before this meeting, he sent a secret messenger to the Muslims saying, "I am having issues and problems, and may be killed soon. I have prepared a ship for you, so if I die, that ship is yours with its captain."

But he actually won the battle so that plan was not realized.

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### Najashi's Islam (in Later Seerah)

Al-Bayhaqi narrated in Dala'il al-Nubuwwah that the Prophet ﷺ eventually wrote him a letter after the Hijrah to Madinah, and Najashi wrote back and said, "I am a Muslim, I follow you, and if you command, I will come to Madinah and serve you." Subhan'Allah!

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### Civil War in the Land of Najashi

The other story we have was that of another force/family that tried to seek powers in the land. And matters began to get bigger and bigger, heading towards a civil war. And Ummi Salama narrates, "We made du'a to Allah to help Najashi." And then civil war started. And so the Muslims said, "Who will go to the battlefield to see who will win so we can leave if needed?" So Zubayr ibn al-Awam volunteered. The battle took place on the banks of the Nile, and so Zubayr camped on the bank and waited to see. And Ummi Salama said, "In the meantime, we prayed to Allah the most serious prayer, 'O Allah, allow the Najashi to remain in power, and give him authority in the earth.'" When Zubayr came back, he said, "Rejoice, indeed Najashi has won."

So yet another important lesson we can learn from this - Najashi and his contemporary weren't fighting over Islam, it was pure politics, yet the Muslims sided with one party over the other emotionally. (They couldn't get involved in any other way because they're not citizens of the land - it was not their war to be fought.) So extrapolate this to our times: **There's nothing wrong when there's two parties in the land, one of whom is more sympathetic to Muslims, that you want that sympathetic party to win over the other.** Had the

Abyssinian Muslims been in a position to help Najashi, do you think they would've not helped him? Of course they would. It's a matter of survival. This shows it's in fact Islamic to choose one party and make do if you want.

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### **Najashi's Death [in Later Seerah / 9 AH]**

Final point is that Najashi died a number of years later, and the Prophet ﷺ said, "Jibril has come and informed me that a pious brother of yours has died in a neighboring land." And he commanded the sahaba to come and pray the one and only prayer that was ever prayed in the lifetime of the Prophet ﷺ, the Salat al-Janazah ala al-Gha'ib (صلاة الجنازة على الغائب - Salat al-Janazah Without the Body) or Salat al-Gha'ib (صلاة الغائب). Never before or after this one prayer the Prophet ﷺ prayed over somebody without a body being present. The question arises why did he only pray this salah for Najashi? There are many opinions on this and many different views [further read: [The Funeral Prayer in Absentia by Sh. Yasir Qadhi](#)]. In Sh. Yasir's opinion, the Prophet ﷺ did this because nobody in Abyssinia prayed Salat al-Janazah over Najashi since he was a secret Muslim.

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## 018 - Conversion of Omar & Hamza and Boycott [[TOP](#)]

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We covered the story of the Muslims in Abyssinia and that the Prophet ﷺ prayed Salat al-Janazah for the Najashi when he died [much later on — 9 AH].

### Why Did The Muslims Remain in Abyssinia Even After 1 AH?

They remained there for another 10-11 years. This is significant because the Prophet ﷺ emigrated to Madinah in just 2-3 years later. But they stayed there even after Badr, Uhud, Khandaq etc. It was only when the Prophet ﷺ sent a letter to Ja'far after the Battle of Khaybar that they finally came to the Prophet ﷺ in Madinah. This is interesting because we wonder why did the Prophet ﷺ want the Muslims to remain in Abyssinia when he was in power in Madinah, winning battles etc.? **Most likely, the Prophet ﷺ wanted a backup plan in case Madinah didn't work. And this shows us the long-term planning of the Prophet ﷺ that he's 'tying his camel.'** Only when he is firmly established in Madinah, when he expelled all of the immediate threats, when it was fully secure, that he called the Muslims back.

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### Did the Locals of Abyssinia Convert to Islam?

There remains a controversy which we may never resolve unless we discover some new books: Did the locals of Abyssinia convert to Islam when the Muslims were there? i.e. Did they give dawah to the locals? Allahu a'lam, but there might be some indications that a few Abyssinians embraced Islam through interactions with the Muslims, but for sure Islam didn't pass down in Abyssinia until Islam conquered its land after 50-60 years. Islam didn't make a strong presence just by dawah in the land. They converted Najashi of course, but there was no large presence of Islam.

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### Ummi Habiba bint Abi Sufyan

Another incident was that Ubaydillah ibn Jahsh, a cousin of the Prophet ﷺ, passed away in Abyssinia. So his wife **Ummi Habiba Ramla bint Abi Sufyan** (أم حبيبة رملة بنت أبي سفيان) (daughter of Abu Sufyan) became a widow in a foreign land. There was no one to take care of her. So after her iddah, the Prophet ﷺ sent her a marriage proposal through the Najashi. So the Najashi took charge of the marriage. And he gifted the mahr to Ummi Habiba on behalf of the Prophet ﷺ, even though the Prophet ﷺ didn't particularly ask him to. She then migrates to Madinah, accompanied by a delegation sent by the Najashi. So Ummi Habiba is one of the Mothers of the Believers.

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### Two Major Conversions in Makkah

We return to the affairs in Makkah. Two major conversions took place after the bulk of the Muslims migrated to Abyssinia for the second time. Some scholars say there were only around 37-38 Muslim men left in Makkah. **Allah AWJ then blessed two people to embrace Islam, that caused a huge safety factor for the Muslims: (1)**

## Hamzah ibn Abdul Muttalib; and (2) Umar ibn al-Khattab.

### 1. Hamzah ibn Abdul Muttalib

The first of them was **Hamzah ibn Abdul Muttalib** (حمزة بن عبد المطلب) — the uncle of the Prophet ﷺ. It's narrated that Hamzah was a well known archer, he was one of the strongest men in Makkah. He would often go on long expeditions, and when he returns, he would go to the Ka'bah, do tawaf and go home.

One day Abu Jahal was in a foul mood for some reason, he began to curse the Prophet ﷺ and his ancestors like he'd never before. The Prophet ﷺ remained silent not saying one word back until Abu Jahal got tired and just went away. One of the women of the Banu Hashim got extremely insulted that Abu Jahal cursed the Prophet ﷺ and her own forefathers, "Who does he think he is to curse our men?" She wasn't a Muslimah, but this was a matter of tribal honor.

When Hamzah returned from one of his expeditions, some of the women began to taunt him, "What type of uncle are you? What type of leader are you? When your own nephew is insulted, no one stands up to defend him!" i.e. "Where is your honor for the Banu Hashim?!" So Hamzah asked, "What happened?" They said, "Abu Jahal stood there for however long he wished haranguing and insulting Muhammad [ﷺ] and not one person stood up to defend him!" And they narrated all that Abu Jahal said. Hamzah's blood began to boil — it's a matter of pride and honor for him. So he asked, "Did this happen in public?! Did other people see this humiliation?!" They told him, "The whole of Makkah saw it! It was a public insult!" So Hamzah lost it. He marched to the Ka'bah, still with his bow and arrow, and went straight up to Abu Jahal and smacked him across the face with his bow, causing a huge gush of blood to come out. And he said, "How dare you curse my own nephew?!" and he didn't even realize what he was going to say but he just blurted out, **"And I too am a follower of his religion!"** He didn't plan this — he just said it out of anger, basically to say, "What are you gonna do now?!" And this of course shocked himself as much as it shocked everybody else. He just wanted to defend the Prophet ﷺ because he's his nephew.

When this happened, the tribesmen of Banu Makhzum around Abu Jahal stood up to attack Hamzah; but Abu Jahal said, "Leave him be, for I cursed his nephew like never before (so I know why he is angry)." Then Hamzah returned home confused and dazed, "What am I going to do now? I don't know if this [religion] is the truth or not!" And so Hamzah made a du'a, "O Allah, you know I am a leader of the Quraysh. And I've said something that I cannot take back. So if this matter is true, guide my heart to it. And if it's not true, cause me to die right now." And so he spent the most miserable night of his life tossing and turning.

The next morning he went to the Prophet ﷺ and told him the whole story. So the Prophet ﷺ stood up and began talking to him, convincing him until finally Hamzah said, "I testify you are speaking the truth and now I don't want to go back to the religion of my forefathers."

So this is Hamzah's conversion story. Initially he wasn't sincere, but then Allah guided his heart, and later on in the Battle of Uhud he is going to become the Leader of the Shuhada (Sayyid al-Shuhada). **When Hamzah accepted Islam, this was a huge boost for the Prophet ﷺ as he was the senior most Qureshi to convert up until this point. He was the son of Abdul Muttalib, and the brother of Abu Talib!** So when Hamzah converted, the mushriks had to tone down their hatred towards the Prophet ﷺ and the Muslims.

### 2. Umar ibn al-Khattab

It's reported that just three days after the conversion of Hamzah, Allah blessed the Muslims with another conversion that is the conversion of Umar ibn al-Khattab (عمر بن الخطاب). It most likely occurred in Dhu al-

Hijjah in the 6th year of the dawah. And we mentioned before, for the second migration to Abyssinia, when Umar passed by Layla and asked, "Where are you going?" she got irritated and said, "You dare ask?! Because of you we have to emigrate! Because of your animosity we have to leave our homeland and our belongings in order to worship Allah!" And she was expecting a harsh response back, but Umar softened at her comments and said, "Has it reached this level? May Allah protect you wherever you go." When her husband came back she told him the story but her husband said, "His father's donkey will accept Islam before he does!" That was his perception of what would happen, but he didn't know that the Prophet ﷺ had made a du'a to Allah.

The du'a is narrated in Sunan al-Tirmidhi. Ibn Umar (the son of Umar) narrated: The Prophet ﷺ had made a du'a to Allah, "O Allah, bring glory to Islam with one of these two men who is the more beloved to you, either Abu Jahal or Umar ibn al-Khattab." These two men were the most severe enemies to Islam; they were physically powerful; and in terms of lineage also the most powerful. So the Prophet ﷺ basically said, "One of these two, please give him to me. The one that is more beloved to you." And Ibn Umar said, "Umar was more beloved than Abu Jahal." And indeed this shows that guidance is from Allah SWT; these two people were beyond hope — nobody could've imagined that either could come to Islam, but Allah caused the heart of Umar to come to Islam. It also shows that people of influence and power have more of an impact upon the masses, thus it's a sign of intelligence to talk to them and concentrate your dawah upon them (of course not to ignore the others). The Prophet ﷺ made du'a specifically for one of these two people. Indeed if a big person converts this brings about a huge change.

When Umar was on his deathbed, Ibn Mas'ud RA said, "We have ever remained in izzah (honor) since Umar has converted up until now. We weren't allowed to pray even in the Haram, but when Umar converted, that was the day we all were able to pray in the Haram." And indeed Umar was a legend in Islam. Umar's khilafa was truly the pinnacle of Islam. In political sense, it was just unparalleled. And of course his conversion was a black and white moment. **Ibn Abbas asked Umar once, "How did you get the title of al-Faruq (the one who divides good from evil)?" He said, "The Prophet ﷺ gave me this title because when I converted, we marched to the Ka'bah on that day, headed by two rows, me and Hamzah, and for the first time ever, we prayed in the public. And that was when the Prophet ﷺ gave me this title."**

Umar's conversion: There is more than one story mentioned regarding his conversion. It's narrated that once Umar went out during the evening with a craving for drinking. He went to the house where all of the young men would go and drink and he found none of them were there. He went to another house but for some reason they too were not there. He went to the wine seller, but even the wine seller wasn't there. So he said, "Let me just go do tawaf," just to get his mind off the craving. So he went to the Ka'bah and he heard the Prophet ﷺ reciting Qur'an all alone in the middle of the night. No guards no nothing. And so Umar thought to himself, "Now is my time to beat this person up." So he crept up behind the Prophet ﷺ, but he found him reciting something — the Qur'an. Of course just like the rest of the Quraysh, Umar never listened to the Qur'an wholeheartedly — so he stopped and began listening. Even the Prophet ﷺ didn't know Umar was there. (Umar is narrating this story himself in Musnad Imam Ahmad.) And Umar said he was amazed at the rhythm and power of the surah (al-Haqqah). And while the Prophet ﷺ was reciting, Umar began to think, "Where is this coming from? This must be the statement of a beautiful poet just like the Quraysh are saying." As soon as he thought of this, Surah al-Haqqah said, "And it is not the word of a poet; little do you believe." Then Umar thought, "It must be the word of a soothsayer/magician." Then the Prophet ﷺ recited, "Nor the word of a soothsayer; little do you remember." Umar thought: "Then what is it?!" Surah al-Haqqah: "[It is] a revelation from the Lord of the worlds." Umar thought: "And what if he is inventing it?!" Surah al-Haqqah: "And if Muhammad had made up about Us some [false] sayings. We would have seized him by the right hand; Then We would have cut from him the aorta." And Umar listened until the Prophet ﷺ finished the entire surah. Umar later said, "That was the first time Islam entered my heart."

Then one day, the people were sitting and Umar were with them. And Abu Jahal began his tirade about the Prophet ﷺ and said, "This man has done more to insult our fathers and gods than anybody else! He has cursed our religion! He has said that anybody who worships idols will be punished in Hell — he's making fun of our

forefathers! Who will finally rid us of this man? By Allah anyone who succeeds in doing this, I promise him 100 camels, red (dusky brown) and black, the choicest colors! And I'll also add 100 uqiyyah (pouches of silver)." And this was an immense amount of wealth. So Umar thought, "This is a good amount of money, I'll do it." So he went back home, took his sword out, and walked towards the Prophet ﷺ with an unsheathed sword. And subhan'Allah in Ibn Ishaq and other riwayat, it is said that as he was walking towards the Prophet ﷺ, a number of things stopped him along the way — he heard some supernatural voices telling him in eloquent Arabic, "What are you doing? This is just a man saying there is no God other than Allah!" But he kept on ignoring it. Until he passes by Nu'aym ibn Abdillah al-Nahham (نعيم بن عبد الله النحام), who was a fresh secret convert, and he asks Umar, "Where are you going? What happened?" Umar said, "Enough is enough! We have been cursed too long! Our ancestors have been ridiculed! I am going to kill Muhammad [ﷺ]!" Nu'aym panicked and said, "Have you lost your mind?! Do you really think the Banu Abd Manaf will allow you to walk on the face of this earth after you kill one of their own?! And if you really want to do something, go back and fix your own family first!"

Umar was shocked, "What do you mean?" Nu'aym: "Don't you know? Your own sister and brother in-law have accepted Islam!" Nu'aym thought, "Let me just get him off the back of the Prophet ﷺ — he's not gonna harm his own sister, is he?" But this enraged Umar even more — as this is now a slap on his face, "MY family has converted?!" So he marched to his sister's house in anger and as he came close to the door, he heard the recitation of the Qur'an. (Side note 1: This was because every time someone converted, the Prophet ﷺ would assign a teacher to the new convert. **This shows us that EVEN in this times of persecution, the education of Islam was paramount. The Prophet ﷺ had an educational program up and running — the teacher would teach how to pray, fast, read the Qur'an etc. In our times when someone converts, nothing even happens — we just come and hug him and khalas, never hear from him again. This needs to change.**) (Side note 2: The one who was assigned to teach Umar's sister, Fatima bint al-Khattab (فاطمة بنت الخطاب), was Khabbab ibn al-Aratt. And Fatima's husband was one of the Ashara Mubasharun, Sa'id ibn Zayd (سعيد بن زيد), the son of Zayd ibn Amr ibn Nufayl who was one of the hunafa — the one whom the Prophet ﷺ said is a one man ummah with two Gardens.)

[Back to the story] Khabbab was teaching the Qur'an to Fatima and Sa'id, and Umar was hearing this through the door. He then bangs the door, and out of fear, Khabbab hides in the closet, and Fatima hides the parchment (or stone or tablet) she was reading by covering it over with her skirt (as if she was sitting on it). "Come in! Come in! What are you doing here at this time of the day?" Umar: "What is this noise I heard you were reciting?" Fatima: "No, you didn't hear anything." But Umar said, "By Allah, I know what I heard! I know now that the both of you have accepted Islam!" They continued to deny it, and Umar was already enraged so he took a step forward to punch Sa'id ibn Zayd. But Fatima got in the way so the blow landed on her instead of him — the blood began to flow down. When this happened, both Fatima and Sa'id became enraged they said, "Yes! We have accepted Islam and we believe in the Prophet ﷺ! So what?! Do as you please!" When Umar saw the blood and this sincerity, again his heart softened. Indeed we all know that Umar had a harsh side and a soft side — and this continued throughout his khilafa as well. So Umar then calmed down and said, "Let me see what you were reciting." Umar was an educated man so he could read and write. Fatima got worried because the Qur'an needs to be respected so she didn't want Umar to desecrate it; but Umar swore that he wouldn't do anything except to read it. So she told him, "You are a pagan so you are not allowed to touch the Qur'an until you purify yourself." So Umar quickly did ghusl and then read Surah Taha. Islam then entered his heart.

Sa'id saw he had completely calmed down, and so when Umar requested to see the Prophet ﷺ, Sa'id took him to the House of al-Arqam with the sword still in his hand. Umar then bangs on the door of al-Arqam's house and when one of the sahaba saw him he said, "Ya Rasulullah, Umar is outside with a sword in his hand!" And so Hamzah says, "Let him in, for if Allah wants good, he will accept Islam, but if Allah wants other than this, the very sword he is holding will be the end of him (i.e. I will use his sword against him)." Some of the sahaba went to the door and they escorted Umar to the Prophet ﷺ, and he sat down in front of the Prophet ﷺ. Ibn Ishaq says the Prophet ﷺ held onto his collar and said, "Ibn al-Khattab, what are you doing here?" **No fear from the Prophet ﷺ.** And the Prophet ﷺ said, "If you continue in this path, Allah will destroy you." This is when Umar

said, "I have come to accept Islam" and upon hearing this the Prophet ﷺ said, "Allahu Akbar!!" so loud everyone in the house could hear it and knew Umar had accepted Islam. After the conversion of Umar, they all publicly prayed in front of the Ka'bah. The narration says there was around 40 people. Hamzah and Umar went together, leading the way because nobody would dare harm them.

And there are many other stories narrated of Umar's conversion. Of them is that he wanted to personally inform Abu Jahal of his conversion to basically rub it in, so he went knocking on Abu Jahal's door. Abu Jahal opened the door and welcomed him, "Welcome! What has brought you here?" Umar: "I have come to personally inform you that I am now a Muslim, and I am upon the religion of Muhammad ﷺ." Abu Jahal slammed the door on his face and said, "May Allah curse you and what you have come with!" And then Umar RA said, "Who is the one who is the most rumormonger/tattletale in all of Makkah?" Someone said, "Jamil ibn Ma'mar al-Jumahi (جميل بن معمر الجمحي)." So he went to Jamil and said, "Do you know I have a secret? I have just accepted Islam and I am now following the religion of Muhammad ﷺ!" Jamil jumped up barely grabbing a garment to cover his nakedness, and rushed outside because he wanted to be the first to tell, so he began screaming in the streets of Makkah before he even gets to the Ka'bah, "O people of Makkah! O Quraysh! Umar ibn al-Khattab qad Saba'a!" (Saba'a is what the pagans used to call 'accepting Islam' — because there was a religion at that time called Sabianism. And the pagans would say that anybody who left idolatry has become a Sabian.) And Umar RA tried to correct Jamil, "Aslamtu (I accepted Islam)." And it's also narrated that many people had fights with Umar RA that day in front of the Ka'bah until Amr ibn al-As's father, al-As ibn Wa'il (العاص بن وائل) gave him protection.

And of course there are so many blessings of Umar ibn al-Khattab. Of the most authentic and simplest one narrated in Bukhari: The Prophet ﷺ said, "There were people before you who were communicated with [by the angels] but they were not prophets. If there is anybody in my ummah like this, then it is Umar." It's enough of a blessing to see what happened in his khilafa — Islam quadrupled in size. **Abu Bakr RA solidified Islam in Arabia, and Umar RA expanded it.**

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### The Boycott

With these two conversions, both Hamzah and Umar RA, the Quraysh really felt threatened.

Two things had happened now that is just astounding. Firstly, the bulk of the Muslims fled to Abyssinia. This was threatening and disgraceful. And secondly, two of the most prominent and powerful men had left them and joined Islam.

It's said that in the 7th year of the dawah, all the Qureshi tribes got together and agreed, "We need to kill Muhammad." And they said, "How can we do it? The Banu Hashim is not going to give him over to us." So they said, "We will offer whatever blood money they want. And we'll even conceit to them that none of us will kill him — we'll pay some other tribes to do the job." So for the final time they went to Abu Talib and say to him, "You don't have a choice — either hand over Muhammad — and we will give you whatever blood money and it won't even be a Qureshi who will do the job— OR we will have to cut you off from the Quraysh." Again this is absolutely unprecedented. "How are you gonna cut us off? We're blood relatives." They said, "None of us will allow you to get any food or water; we'll boycott you; we'll cut off all marriages with you; there will be no business transactions." etc. When they came to Abu Talib like this, he became furious and said, "Do as you please, I will never hand my nephew over to you."

One report says they were forced to, but most likely voluntarily, Abu Talib decided to live elsewhere; and so the Banu Hashim & Banu Muttalib (two cousin tribes) imposed a type of exile on themselves and moved to a valley that the Banu Hashim 'owned' outside of Makkah, called the Valleys of Abu Talib (شِيعَبُ أَبِي طَالِب).

So this is the incident of the boycott.

In order to solidify this, the Quraysh wrote a treaty/pact amongst themselves that nobody will buy and sell to the two tribes, nobody will marry into or from them, and nobody will socialize with them. So it was a boycott of an economic, political, and social level. And they hung this treaty inside the Ka'bah. And of course nobody walks in and out of the Ka'bah, so they locked the door and left it hanging in there. (Side note: It is said that Bu'ayd ibn Amir (يعيض بن عامر) was the one who wrote this treaty, and the Prophet ﷺ made du'a against him, and his hands became paralyzed until he died.)

So the Banu Hashim & Banu Muttalib lived outside of Makkah for 2-3 years.

We don't have too much information about this period. Why? Firstly, because very few lived to narrate these times. Secondly, people tend to gloss over bad memories — we don't want to think about bad memories. So even those who lived to narrate, they didn't narrate much. It was a very difficult and traumatic time for them.

So for 2-3 years they lived in these valleys eking out an existence. Drinking rainwater, eating from the shrubbery, leaves etc. Bilal said that we began defecating like how goats defecate. Our droppings were indistinguishable from the goats'. One of the main sources of food was that every few weeks someone felt sympathy for them and sent in secret supplies of food. The most famous of them was **Mut'im ibn Adi** (مطعم بن عدي). (Recall Mut'im ibn Adi was a chief of the Banu Nawfal, one of the subtribes of the Quraysh. And he died a year before the Battle of Badr. He was one of the most sympathetic non-Muslims ever. And the Prophet ﷺ praised him a lot. E.g. After the Battle of Badr he said if Mut'im was alive and told him to release all the captives of war, he would have done it without any question.) Mut'im every few weeks would go to the valleys with a large camel laid in with food, supplies, water, grain etc. And of course when they caught it, they could dry the meat, they could keep it, and it lasts for many many weeks.

It's reported that a few other people also would do this during this 2-3 years boycott. Of them is Hakim ibn Hizam (حكيم بن حزام) (Khadija's nephew, and later became a famous sahabi). Otherwise they eked out an existence. Even when foreigners came, Abu Jahal would say, "Don't sell to these people; I will pay double whatever they are offering." Even though foreigners are not barred like the Quraysh, but Abu Jahal would still prevent them from selling to the Banu Hashim/Banu Muttalib.

Even during this 2-3 years, the Prophet ﷺ continued to give dawah during the Hajj season. He would go out of the valley and meet with the tribes and find converts to Islam.

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### Incidents That Brought About the End to the Boycott

A number of incidents happened that finally brought about the boycott to end.

1. The first of these is that the Prophet ﷺ made a du'a against them, "O Allah, send upon them a drought and famine like the famine of Yusuf AS." And so Allah accepted this du'a and the famine became so bad for Makkans that they were forced to eat carcasses and chew on dead animal skin. And they realized this was because of the du'a of the Prophet ﷺ, so they sent some messengers to try to bring about some reconciliation.

2. The second incident is that some of those people of Quraysh with softer hearts decided that they should do something to break the pact. One of the main people was Hisham ibn Amr (هشام بن عمرو). Hisham called his friend Zuhayr ibn Abi Umayya (زهير بن أبي أمية) (whose mother is Atikah, the sister of Abdullah, the father of the Prophet ﷺ i.e Zuhayr is Abdul Muttalib's grandson), and they said, "What can we do to bring about an end to this boycott?" They said first thing is to build some strength together. So they gathered all those who had the same views as them. This included of course Mut'im ibn Adi, along with Abu al-Bukhturi ibn Hisham (أبو البخثري) (بن هشام) and a few more. And then they planned to speak up when all of the people are gathered in the Nadi (parliament) the next day. So the next day they went to the Ka'bah and they all seated where they usually sit —



everyone goes to his place in this corner, that corner, etc. Then Zuhayr stood up and said, "For how long are we going to starve our own kith and kin to death? This is an evil thing!" Abu Jahal became furious and shouted out, "Who do you think you are? We all agreed to this treaty!" When he said this, Hisham stood up and said, "No — I didn't agree, you agreed. This is your idea!" Abu Jahal said, "What do you mean my idea? We had a meeting and agreed!" Mut'im stood up, "No we didn't — you forced this on us." Abu Jahal said, "No I didn't force it!" Then Abu al-Bukhturi stood up. So one by one, every single person publicly challenged Abu Jahal and he had no one to support him. When Abu Jahal saw all this happening, he said, "This is certainly a plan all of you have hatched." But of course they didn't confess. And it seemed from this that the public support had shifted against Abu Jahal.

3. And then the final thing happened which completely turned the tide. One day the Prophet ﷺ went to Abu Talib and said, "O my uncle, Allah has told me that the treaty they wrote has been eaten up by termites and ants except for the phrase *بِسْمِكَ اللَّهُمَّ* (in the name of Allah)." And of course this treaty was in a sealed pouch in the Ka'bah, which is locked up where no one could enter, so it was impossible for the Prophet ﷺ to know such a thing. It was Allah who told him this. Abu Talib asked, "Your Lord has told you this?" "Yes." "I will stake my whole case on this." "Yes, stake it on this." And so Abu Talib for the first time since the enactment of the treaty marched to the cities with a group of **non-Muslim** fellow tribesmen. **(Note, this again shows the strength of Jahiliyyah kinship that even though they weren't all Muslim, the whole Banu Hashim tried suffered through this boycott in defense of the Prophet ﷺ. Except for one coward, Abu Lahab, who basically publicly denounced, "I don't have anything to do with the Banu Hashim anymore.")** Abu Talib went to the Haram and said, "O my people, let's forget about everything and let's bring out this treaty and see if we can come to a deal." So they became happy that maybe he will hand over the Prophet ﷺ. So they took out the treaty from the Ka'bah in its cloth. And Abu Talib said, "My nephew has told me that his Lord has told him that the treaty is no longer in existence; and everything has been eaten except for the phrase 'in the name of Allah.' So my challenge to you is, if that's the case, let us be and we will return to Makkah. And if it's not, I will hand him over to you." (Notice how Abu Talib stakes it all on his 'iman' in the Prophet ﷺ telling the truth.) They said, "Of course!" and so they opened up the cloth and lo and behold there was no treaty except for the phrase 'in the name of Allah.' Subhan'Allah! And they were infuriated, "This is of the sihr he's done!" etc. but they couldn't do anything because the promise had been given. And this is what nullified the treaty and so the Banu Hashim & Banu Muttalib returned to Makkah.

One of the most interesting thing that happened during this time is that Abu Talib wrote what is considered to be the most eloquent Arabic poetry in existence. It's called the "Lamiyah of Abi Talib" (لامية أبي طالب) because every single verse ends with the letter lam (ل). It's around 100 lines of poetry and universally known as the pinnacle of poetry of that era. Ibn Kathir says this one poem beats all of the Seven Hanging Poems in Makkah at the time — in its style, content and rhythm. It's absolutely powerful. But it's so advanced and beautiful that it's near impossible now to even understand it.

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### Lesson From the Incident of the Boycott

Some of the benefits we gain from the incident of the boycott is that it's amazing to see the kinship between tribes. Indeed many people in Banu Hashim & Banu Muttalib weren't Muslim, but they underwent the hardship of the boycott for the sake of the Prophet ﷺ. **Every nation has some people that are mean and some people that are nice. So we take the good when people offer it and we use it against the bad. Indeed this is what the Prophet ﷺ did. He took the good of Mut'im and the like to help them during the boycott.** And we too should reach out to those who want to support freedom and are open minded in our times.

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The Prophet ﷺ and the sahaba returned back to Makkah after ~2.5 years of the boycott, which means it's the

10th year of the dawah now, and the Prophet ﷺ is roughly 49 years old. After this, Allah will test the Prophet ﷺ with even greater tragedies: the death of Abu Talib, Khadija and then the incident of Ta'if. One low after the other. This was the lowest period of the seerah of the Prophet ﷺ. And this would all be a precursor to the Hijrah to Madinah.

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[Revised by Br. Syed Haq & MAR, January 2020]

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## 019 - Death of Khadija & Abu Talib [[TOP](#)]

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The end of the boycott occurred in the 10th year of the dawah, around 2.5 years before the Hijrah. Barely when they returned, Allah willed that 3 great calamities happened back to back. Because of these three calamities, this whole year is called Am al-Huzn/عام الحزن (the Year of Sorrow).

### The Death of Abu Talib

The first of these was that barely 5-6 weeks after the Banu Hashim came back, **Abu Talib fell sick and he eventually passed away in the month of Shawwal in the 10th year of the dawah.** In Bukhari it's narrated, "When Abu Talib reached the nearness of death, the Prophet ﷺ entered upon him while Abu Jahal was there. And he said, "O my uncle, say the kalimah so I can argue in front of Allah." And Abu Talib was about to say it, but there with him was Abu Jahal, and Abdullah ibn Abi Umayya and they said, "O Abu Talib, are you going to leave the religion of Abdul Muttalib?!" And they kept on saying this every time they thought he might say the kalimah. And eventually he died without ever uttering the kalimah. And the Prophet ﷺ said, "I will continue to ask Allah to forgive you until Allah stops me from doing so." Note the Prophet's ﷺ role is to obey the commandments of Allah. The general rule is that the prophets don't just make up their minds about what they want to do, they have to wait for Allah's commandments. Generally the prophets followed this, but in this case the Prophet ﷺ was so emotionally attached he said even though Allah hasn't told him to, he decided to ask Allah to forgive Abu Talib, unless Allah stops him from doing so. And so Allah revealed in the Qur'an very gently telling him in Surah al-Tawba:

**"It is not (proper) for the prophet and those who believe to ask Allah's Forgiveness for the mushrikun (polytheists, idolaters, pagans, disbelievers in the Oneness of Allah) even though they be of kin, after it has become clear to them that they are the dwellers of the Fire (because they died in a state of disbelief)." [9:113]**

So the Prophet ﷺ desisted from seeking forgiveness for him. And Allah also revealed Surah al-Qasas:

**"Verily, You (O Muhammad ﷺ), will not (be able to) guide those whom you love; rather Allah guides those whom He wishes. And He knows best those who are the guided." [28:56]**

And in another hadith in Sunan Abu Dawud, we find that it was in fact Ali ibn Abi Talib who eventually came to inform the Prophet ﷺ that Abu Talib had died. So this shows that the Prophet ﷺ did visit Abu Talib on his deathbed but he wasn't literally there when Abu Talib died. Then Ali came and said to him, "Your uncle has passed away," or in another narration, "Your misguided uncle has passed away." This shows Ali's disappointment in his own father that he hadn't accepted Islam. The Prophet ﷺ told Ali, "Go and bury him." Ali said, "But he died a mushrik." The Prophet ﷺ said, "Go and bury him and then come back as soon as you have finished. Don't do anything on the way." So Ali went and buried him. Then he came back and while the dust was still on his body, the Prophet ﷺ made a long du'a for him, to calm him down & bring him solace and comfort. Ali later said, "I would never give up all of those du'as for the world and everything in it."

Note these 13 years of Makkah, we only have a handful of incidents; nor do we know the exact chronology. It's because we don't have many narrations, and for the ones we do have, there is no context.

Case in point: The famous story where the people visited Abu Talib to beg the Prophet ﷺ to stop preaching, and Abu Talib then went to the Prophet ﷺ.

1. One version is that this happened in the beginning of the dawah.
2. In another version this happened on Abu Talib's deathbed. Abu Jahal, Utbah ibn Umayya etc. said, "You are about to die; resolve this conflict NOW or else there will be civil war." And this also makes sense that before he died they attempted one more time. And the condition they gave was, "We won't kill him. Just make sure he minds his own business." It's reasonable to understand this story even on his deathbed. So according to this, when the Prophet ﷺ came, that was when Abu Jahal and Umayya were all standing there and then Abu Talib says, "My people have surrounded me, what do you want me to do? Give them this one condition - don't interfere in their affairs (i.e. don't ridicule their idols, just mind your own business)." The Prophet ﷺ said, "I will give them this if they just give me one kalimah (one phrase). And I promise all of the kingdoms of the Arabs and the Ajam will be theirs!" Abu Jahal stood up and said, "We'll give you 10 kalimahs! What do you want?" Then the Prophet ﷺ said, "The kalimah I want from you is la ilaha illaLlah. Give me this kalimah and you will have the Arab and the Ajam under your control." But of course Abu Jahal said, "Never!" So then the Prophet ﷺ turned to Abu Talib, and according to this version, this is when he said, "O my uncle, say the kalimah, so that I can argue in front of Allah..." [the story mentioned above]

In Ibn Ishaq, it is said that when the Quraysh left, Abu Talib told the Prophet ﷺ, "I would've said the kalimah were it not for the fact that my people would accuse me that now that I'm about to die I accept your religion out of fear." This is sad because **he knew that his nephew is a real prophet**. In one of his poetry he says, "Indeed Muhammad's religion is the best of all religions and were it not for the fact that people would criticize me, I would've accepted it."

Many years later, Abbas, the younger brother of Abu Talib, asked the Prophet ﷺ, "Ya Rasulullah, have you benefited your uncle anything? He used to protect you and be angry on your behalf." The Prophet ﷺ said, "Yes, I was able to benefit him. He is on the peripheries of the Fire of Hell. Were it not for me, he would have been in the depths of the Fire of Hell." In a hadith in Sahih Muslim the Prophet ﷺ said, "The person that is being punished least in the Fire of Hell (eternal inhabitants of Hellfire) is Abu Talib." Indeed we know that the Muslims who enter Hell [may Allah not make us of them], their punishment will never be eternal or as bad as those who are the eternal inhabitants. So what is the punishment of Abu Talib? He shall be made to wear sandals of fire and because of this, his brain will be boiled. And this is the 'easiest' punishment for those who are eternally damned to Hell.

This is what we know of Abu Talib's death.

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### Lessons From the Life and Death of Abu Talib

There are many lessons from his life and death:

1. We have to be careful of simply following what the people are doing. Even if those people are the majority; even if they are our ancestors or parents. Nothing is more sacred than what Allah AWJ says and what the Sunnah of the Prophet ﷺ says. Those who follow others won't be excused on the Day of Judgment, even if those others were great people. The Qur'an tells us these people will say on the DoJ, "We followed our leaders and our elders but they all led us astray," [33:67] "Indeed we found our fathers upon a religion, and we are in their footsteps, following." [43:23] And Allah responds in the next verse, "[Each prophet] said, 'Even if I brought you better guidance than that [religion] upon which you found your fathers?'" [42:24] And just because we are Muslims, it doesn't mean we are completely scot-free. Many times it is our understanding of Islam that we inherited from our forefathers that might be wrong. Our grandfathers are not an evidence in Islam. The evidence is what Allah and

His Messenger say.

2. Another powerful lesson we get is that indeed Allah is the true Lord in control. For the Prophet ﷺ despite being the most beloved to Allah, he couldn't guide the one whom he loved the most. Allah says, "You cannot guide the one whom you love." [28:56] **If the Prophet ﷺ didn't even have this power in his life, how about now when he is dead? There are some groups of Muslims in our times who think the Prophet ﷺ can dictate who goes to Jannah and who goes to Jahannam as if he's a God. But the seerah teaches us that the status of the prophets cannot ever be compared to Allah. Never allow our emotions to get confused in this regard. This is what many Muslims do wrong. They allow their praises of the Prophet ﷺ to increase to the level of kufr and shirk.**

3. Allah affirmed the Prophet ﷺ had a love for Abu Talib. There are some extremist Muslims that say, "We must hate all the kuffar." This is a complete misunderstanding of the Qur'an and Sunnah. How can anyone say this when Allah himself said the Prophet ﷺ loved Abu Talib? The only animosity we have towards the nonbelievers is because of their rejection of the Message i.e. we cannot have a religious love for somebody who hates/rejects Allah and His Messenger. Allah says in Surah al-Mujadilah:

**"You (O Muhammad ﷺ) will not find any people who believe in Allah and the Last Day, making friendship with those who oppose Allah and His Messenger, even though they were their fathers, or their sons, or their brothers, or their kindred..." [58:22]**

Some people say, "Islam preaches hatred of non-Muslims" - but this isn't correct. In a nutshell, the love Allah is talking about in these verses is a religious love and religious hatred. The religious love we have for all Muslims, we can never have it for anybody who opposes Allah and His Messenger, even if they are close relatives. But we may have a natural love for them e.g. if they are fathers or mothers. Or another example: in Islam, a Muslim man is allowed to marry a Jewish or Christian lady. And how can a man remain married to a lady that, according to those who misinterpret the Qur'an, he is required to hate?! It doesn't make sense at all. We say it's Islamically permissible to feel a natural affinity and love for people of your tribe, family, ethnicity, nationality, etc. But it cannot become a religious one except for those who have the same religion.

4. As we mentioned before, Abu Talib had to be a kafir - indeed, the only thing that allowed him to be the leader of the Quraysh and protect the Prophet ﷺ was that he followed the religion of his forefathers. Had he converted there was nothing that would keep Abu Talib as the leader. His kufr protected the Prophet ﷺ and allowed him to spread Iman. The question though is why didn't Allah convert him on his deathbed? Well, we will never understand it. Allah knows best. What is the wisdom? Why didn't he convert on his deathbed? What can we say? Nothing. **Allah says, "They have no right to ask Allah what he does; Allah will ask them what they do." [21:23] We have no right to challenge Allah's wisdom. Challenging Allah's wisdom is literally satanic - this is what shaytan did. So we accept the decree of Allah even though we might not understand it.**

5. We learn that Iman, belief in Allah, is more than just acknowledging the truth of the Prophet ﷺ. In other words the definition of a Muslim isn't someone who just believes in one God and that the Prophet ﷺ is a real prophet - because Abu Talib believed this; he fully believed and knew what the Prophet ﷺ said was true, but he refuses to accept it. Therefore merely knowing the truth doesn't necessarily make you a Muslim. A Muslim is someone who submits to the truth. Islam is submission. Iblis knows and accepts the truth, but he doesn't submit to Allah. Indeed Iblis affirms the prophets, he calls Allah 'my rabb,' [15:36] and he believes in the Day of Judgment - he asked Allah, "Allow me to live until the Day of Judgment." [for a more accurate translation, see Qur'an 7:14 or 15:36] Yet is Iblis a Mu'min? Obviously not! Allah says, "He refused and was arrogant and became of the kafir." [2:34]

Therefore a kafir can be (1) someone who doesn't know the truth; but also (2) someone who knows the truth but refuses to act upon it. This gets us to the deep issue. What do we say to the Muslim who knows Islam to be true but does not act upon it? What is the difference between say Abu Talib and such a Muslim? They both recognize

Allah is one and the Prophet ﷺ is the messenger of Allah but both refuse to submit in action to Allah. The fact is, someone who says they are Muslim but doesn't do anything i.e. doesn't fast, pray or give zakat, this theoretical saying, "I am a Muslim" is not different to the 'iman' of Abu Talib or even Iblis. This is very pertinent to the hadith, "Whoever says the kalimah shall enter Jannah," because the hadith has to be taken in context with other ahadith (that start with, "Whoever says the kalimah sincerely," "Whoever says the kalimah with his heart," etc.).

One final point: It's incorrect to translate Iman as faith. Abu Talib had faith. Iblis has faith. But it doesn't make them a Mu'min. Faith is but one part of Iman.

6. The danger of hanging around evil company. His final compatriots were Abu Jahal and al-Walid ibn al-Mughira etc. And he would have accepted Islam but they stopped him.

7. A fiqh benefit: Being a non-Muslim and dying as a non-Muslim doesn't mean the Muslims have nothing to do with the funeral. The Prophet ﷺ said to Ali, "Go and bury your father." This shows that when a non-Muslim relative dies, one may attend the funeral, and help with the processions, and even financially contribute; but the condition is that you don't do the religious ceremonies - we cannot participate in the religious services. Ali not only went to the funeral, he took charge - he dug the grave, put the kafan, etc. This shows us that we may attend the janazah of a non-Muslim relative.

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### Uncles and Aunts of the Prophet ﷺ Who Converted and Who Didn't

The Prophet ﷺ had 10 uncles (they were 11 brothers including the father of the Prophet ﷺ). Of those 11 brothers, 7 died before the Prophet ﷺ preached the message. So 7 never heard the Prophet ﷺ preaching tawhid. Out of the [remaining] four (Hamzah RA, Abbas RA, Abu Talib, and Abu Lahab), two converted and two rejected. Coincidentally, the two who rejected had pagan names, and the two who accepted had beautiful, noble names. (Side note: Some people confuse Abu Lahab with Abu Jahal, but note that Abu Lahab is from Banu Hashim and Abu Jahal is from Banu Makhzum. Two different people completely.)

Abu Lahab's name was actually Abd al-Uzza. And he was a very handsome man so they called him 'Abu Lahab' as if fire is coming from his cheeks and face. But Allah mocked this name and literally called him 'Lahab' to mean he will burn in the Fire. (Recall Abdul Muttalib had 5 wives and one of them gave birth only to Abu Lahab.)

Abu Talib's name was Abd Manaf. (And he was the full brother of Abdullah.)

Manaf and al-Uzza were names of idols. And so the two uncles with these two names didn't convert for reason only Allah knows.

The two brothers that converted were Hamzah and Abbas - both names mean the lion. Hamzah has the connotation of strength; Abbas has the connotation of bravery.

As for the Prophet's ﷺ aunts, there were six aunts.

And we only know of one of them that for sure converted to Islam, Safiyyah bint Abdul Muttalib who was the full sister of Hamzah.

Another aunt, Atikah, we know for sure she heard of Islam, but we are not sure if she converted - Atikah is the one who [in later seerah] sees the dream of the Battle of Badr.

The rest of them we don't know who amongst them converted, nor do we know if they even lived to see Islam.

And logically this means the rest of them didn't convert since if they did, we would've known about it.

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### Was Abu Talib Secretly a Muslim?

We have two groups in Islam that believe Abu Talib was in fact Muslim:

One is the Shias who say the father of the 12 Imams could not have been a kafir and if we say otherwise, they feel insulted about this. But it's very easy to respond to them: none of the Imams are better than Ibrahim AS yet Allah says his father made and worshiped idols.

The other is the more extreme Sufi groups e.g. Barelvis. One such argument is Abu Talib did the nikah of the Prophet ﷺ so he must've been a Muslim or else the nikah would've been invalid. Our response: The nikah was done in the days of Jahiliyyah - nobody was Muslim at the time.

And there are 3 verses in the Qur'an, sahih hadith, incidents in Ibn Ishaq seerah etc. which all show that Abu Talib did not die upon tawhid. So our position is very clear.

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### The Death of Khadija RA

Moving on, the death of Khadija followed. She passed away on the 10th Ramadan, less than 40 days after the death of Abu Talib. And when Khadija passed away, the salah had not yet been revealed, so there was no janazah performed over her. But the Prophet ﷺ took charge himself of burying her. He himself put her in the grave. And the sahaba report after her death, "We didn't see the Prophet ﷺ smile for months." And indeed these two were so important to the Prophet ﷺ. **Abu Talib protected him externally; Khadija RA protected him internally and gave him support inside the house.** And the death of these two caused the Prophet ﷺ immense grief that the whole year was called the Year of Sorrow. And there are so many narrations which show how much the Prophet ﷺ loved Khadija RA. E.g. When her sister Hala visited the Prophet ﷺ later in Madinah, the Prophet ﷺ jumped up and you could see the fluster on his face because he remembered Khadija RA. Aisha RA saw this so when Hala left the house, out of jealousy she said, "O Messenger of Allah, for how long are you going to remember an old... [and Aisha used words that are not appropriate to describe Khadija RA]. Allah has given you someone better than her!" The Prophet ﷺ responded, "No, by Allah. Allah has not given me someone better than her. She supported me when no one did, she comforted me when the world gave me grief, she spent on me when everyone boycotted me, and Allah gave me children through her when Allah deprived all of my other wives of this blessing."

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### The After-Effects of the Death of Abu Talib

When Abu Talib died, this proved to be a very difficult time politically for the Prophet ﷺ. Why? Because Abu Talib was his protection & his 'passport.' And so with the death of Abu Talib, he was in a very precarious situation. Ibn Ishaq says: After the death of Abu Talib, the Quraysh increased the persecution of the Prophet ﷺ like never before. Another tabi' says: With the death of Abu Talib the Quraysh could finally come out what they were forced to hide in the time of Abu Talib.

Of the most significant things is the infamous incident of six/seven elders conspiring to throw a dead carcass on the Prophet ﷺ when the Prophet ﷺ went into sajdah. And Uqba ibn Abi Mu'ayt himself carried the entrails with his own hands to throw it on the Prophet ﷺ. We mentioned this story before, but if we think about it, it

makes more sense for this to happen now i.e. when Abu Talib is not around to protect him. (It all comes back to the fact that these incidents have no chronology.) And then the Prophet ﷺ made du'a to Allah, "I call to you, O Allah. You deal with these..." and he mentioned [each of the 7 by name](#). And every one of them died in the Battle of Badr.

After the death of Abu Talib, Abu Lahab instantly took charge since he is the most senior pagan Hashimi alive. And surprisingly, he seems to have a soft spot all of a sudden. When someone from outside the Banu Hashim curses the Prophet ﷺ severely, Abu Lahab goes to the Prophet ﷺ and says, "O Muhammad, be as you were in the time of Abu Talib (i.e. the privileges you had in the time of Abu Talib, you have them now). For as long as I am alive, you shall live in the same manner." So he felt some responsibility to protect the Prophet ﷺ as a chieftain of the Banu Hashim. (And this is a common & simple human psychology - before you get responsibility you can say things, brag and boast etc. but when you get those responsibilities you act differently.) Before Abu Lahab came to power he basically said he will kill the Prophet ﷺ etc. but when he became the chief, he settled down. **And there is a prestige element that as a chieftain he has to guard and protect his people, which includes the Prophet ﷺ. It was not out of love for the Prophet ﷺ.**

And so when the people heard this, the people spread a rumor that Abu Lahab accepted Islam. So they asked him, "Have you become a Muslim?" Of course Abu Lahab said, "No, I am just protecting my flock." So Abu Jahal and Utbah hatched a plot to remove this protection. They said to Abu Lahab, "Why don't you ask your nephew about the fate of your father Abdul Muttalib?" And so Abu Lahab did this. Now of course it's a trick question, so the Prophet ﷺ answered generically, "He is with his people." And this shows the wisdom of the Prophet ﷺ that he didn't give incendiary remarks (he didn't make things worse) but at the same time he didn't lie. So Abu Lahab went back happy and told Abu Jahal, "Oh it's fine - he is with his people." So Abu Jahal said, "You fool! And where is his people according to him?! In the Fire of Hell!" Abu Lahab finally gets it so he became enraged and withdrew his protection from the Prophet ﷺ.

So the Prophet ﷺ was left without any protection in Makkah. And this was then what caused him to try his luck/qadr at the closest city to Makkah: Ta'if.

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[Revised by Br. Syed Haq & MAR, February 2020]

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## 020 - Incident of Ta'if [\[TOP\]](#)

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### When and Why the Prophet ﷺ Decided to Go to Ta'if

We continue from last time. We discussed how the Prophet's ﷺ uncle and wife passed away. With this, Abu Lahab first offered protection to the Prophet ﷺ but then retracted it after asking, "Where will my father be?" As a result of this, life in Makkah became almost impossible and this is when the Prophet ﷺ began thinking of leaving Makkah. **Notice for the last 10 years he didn't think of leaving. Only when politically he had no protection and it became almost impossible to remain there, he thought of moving. This shows the general ruling is that we should remain in the society we live in as the Prophet ﷺ did.** This is a huge lesson for us: Even if life gets difficult, we have a responsibility still in our own communities. We learn from the seerah that a person should stay in his society for as long as it's feasible. The Prophet ﷺ only did Hijrah when it became impossible for him to remain in Makkah.

So the first thing the Prophet ﷺ tried was to go to Ta'if. Why? For many reasons:

1. The closest city to Makkah (that is large) was Ta'if. Ta'if and Makkah were twin cities. They had a love-hate relationship. Because they were so close there were rivalry, and because they were so close they couldn't afford too much animosity, and they had peace treaties between them. Allah SWT references Ta'if in the Qur'an, quoting what al-Walid ibn al-Mughira said, "Two major cities."

وَقَالُوا لَوْلَا نُزِّلَ هَذَا الْقُرْآنُ عَلَىٰ رَجُلٍ مِّنَ الْقَرْيَتَيْنِ عَظِيمٍ

"And they say, 'Why is not this Quran sent down to some great man from [one of] the two major cities (Makkah and Ta'if)?'" [43:31]

2. Because Ta'if was so close, the people of Ta'if knew the people of Makkah very intimately. Unlike if he had gone to a strange city, they would not have known his people. There was a very strong relationship between them. In fact so much so that one of the chieftain of Ta'if is married to a distant aunt of the Prophet ﷺ. So there's even a blood relationship.

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### Introduction

And so the Prophet ﷺ decided to try giving dawah in Ta'if - this happened in the month of Shawwal, basically a few weeks after Abu Talib & Khadija RA died, and as soon as Abu Lahab retracted his protection. The Prophet ﷺ tried a secret attempt, along with Zayd ibn Harithah, his adopted son - they ventured on foot to Ta'if. They didn't take a horse or a camel so as not to arouse any suspicion. In our times it takes an hour and a half by car. To walk up would take 1-2 days; taking a horse would be significantly easier but still the Prophet ﷺ chose not to. This also shows the tactics and planning of the Prophet ﷺ: Yes he had trust in Allah, but this doesn't mean he acted foolishly. **Indeed putting your trust in Allah doesn't mean you be rash. But rather you plan everything perfectly and then in your heart you realize it's up to Allah.** And so him and Zayd left the town by foot arousing no suspicion. Indeed if the Quraysh knew what he was doing they might harm him then and there.

Also, leaving Makkah signified him cutting off any and all ties with the Quraysh i.e for him to take any move at this moment is a sign that he has accepted the status he is in.

We have a beautiful narration reported by Aisha RA in Bukhari. She doesn't know about the Makkan seerah. So she asked the Prophet ﷺ, "Was there any day worse than the Battle of Uhud?" And the Prophet ﷺ immediately says, "Yes. Your people have hurt me a lot. And the worst I got was on the Day of Aqaba (Aqaba is where the stoning took place - outside of Ta'if). On that day I presented myself (to the leaders of Ta'if) and they didn't respond the way I wanted them to." Note the Prophet ﷺ leaves it generic. He didn't go into details as he didn't want Aisha's pity. And the Prophet ﷺ said, "And they caused me grief and sadness." **So we learn that even though Uhud was worse physically, Ta'if was worse psychologically.** Indeed the Prophet ﷺ said Ta'if was worse than Uhud. Also, the Prophet ﷺ said, "I didn't know where I was until I reached Qarn al-Tha'alib/قرن الثعالب (about 7-8 km outside of Ta'if)." And this indicates that after the stoning, he was in a state of shock. And from this we learn that when something traumatic happens it's natural to act in this manner, but it's important we get over it.

Also notice how the Prophet ﷺ didn't say any other details about this. Were it not for the fact that Aisha RA asked him, he would not even have mentioned Ta'if. This shows the strength of the mind of the Prophet ﷺ. A Muslim is not someone who whines for sympathy. He does not victimize himself. The Muslim is strong and has honor for himself. The Prophet ﷺ suffered worse than us yet he didn't grovel for sympathy in front of others.

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### The Dawah in Ta'if

Ibn Ishaq provides us many more details. It's a well known and authenticated story. The Prophet ﷺ walked to Ta'if and presented himself to the leaders of Ta'if, who were three brothers: Abd Yalil, Mas'ud, and Habib the sons of Amr. (Their father was the chieftain of Ta'if - but these three brothers made a pact that they would not fight over succession and decided to govern Ta'if together. So they were together the chieftains of Thaqif. **Thaqif was the main tribe in Ta'if, as Quraysh was the main tribe in Makkah. And Thaqif and Quraysh are big rivals.**) The Prophet ﷺ sets up a meeting with these three brothers and presents the message of Islam to them and asks them to convert. But all three rejected in the utmost sarcastic manner. One said, "If Allah has sent you as a prophet, I might as well tear down the curtains of the Ka'bah (in remorse)." The second said, "Has Allah not found anyone better than you?" The third said, "I cannot speak to you, because if you really are a prophet then you are too holy for me. And if you are a liar then you are too beneath my dignity that I respond to you." So all three of them mocked him with the utmost mockery, so the Prophet ﷺ said, "Okay, I will leave," but he requested, "Please don't tell the Quraysh that I came." And they agreed and respected this and Quraysh did not hear about this visit from them at least. Once again this shows the Prophet ﷺ had a plan right to the very end. You do what you can and then you put your trust in Allah.

Now according to the more authentic reports, he didn't leave Ta'if right then and there but rather he stayed for a week trying to give dawah to the individuals/laymen. (Side note 1: This is again a sign of wisdom that you approach those with status and power first; but don't ignore the masses either.) (Side note 2: We don't have the full story in precise detail as only Zayd was with the Prophet ﷺ, and he died very early, in the Battle of Mu'tah i.e. he didn't live after the Prophet ﷺ to tell us this stories.) However we have authentic reports from some of the later Thaqafi Muslims recalling, "I remember the Prophet ﷺ preaching in the marketplace in Ta'if. And no one responded to him." And in one such incident when someone might appear to have converted, this is what sparked the mob - the big incident we all know about. There was a potential of some people converting, and that was when the leaders of Ta'if panicked and they send a mob against the Prophet ﷺ. And they told this mob to stone and kick the Prophet ﷺ out of the city. The Prophet ﷺ bled so much that his sandals were soaked with blood. Zayd ibn Harithah tried his best to protect him - he himself was injured from head to toe. The entire mob continued to pelt them until finally they let them out of the city, at Qarn al-Manazil/Qarn al-Tha'alib (قرن المنازل). And this is where the Prophet ﷺ referred to when he said, "I didn't realize until I'm in Qarn al-

### After the Rejection

Qarn al-Manazil is where the famous incident took place: The Prophet ﷺ saw some shelter and sat under a tree that was next to a garden wall. But he didn't know this garden belonged to Utbah and Shaybah ibn Rabi'ah; a distant cousin of the Prophet's ﷺ father. (Note many Quraysh had gardens in Ta'if as it was a beautiful city with lush gardens and the perfect climate for growing greenery. To this day Ta'if is a desert resort. And there's plenty of water; thus there are lots of fruits and vegetations unheard of in Makkah or Yathrib.) And so this is where the Prophet ﷺ sat down and said the famous du'a mentioned in the Seerah of Ibn Ishaq. One of the scholars of our times says even though this du'a is not in Bukhari or Muslim and has some missing links, we don't need an isnad since the wordings of the du'a can only come from the heart of a prophet. It's so perfect and moving it doesn't need an isnad. And this du'a was:

اللهم إني أشكو إليك ضعف قوتي وقلة حيلتي وهواني على الناس ، أنت رب المستضعفين وأنت ربي إلى من تكلني إلى بعيد يتجهمني أم إلى قريب ملكته أمري إن لم يكن بك غضب علي فلا أبالي ولكن عافيتك أوسع لي أعوذ بنور وجهك الذي أشرقت به الظلمات وصلح عليه أمر الدنيا والآخرة من أن تنزل بي غضبك أو يحل علي سخطك لك الحمد حتى ترضى ولا حول ولا قوة إلا بك

"O Allah, to You I complain of my weakness of strength, and my helplessness and lowliness before men. You are the most merciful and the Lord of those who are humble and weak, and You are my Lord. To whom do You leave me with? To somebody who is a stranger that will treat me harshly (Ta'if)? Or to a close relative who You have given ultimate power over me (Abu Lahab)? As long as You are not angry with me, I don't care. Except for the fact that Your protection from tribulation, Your ease and comfort, is more easy for me. O Allah, I seek refuge in Your Face that is the source of the light that gets rid of the darkness because of which this world is guided. And I seek refuge in Your Face that Your anger comes down upon me. It's Your right to criticize until You are content. And there is no power or change except with You and through You."

### Lessons From the Du'a of the Prophet ﷺ

This du'a is really one of the gems of the seerah.

The Prophet ﷺ said, "To You I complain," which shows there is a legitimate concept of complaining to Allah in Islam. It's a part of our tawhid. Indeed Ya'qub complained to Allah in the Qur'an [12:86].

Complaints to Allah is of two types - one is kufr, the other is the essence of tawhid:

**The first type is to reject/challenge the decree and qadr of Allah.** "Why are you doing this Allah? **I DON'T DESERVE THIS!**" This type of complaining is **not just a sin but it's kufr**. And Iblis is the prime example of this who said to Allah, "It's Your fault. You let me go astray." (paraphrase from the Qur'an [7:16][15:39])

**The second type is the opposite of this, which is the essence of tawhid: You complain to Allah seeking refuge in Allah from Allah turning to Allah for His sympathy.** A complaining to Allah to get His mercy. To get sympathy from Allah. The best example is the Prophet ﷺ. The Prophet ﷺ himself complained to Allah. The Arabic is 'shakwa (شكوى) - where the Prophet ﷺ said, "Ya Allah look at me and help me." Notice there's an element of "O Allah I am worried - are You angry with me?" After all the stoning and pain, the Prophet's ﷺ main fear is, "Have I done something wrong? Are You angry with me?" **So what's causing him distress is not the pain of the body, but the possibility he has done something to cause Allah's anger.** The Prophet ﷺ basically is saying, "As long as this isn't Your punishment I am happy." He is basically saying, "I don't care what

state You leave me in as long as You're not angry with me." Note also the Prophet ﷺ said, "If You give me something better it's easier for me." **So it's allowed to ask Allah to protect us from trials and give us something easier. We don't challenge Allah's decree but we DO ask for something easy.** Also notice the Prophet ﷺ concludes with, "And there is no power or change except with You and through You" - we learn from a hadith that this kalimah, **la hawla wala quwwata illa biLlah** (لا حول ولا قوة إلا بالله), is a treasure from the treasures of Jannah. And it's such a perfect conclusion, **"Only You can change my condition - only You have the power."**

Also notice that du'a is the weapon of the believer. In this state he is literally alone with no one other than Zayd. He doesn't have a city to go back to i.e. Makkah, and the sister city, Ta'if, completely rejected him. He has no money or food or shelter. And so he makes du'a. As long as we have du'a, we will find a way out of our problems. Du'a grants what nothing else grants. **The only thing that changes qadr is du'a, as the Prophet ﷺ said.**

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### Conversation with Addas

So the Prophet ﷺ says this du'a under a tree, next to a wall. And little did he know this wall belongs to Utbah and Shaybah ibn Rabi'ah (his distant uncles). The two had seen from the distance how the Prophet ﷺ is being stoned out of Ta'if, so they felt pity for the Prophet ﷺ. And they also felt a sense of hamiyyat al-jahiliyyah, "How can they do this to one of our own?!" And so they decided to gift him some of their fruits. And they sent their servant Addas (Iraqi Christian) with a bowl of grapes to him. And notice these fruits are of the most soothing, comforting and lush fruits. And Allah gifts it to the Prophet ﷺ right then and there. So he accepted the gift and said, "Bismillah (in the name of Allah)," and began eating.

Addas was shocked and said, "What is this phrase? (This is not the phrase of the local Arabs!)" And so the Prophet ﷺ said, "This is something my Lord has taught me. And where are you from O Addas?" Addas said, "I am from Nineveh." So the Prophet ﷺ smiled and said, "The city of Yunus ibn Matta?" i.e. Jonah the son of Matthew. Addas was shocked and said, "How did you know Yunus ibn Matta? Nobody in this whole land has ever heard of him at all?" The Prophet ﷺ said, "How do I not know Yunus. He is my brother; and I am his brother. We are both prophets of Allah." And this is a miracle that the Prophet ﷺ knows this. The Arabs had nothing to do with Yunus and his story. And Addas is the only actual practicing Christian for a hundreds of miles around. Here he meets a man who knows what Nineveh is, and who Yunus is. And so Addas instantly began kissing the feet of the Prophet ﷺ as the Christians did out of respect like they did with their elders and priests. And he believed in the Prophet ﷺ right then and there.

The two masters are staring in shock, so when he comes back they tell him, "Woe to you, why are you kissing his hands and feet?" Addas said, "O my masters, there is no one on earth better than him since he is a prophet as he told me things only a prophet could know." The 2 masters (Utbah and Shaybah) said, "O Addas, he has bewitched you, as your religion is better than his."

Later on they tried to force Addas to fight against the Prophet ﷺ in the Battle of Badr but he refused to obey his own masters, which was unheard of, and said, "Wallahi, even the mountains could not harm him." And his masters met their death at the Battle of Badr.

And after this Bukhari narrates: The Prophet ﷺ said, "When I reached Qarn al-Manazil, I looked up and there was a cloud that had given me shelter, and in this cloud there was Jibril AS. And he said to me, "O Muhammad, your Lord has heard what your people have said to you, and their rejection of you. And He has sent me with the Angel of the Mountain to put at your disposal." Then the Prophet ﷺ heard another voice who said, "I am the Angel of the Mountain. Say what you want; I am at your disposal. If you want I can squeeze this city in between the two mountains." But the Prophet ﷺ said, "No - rather I hope Allah will extract from their children those who will eventually worship Him without associating partners."

### Lessons From the Incident of Ta'if

We can learn so many lessons from the story of Ta'if:

1. The Prophet ﷺ was inflicted with so many harsh trials so that Allah could raise his ranks in this world and the next. And through this Allah AWJ is telling us that the comfort of this world is NOT what we are living for.
2. Look at the du'a of the Prophet ﷺ - his main worry was that everything he went through in Ta'if might have been a punishment from Allah, that he did something wrong. And as long as he didn't do wrong, he is satisfied. But he would be more satisfied if Allah gave him ease. In other words, **his main concern was the pleasure of Allah, and not the suffering of his body**. This is the perfection of tawhid.
3. The effects of being firm to tawhid. When Addas comes, the Prophet ﷺ didn't hide his identity. Before eating, the Prophet ﷺ said, "In the name of Allah." And this simple act led to the conversion of Addas. **This shows that obeying Islam and not being embarrassed of your religion will bring about good in this world and the hereafter**. Being proud and practicing is the honor of a Muslim.
4. Look as well how Allah responded to what happened. First by sending the Prophet ﷺ someone from Iraq. There is symbolism here: That, "Know ya Rasulullah, that you are on the truth. Even a person from the further corner of the land will recognize this truth." - Even if the near have rejected you now, the far shall accept you soon. See as well how immediately Allah SWT responded to the du'a of the Prophet ﷺ, physically and spiritually: (1) Physically by sending fruits and grapes, sheltering him with the clouds; and then (2) sending down Jibril AS down to ask him, "What do you want; here is the Angel of the Mountain," etc.
5. And again see also the perfection of the character of the Prophet ﷺ. **The miracle isn't that Allah sent down an angel to destroy the nation. The miracle is that even after all the trouble he went through, the humiliation he had from Ta'if still ringing in his ears, the blood is still pouring down, the Prophet ﷺ said, "NO - don't crush them. Perhaps not them, but their offspring will convert to Islam."** THIS is truly a miracle that after all this physical and mental stress the Prophet ﷺ still has the mercy in his heart to save the people of Ta'if. If this is not "Rahmatan lil-Alamin" [21:107] then what is? If this is not "The most noble character" [68:4] then what is? Wallahi if someone says one mockery or joke we would remember it for years. Imagine the Prophet ﷺ suffering in such a severe manner, but still he was merciful and forgiving of the people of Ta'if, and made du'a that one day the city would be a Muslim city. And indeed our Prophet ﷺ himself conquered Ta'if barely 10 years later in the Battle of Hunayn. (And to this day, Ta'if is one of the most visited tourist resorts by Muslims. It's a stunning city.) If the Prophet ﷺ had willed, there would be no Ta'if. The very place where the Prophet ﷺ was stoned, that place has been made into a masjid where Allah is worshiped. This is the du'a of the Prophet ﷺ being answered. Now the whole Ta'if is full of masjids and Muslims where Allah is worshiped day and night.
6. And this incident also shows that one shouldn't react emotionally. We should react like the Prophet ﷺ did

which is calmly, rationally, collecting ourselves, and thinking long term.

7. We see that there is a role model for us for every problem that we suffer from - every rejection, every Islamophobia, etc. Surely what happened to the Prophet ﷺ was much worse than what can happen to anybody else. And in how the Prophet ﷺ reacted, we find: "There is a perfect role model in the Prophet ﷺ." [Quran, 33:21]

### The Night of the Jinn

Although the incident of Ta'if might not have been what we call a 'political success,' it resulted in the conversion of Addas. And the conversion of one person is worth more than a hundred camels. **As the Prophet ﷺ said in a hadith: "If Allah guides one person through you, it will be better for you than a whole lot of red camels."**

And Addas wasn't the only man/group who converted. Further on the way back to Makkah, the Prophet ﷺ camped in the Valley of Nakhla, and as was his habit, he prayed tahajjud. (No matter how tired he was, he has not yet taken a bath from the wounds, the scars have not yet healed, there was nobody there, it's a cold desert, YET the Prophet ﷺ never once gave up his tahajjud. Contrast this with how some of us can barely make out 5x a day fard salah in our comforts.) And Allah told us what happened next. What happened is a miracle the eyes of men cannot witness - Allah says, "When we caused a group of jinn to come pass by you, and they started listening to the Qur'an," [46:29] Allah caused a group of jinn to come pass by the Prophet ﷺ as he was standing praying and reciting the Qur'an. And Allah says the jinn didn't come out of nowhere, He caused their travel plans to go such that they are wandering right next to the Prophet ﷺ. Further Allah says, "When they were in your presence, they all said, 'Quiet, listen.'" [46:29] Subhan'Allah. If the world of men rejected him, the world of jinn says quiet and listen. And they listened to the whole of the tahajjud and **they were "transformed" not only into Muslims, but "Warners" [46:29] (mini-messengers, scholars, and teachers).** They said to their people:

قَالُوا يَا قَوْمَنَا إِنَّا سَمِعْنَا كِتَابًا أُنْزِلَ مِنْ بَعْدِ مُوسَىٰ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ يَهْدِي إِلَى الْحَقِّ وَإِلَىٰ طَرِيقٍ مُسْتَقِيمٍ  
يَا قَوْمَنَا أَجِيبُوا دَاعِيَ اللَّهِ وَآمِنُوا بِهِ يَغْفِرَ لَكُمْ مِنْ ذُنُوبِكُمْ وَيُجِرْكُمْ مِنْ عَذَابٍ أَلِيمٍ

**"O our people! We have just listened to a Book that has been sent down after Moses. It contains the Books that came before it and it guides to the Truth and to a Straight Way. O our people! Accept the invitation of the one calling to Allah and believe in him. Allah will forgive you your sins and will save you from a painful torment." [46:30-31]**

We see from this that these were Jewish jinns - they had believed in Musa and the Tawrat. Indeed jinns follow the religions of men. There are Jewish, Hindu, Christian, Buddhist jinns etc. And when these Jewish jinns heard the recitation of the Qur'an, they knew the Qur'an came from the same being who had sent down the Tawrat, so they converted to Islam.

Therefore there is a huge symbolism here that, "Ya Rasulallah, even if all of mankind right now you think they have rejected you, the world beyond mankind have accepted you - the world of the jinn." Also from the conversion of Addas, "Even if the people of Makkah have rejected you, the people of Iraq, from the furthest corner, know that you are upon the Truth." Nobody can prevent the spread of the Truth.

And this was the first batch of jinn converts to Islam. And these jinns went to their people calling them to Islam. And they then came back to Makkah while the Prophet ﷺ was in Makkah, and they learned Islam from him. We know this from Ibn Mas'ud, who was asked by his student Alqama ibn Qays, "Was anyone there when the Prophet ﷺ witnessed the Laylat al-Jinn (the Night of the Jinn)?" He said, "No, nobody was there. One night we were with the Prophet ﷺ and then he disappeared. And we looked for him everywhere. And we could not find him. And we thought he had been kidnapped or assassinated. And we spent the worst night of our lives until the

morning broke and we saw him coming from the direction of Ghari Hira. So we said, 'Ya Rasulullah, where were you?' The Prophet ﷺ said, 'One of the callers of the jinn came to me telling me that there is a congregation waiting for me. So I went out to meet them and recited the Quran.' Then he ﷺ walked with us and showed us their campsite - the fires they had lit and the after effects of that." This is the version in Sahih Muslim.

Another version is that the Prophet ﷺ said, "Whoever wants to come with me to be with the matter of the jinn can come." And in this report, Ibn Mas'ud went with him. "And we started walking until we came to a valley outside of Makkah and he ﷺ drew a line in the sand and said, 'Sit here and do not move until I come back.' So the Prophet ﷺ continued walking and recited the Quran. Then a whirling of black clouds appeared around him until he disappeared and I couldn't see him, but I could hear him. One group of clouds remained, but the Prophet ﷺ was nowhere to be seen. (The clouds split up. One group of jinn took the Prophet ﷺ somewhere, and the other stayed in the visible distance.) When the Prophet ﷺ came back after Fajr, he asked, 'Where is the other group of jinn?'" Ibn Mas'ud pointed to the group of clouds, and the Prophet ﷺ gave them some bones and some animal dung. The bones are food for the jinn, and animal dung are food for their animals (the jinns' animals). This particular portion of hadith is found in Bukhari and Muslim in many different locations: The Muslim jinns asked the Prophet ﷺ, "Where will we get our food from?" The Prophet ﷺ said, "Every bit of bone that my ummah eats and mentions Allah's name over shall become flesh for you." (The reason they asked this is because the shayatin eat that over which Allah's name has not been mentioned, i.e. basically a 'haram meat'. So now that they've accepted Islam, they were wondering where would their food come from.) And the animal droppings in our world will be transformed into the food for their animals. (This shows that even jinns have animals - there is something called animal jinns as well.)

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### Returning to Makkah

So as explained, by walking out of Makkah and disappearing for 10 days, the Prophet's ﷺ fate is sealed. He is officially cut off from Makkah. So now he is basically in limbo. Zayd asked him, "Ya Rasulullah, how are we going to enter Makkah now that you have been 'expelled' from it?" The Prophet ﷺ said, "Allah will make a way out for us. And Allah will help his prophet and make the truth supreme." Subhan'Allah! There is no Makkah or Ta'if - **he is literally camped in the desert but he has ultimate tawakkul**. This is where tawakkul comes into play - he did everything he could, didn't fall short in anything, so now it's up to Allah. So the Prophet ﷺ sent emissaries to two/three allies in the Quraysh that he thought could help. Obviously he didn't even bother with Banu Makhzum since Abu Jahal and al-Walid ibn al-Mughira were the ones in charge. The first man he approached was **al-Akhnas ibn Shurayq**, but he sent a message back saying, "I am not in a position to give you protection." The Prophet ﷺ then sent the request to **Suhayl ibn Amr**'s tribe. (Note both Suhayl and al-Akhnas eventually accept Islam. This shows that the Prophet ﷺ is not sending it to random people. These are people he knows they sympathize with him unlike Abu Lahab, Abu Jahal, etc.) Suhayl ibn Amr then sent a message back basically saying he too cannot give protection. The excuses they gave were flimsy excuses, not true excuses - the Prophet ﷺ knows what he's doing. If they wanted to, they could have given him protection. (Note as well the fact that they gave flimsy excuses shows that their animosity towards Islam is not the same as the animosity of Abu Jahal and others.)

Then the Prophet ﷺ sent a request to **Mut'im ibn Adi**. He is the chief of the Banu Nawfal ibn Abd Manaf, and he is the only one who died a pagan in this list of three. (Recall Mut'im was the main one who broke the boycott. He was the one who would send an entire camel full of food, drinks, etc. which by the way would be equal to ~\$50,000+\$20,000 in our times - a massive amount of money.) The Prophet ﷺ sent him a message, "Will you give me your protection?" Mut'im didn't just send a messenger back saying yes, he tells his sons, "Go arm yourselves and bring Muhammad [ﷺ] back. Protect him and bring him straight back to me." Subhan'Allah. So an entourage of the sons of Mut'im ibn Adi went outside of Makkah all of them dressed to fight, and they came in with the Prophet ﷺ protected. And Mut'im went to the Ka'bah to receive him. And he said to the Prophet ﷺ,

"Do tawaf, I will wait for you." So the Prophet ﷺ did tawaf armed with guards doing tawaf with him. And when he finishes, Mut'im stands up and says, "O people of Makkah! I have given my protection to Muhammad [ﷺ]." Abu Sufyan stood up and said, "Are you his follower or are you just giving protection [still as a pagan]?" Mut'im said, "No, I am not his follower, I'm just giving protection." Then Abu Sufyan said, "In that case we shall accept it." (Notice had Mut'im converted, the Quraysh would have rejected the protection. So there is a great wisdom in why certain people didn't convert.)

After this, the Prophet ﷺ remained under Mut'im's protection for 1.5-2 more years. But he knows it's a very precarious situation. So he kept on looking for another way, until Allah finally allowed him to do Hijrah. And shortly after the Hijrah, Mut'im died.

(This protection and the breaking of the boycott is the reason why the Prophet ﷺ praised Mut'im so highly. He gave him a huge badge of honor after the Battle of Badr saying, "If Mut'im gave me one word, I would have freed all these 73 natnas (POW), no questions asked!" And in this we see a great wisdom: Putting religion aside, there are a lot of non-Muslims who do good for this world. And yes we draw a line - the Prophet ﷺ didn't pray Mut'im's janazah or pray for him. But still the Prophet ﷺ gave him that badge of honor that will remain until the Day of Judgment.)

(The Prophet ﷺ said in a hadith in Sahih Bukhari, "Indeed, Allah helps this religion [even] through a disbelieving/evil man." Mut'im might have been evil in his religion which is the worst type of evil [shirk], but in other affairs, he was a good man. Therefore brothers and sisters, we need to form relations with the Mut'im's of our times. When we find them, we form allegiances. We praise them, they praise us. But we have a line - we don't praise their religion. Many of these might be atheists or Christians, but not a problem at all.)

One final point: After being rejected 2 times, the Prophet ﷺ could have tried another city - emigrate to Abyssinia where Najashi would definitely have accepted him; but he still wanted to live in Makkah, the land of persecution. Why? Because despite the pain and suffering, there's no other place he calls home. And he only leaves when it becomes a matter of life or death.

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[Revised by Br. Syed Haq & MAR, February 2020]

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## 021 - Night Journey & Ascension to Heavens 1 [\[TOP\]](#)

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After the Year of Sorrow and the trial of Ta'if, Allah blessed the Prophet ﷺ with a great miracle. Allah SWT has promised that He's never going to test or try us except that there will always be ease along with and after that trial [Quran, 94:5-6]. And Allah SWT has told us that those who are patient will taste the fruits of their patience. Therefore after the lowest of all lows in the life of the Prophet ﷺ, it was only natural that he would be gifted by one of the all-time highs. And in some ways, this is \*the\* all-time high. Of course there are multiple highs in the life of the Prophet ﷺ, but after all of these \*personal\* losses, Allah blessed him with one of the greatest miracles, or in fact some scholars say this is \*the\* greatest miracle that the Prophet ﷺ has been given \*personally\* (not the miracle to his ummah) — and that is the incident of al-Isra wal-Mi'raj. And this particular incident has been referenced by Allah twice in the Qur'an — once the Isra, the other time the Mi'raj.

### The Definition of al-Isra wal-Mi'raj (الإسراء والمعراج)

So what is the isra? Linguistically it means "to travel at night." Therefore al-isra means "the travel that occurred at night." And in Islamic/seerah terminology, al-Isra (الإسراء) means "the Night Journey that the Prophet ﷺ undertook from Makkah to Jerusalem."

Mi'raj means "the item/mechanism of rising up high." Therefore al-mi'raj means "the instrument you use to rise up." Call it a lift or elevator, the apparatus that causes a person to ascend up is what we call al-mi'raj. Al-Mi'raj (المعراج) linguistically refers to the actual apparatus, but in seerah terminology, we refer to it as the actual ascension, i.e., "the Prophet's ﷺ ascension to the heavens."

So al-Isra is the Journey from Makkah to Jerusalem, and al-Mi'raj is from Jerusalem to the heavens.

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### References of al-Isra wal-Mi'raj in the Qur'an

This Journey is referenced in the Qur'an in two separate surahs.

**As for the Isra**, Allah revealed an entire surah, and the surah is called Surah al-Isra. And the surah begins by the famous ayah:

سُبْحَانَ الَّذِي أَسْرَىٰ بِعَبْدِهِ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى الَّذِي بَارَكْنَا حَوْلَهُ لِنُرِيَهُ مِنْ آيَاتِنَا ۚ إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ

"Exalted is He who took His Servant by night from al-Masjid al-Haram to al-Masjid al-Aqsa, whose surroundings We have blessed, to show him of Our Signs. Indeed, He is the Hearing, the Seeing" [17:1].

"Subhana" means "exalted," "free of imperfection," "He has no evil nor defect." And Allah is saying that He is worthy of being praised/venerated because of this Journey. That's how grand, miraculous, and important the Journey is.

"The One who took His servant." Here the word "abd/عبد (servant)" is the highest praise Allah has given to the Prophet ﷺ. Because in Surah al-Dhariyat, Allah said, "I have created jinn and men for no reason but to worship Me (لي-عبد-ون) [Qur'an, 51:56]. So Allah is saying in Surah al-Isra that the Prophet ﷺ has perfected his worship. No one has perfected the worship of Allah (the purpose of creation) like our Prophet ﷺ. And therefore,

as Ibn Taymiyyah says: Allah AWJ generally calls our Prophet ﷺ not by his name, but by his title, to show his honor and rank. Even in America we use "Mr. President," "Mr. Senator," "Your Excellency," etc., to honor the person — we don't mention names because there is a title that is given — this is the culture of mankind. Allah SWT refers to the Prophet ﷺ sometimes by name (generally in the kalimah shahada, "Muhammadur Rasulullah"), but more often than his name, He refers to him by his title, and that is "abdullah/abdihi" [72:19] [17:1] [18:1] — that our Prophet ﷺ is the one who has perfected the worship of Allah.

And then Allah says He has blessed the land around al-Masjid al-Aqsa.

And then Allah tells us the wisdom of al-Isra, "So that We may show him of Our wondrous Miracles." Notice how لنريه (so that We may show \*him\*) is in the singular. Thus the entire Journey of al-Isra is meant for the Prophet ﷺ alone. As for us, we simply have to believe that it happened. It was solely for the Prophet ﷺ.

**As for the Mi'raj**, Allah references it in Surah al-Najm. He says:

مَا كَذَبَ الْفُؤَادُ مَا رَأَىٰ  
أَفَتُنْمَارُونَہُ عَلَىٰ مَا يَرَىٰ  
وَلَقَدْ رَآهُ نَزْلَةً أُخْرَىٰ  
عِنْدَ سِدْرَةِ الْمُنْتَهَىٰ  
عِنْدَهَا جَنَّةُ الْمَأْوَىٰ  
إِذْ يَغْشَى السِّدْرَةَ مَا يَغْشَىٰ  
مَا زَاغَ الْبَصَرُ وَمَا طَغَىٰ  
لَقَدْ رَأَىٰ مِنْ آيَاتِ رَبِّهِ الْكُبْرَىٰ

"The heart belied not what he saw. Do you then dispute with him concerning what he sees (with the eyes)? And he saw him once again by the farthest Lote-Tree, nearby which is the Garden of Repose. At that time the Lote-Tree was covered with that which covered it. The sight was neither dazzled nor it exceeded the limit, and he saw of the greatest Signs of his Lord" [53:11-18].

In both Surah al-Isra and Surah al-Najm, roughly the same phrases are used, that is, "So that We can show him Our Signs." Thus the reason for al-Isra wal-Mi'raj was to show the Prophet ﷺ the magnificent Signs of Allah AWJ. It was a personal gift for him and him alone. We just hear about it as a blessing to the Prophet ﷺ.

And the timing is perfect as we already said Allah never tests a person and that person passes the test except that he faces the fruits of the test immediately.

### Issues Pertaining to the Narrations of al-Isra wal-Mi'raj (and Seerah in General)

The Journey of al-Isra wal-Mi'raj is a little bit problematic from an academic perspective for many reasons. Firstly, there are numerous ahadith about it — over 20 sahaba have narrated; in fact in Bukhari alone there are 6 sahaba who narrate portions of the Journey; in fact if we were to compile all of the ahadith about the Makkan era without al-Isra wal-Mi'raj, and just compile the ahadith about al-Isra wal-Mi'raj, we will find the latter pile to be bigger, subhan'Allah; in other words, it is great that we have so many narrations, but this leads us to some issues:

1. Exaggerations by qussas (قصاص - storytellers) — This story has been taken up by storytellers in earliest of times, and they were known to be exaggerators and fabricators. Therefore this story of al-Isra wal-Mi'raj has been narrated in many obscure books with such vivid details and imagery that is not even true. The academic scholar has to sift through all of these stories. Note before academic Islam became solidified, there was a phenomenon where people would preach to the masses based on ignorance — they made a whole profession out

of going from mosque to mosque telling stories. Some of them were complete fabrications about the Prophet ﷺ. These were unscrupulous people who just wanted money — after they tell the stories, people would give them money. Their stories became very popular, especially in the 2nd and 3rd generations of Islam until the scholars put an end to this. During this interim, certain stories became very popular and they entered into the literature — the most popular story was that related to al-Isra wal-Mi'raj.

To sift through authentic and inauthentic is relatively easy because we have an exact science in our religion — we go through the chains of narrators etc. And many scholars have done this. But once we even do that, we have another problem:

2. Chronology — We have pieces of a large puzzle. And there is nothing, or very little, to link these pieces together in proper chronological order. There are snippets about the story everywhere, but it's very difficult to verify the full chronological order. Suppose we try to summarize this lecture — we would narrate the snippets with our own wordings and it may not be in the right order. The same thing happened with the sahaba. Around 20 sahaba authentically narrated about al-Isra wal-Mi'raj, and sometimes they contradict each other in terms of the timeline of events.

For example, in one version, it's said Jibril AS comes to the Prophet ﷺ while he is in Bayt al-Maqdis (بيت المقدس) and hands him the two vessels of milk and of wine, and the Prophet ﷺ chooses between the two. In another version, it's said Jibril AS hands these two when he is taking him up to the heavens, and he's in the heavens. What do we do here? Both narrations are authentic so who is correct? Obviously one of the narrators mixed things up. How do we reconcile? Some scholars say it happened twice; others say we follow whichever has the stronger chain. So this is another job that the scholars will always be engaged in.

These points raised above illustrate some of the problems the scholars face when studying the seerah. And also to show that sometimes what one scholar says about the seerah is different from another. In fact, because there are so many narrations and different details about al-Isra wal-Mi'raj, some scholars, including Imam al-Nawawi (إمام النووي) and Ibn Abi Jamra (ابن أبي جمرة), felt that perhaps there were multiple al-Isra wal-Mi'raj — perhaps twice. And this is actually a very common opinion. Many famous scholars of the past said this. They were forced to say this because some of the reports were not reconcilable. However, the majority opinion (including Sh. YQ's) is that there was only one al-Isra wal-Mi'raj because Allah clearly says in Surah al-Isra, "ليلا" — singular, "one night." So it is clear that there is only one al-Isra wal-Mi'raj, and if there are any discrepancies, we try to reconcile them.

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### Al-Isra: When Did It Occur?

First question — when did it occur? We find in early literature from the tabi'un or tabi-tabi'un some dates, but we don't have any narration from a sahabi. Most of the early writers, including Ibn Ishaq, who is the number one authority of seerah, said it happened 1 year before the Hijrah. And this is the strongest opinion. Others say 1½, 2, or even 5 years before the Hijrah. However, we have one very important clue from Aisha RA that we can use to eliminate some of the more extreme opinions. Aisha RA authentically said, "Khadija RA died before the salah became fard." And we know that salah became fard at al-Isra wal-Mi'raj — so the fact that Khadija RA died before salah became fard clearly shows that al-Isra wal-Mi'raj happened in the last 1½ years of the Makkan era. So it makes complete sense, and this is the majority opinion, that it happened after the Year of Sorrow and before the Hijrah.

As for the month, there are no opinions amongst the early scholars. All the opinions began after the first 200 years. This clearly shows therefore that we don't know which month it happened in. Some scholars said Rabi' al-Awwal, some said Rabi' al-Thani, some said Rajab, some said Ramadan, and some said Shawwal, but none of these opinions have any authentic basis from the sahaba or tabi'un. So forget the day, we don't even know the month.

The fact that the sahaba didn't preserve the date shows that they didn't care what day it occurred, i.e., they understood that what's important is the details of the incident, not the date. The Muslims don't commemorate specific days of the year when something happens on it. This is not of our culture.

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### Al-Isra: Where Did It Happen From?

Second question — where did it happen from? Here we see a difference in opinion; many opinions, all authentic, and 2 of them are in Bukhari itself:

The first report says the Prophet ﷺ said, "While I was sleeping in the Hatim, Jibril AS came to me." This is the most authentic version. (Tangent: al-Hatim/الحطيم = semicircular region outside the Ka'bah that the Quraysh built after the [incident of the rebuilding](#). And it was the wisdom of Allah that the Hatim remained open for everybody — because praying in the Hatim is basically praying inside the Ka'bah.)

Another version is that the Prophet ﷺ said, "When I was in my house, I saw the roof opened up and Jibril AS came to me." This is also authentic. Ibn Hajar says, "This shows that the Prophet ﷺ was in his house, and Jibril AS first took him to the Hatim." This makes sense because why would the Prophet ﷺ be sleeping in the open in the Hatim when he has a house in Makkah. So we see that not every contradiction is at face value a full contradiction. In fact Ibn Hajar makes a good point, that Jibril AS came to the Prophet's ﷺ house and first took him to the Ka'bah to pray two rak'at, and then from there he took him somewhere else. And this is how we reconcile sometimes — to take both narrations at face value.

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### Al-Isra: Opening up of the Chest

The Prophet ﷺ said, "In the Hatim, Jibril AS opened up my chest. And he brought a bowl made out of gold that was full of..." in one version it says, "of zamzam," in another version, "of Iman." Again, there is no contradiction since whatever is in the bowl is going to give him Iman, and it can be zamzam. "And he took out my heart, washed it, and put it back." Note this is the second time this happened. The Prophet's ﷺ heart was taken out twice. [Once when he was 4-5 years old](#), but that time there was a detail that is not mentioned here, that is there was a black spot on the heart, and it was taken out. Now the second time this is happening there is no black spot to take out because it's already been taken out. Here the purpose of washing the heart is to strengthen the Prophet ﷺ for what he is about to see. And that is, as Ibn Hazm says, if another man were to have seen even a fraction of what the Prophet ﷺ saw, he would have gone mad. Indeed the Prophet ﷺ entered a different world, a different dimension. Allah says in Surah al-Najm:

مَا زَاغَ الْبَصَرُ وَمَا طَغَىٰ

"The sight [of the Prophet] did not swerve, nor did it transgress [its limit]" [53:17].

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### Al-Isra: Riding al-Buraq

The Prophet ﷺ says, "Then Jibril AS brought me a dabba (دَابَّة - beast/animal). It is smaller than a mule and larger than a donkey. Pure white and it was called al-Buraq (البرق) (comes from the root of "lightning," برق). And it puts its hoof where the eye can see." Here is where some legends begin — the image of Buraq with wings is not narrated in any authentic literature. This hadith clearly says that the Buraq is a physical creature, a dabba, flesh and blood, which can run much faster than a normal horse. So fast that it jumps as far as the eye can see.

According to Tirmidhi, the Prophet ﷺ said, "It had a harness and a saddle." Jibril AS was holding on to the harness and the Prophet ﷺ mounted al-Buraq. Then it's narrated that al-Buraq jumped up, but Jibril AS yanked the harness and said, "Woe to you, are you not ashamed? For wallahi, no one has ridden you that is more blessed in the Eyes of Allah than your current rider." Note this shows that al-Buraq has been ridden by other riders/creations. This again shows that the Buraq is a physical creature because it reacted like a normal animal. It also shows that Allah has created things beyond our knowledge, as Allah says in the Qur'an [16:8]. And we mentioned in the last episode how even jinns have beasts and animals — this is of the creation that is amongst us we have no knowledge of them. So how about of the other world? Or how about even al-Buraq, which is a physical creature that lives in the other world? And it's only brought down for occasions like this, or maybe this was the only time it was brought in this world, we will never know — this is of ilm al-Ghayb. Subhan'Allah.

The Prophet ﷺ then said, "I rode him and he took me until we came to Bayt al-Maqdis." (And here it's interesting to note that at this time, there is no sanctuary/structure/mosque/synagogue/temple at Bayt al-Maqdis because Jerusalem was under the Roman control, and the Roman Emperor had basically decreed that this holy sight of the holy temple should be converted into a junkyard/trash dump, a filthy area [because the Christians wanted to make a point to the Jews that they have no respect for their heritage; historically, Christians have been well known to be antisemitic], but when the Prophet ﷺ came here, he is seeing the Bayt al-Maqdis as it was — Allah AWJ basically brought about probably the original Temple of Sulayman or something, and the Prophet ﷺ was praying there.)

The Prophet ﷺ then said, "And I tied al-Buraq to the animal post that is used by the prophets." This clearly shows that the Prophet ﷺ is seeing a structure that is not seen by men at this time. Because obviously, the post that Prophet Sulayman used is not going to be present for 300 years later. Allah AWJ is basically showing the Prophet ﷺ the original Bayt al-Maqdis, and the Prophet ﷺ is physically there. And this is Allah's capability beyond our understanding.

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### **Al-Isra: Praying With All Previous Prophets**

The Prophet ﷺ then said, "I went inside and prayed two rak'at." This was before Tahiyat al-Masjid (تحية المسجد) was legislated in Madinah (later). This shows that the Prophet ﷺ was practicing things that were not legislated yet for the ummah.

And here is where we get another minor difference:

One narration says the Prophet ﷺ prayed two rak'at and when he turned around, he saw all of the prophets lined behind him. So the impression we get from this narration is that he didn't know there were prophets behind him.

From the other narration that we have, the Prophet ﷺ says, "I saw myself with the other prophets. And there was Musa AS praying; and he was a tall, strong, and muscular man of a brownish color like someone from the tribe of Shanu'ah (شَنُوَّة). And I saw Isa ibn Maryam AS standing and praying; and the one who looks most like Isa is Urwah ibn Mas'ud al-Thaqafi (عروة بن مسعود الثقفي)." So the Prophet ﷺ is trying to describe the prophets for his sahaba. In another narration, the Prophet ﷺ said Isa was whitish in color which means he was basically Caucasian looking (of course the Arabic word used is "red," but the Arabs used to call white people "red," and sometimes "yellow," because that is how they perceived that type of whiteness). The Prophet ﷺ also said, "His hair glistened with water as if he had come out of a steam bath, and he is a rather short man compared to Musa AS." And then he said, "I saw Ibrahim AS standing and praying; and the one who resembles him the most is your own companion" — meaning the Prophet ﷺ himself. (In another hadith, he said, "I could not see anyone more closely resembling Ibrahim AS than myself, and I could not see anyone more closely resembling myself than

Ibrahim AS," i.e., Ibrahim AS and our Prophet ﷺ were almost mirror images of each other in their physical appearance.) "And then it came the time for salah and I was put the Imam of them." So this version has it that the Prophet ﷺ knew exactly what is going on.

This is difficult to reconcile. There are two versions. Did he know? Did he not know? Allah knows best.

The main point is he is leading the prophets. And what's interesting is that all the prophets he saw are already standing and praying. This shows us the importance of salah — even after death the prophets are praying. In fact the Prophet ﷺ said, "When I was going to al-Isra, I passed by the grave of Musa AS and I saw him standing and praying." This is enough of an indication of the blessings of salah. (Note: This means the Prophet ﷺ met Musa AS 3 times during al-Isra wal-Mi'raj. Twice during al-Isra: once at his grave and another at Bayt al-Maqdis. Then one more time during al-Mi'raj at the 6th heaven (later). [After seeing Musa at his grave, Allah SWT took Musa to Bayt al-Maqdis, and then to the 6th heaven. Musa AS doesn't need al-Buraq because he is already in the spirit form.])

The fact that the Prophet ﷺ becomes the Imam of all the prophets clearly shows he has been given an unparalleled and unequaled honor, that is that not only is he Sayyid al-Anbiya (سيد الأنبياء) and Imam al-Mursalin (إمام المرسلين), but also the Leader of all the ummahs (because every prophet is the Leader of their ummah, and the Prophet ﷺ is leading their Leaders AS), as he said in a hadith, "I am the Leader (Sayyid) of all of the children of Adam on the Day of Judgment, and I am not saying this to boast (or being arrogant)."

Another point is that the scholars say the prophets were all standing in one row (they were in the spiritual form so there was no space barrier as it is, so they were literally standing in one long row consisting of 120,000+ prophets & 310+ messengers), and this proves another point which is that all the prophets are the same in one sense — لَا نَفَرٌ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ, "We make no distinction between any of His messengers" [Quran, 2:285] — but they are different in another sense — تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ, "Those messengers — some of them We caused to exceed others" [Quran, 2:253] — . How do we reconcile these two verses? Indeed, the prophets all pray to one God in the same way, their message is the same, but amongst themselves some are better than others, and our Prophet ﷺ is the best of all of them.

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### Al-Isra: Milk vs. Wine

Then the Prophet ﷺ said after he finished, "Jibril AS presented two utensils. One of them has milk, the other has wine." (Side note 1: As we said, there's a minor difference between two authentic narrations here. In one version, Jibril AS presents the utensils right now; and in another, Jibril does this when they ascend up to the heavens.) (Side note 2: Remember, up until this time wine has not yet been made haram.) Jibril AS hands him the two utensils and says, "Choose, and choose for your ummah," i.e., the choice will affect not just the Prophet ﷺ, but also his ummah. The Prophet ﷺ chose the milk and Jibril AS said, "You have chosen the fitrah." And there is a huge symbolism here. The difference between wine and milk is very profound:

Milk comes pure from the animal, as Allah says, "We give you drink from what is in their bellies — between excretion and blood — pure milk, palatable to drinkers" [Quran, 16:66]. And in a hadith, "Nothing substitutes for both food and drink other than milk." So milk is a blessed delicacy that Allah mentions in the Qur'an; and the Prophet ﷺ praised and used to love it. It's nourishing and nutritious.

What is wine? Wine is corrupted, fermented, and filthy. It is something that was pure but then bacteria have infested it. Wine literally stinks. And what does it do? Is it nourishing? Wholesome? No. It corrupts you. It makes you act foolish. One of the sahaba said, "Wallahi, even if wine had not been prohibited, any intelligent man would have avoided it."

Compare and contrast what is milk vs. what is wine. The Prophet ﷺ chose that which is pure, comes from the pure, and sustains you purely; versus the wine that is corrupt, that is corrupted, and that corrupts the body. And Jibril AS said, "This is for your ummah," i.e., "Your ummah will also be pure, upon the fitrah." (Side note: In one hadith, the Prophet ﷺ said, "Every child is born upon the fitrah," i.e., every child is pure and good. The base instinct of men is good, not evil.)

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### **Al-Mi'raj: Ascending Through the Gates of Heavens**

Then the Prophet ﷺ says, "Jibril AS asked permission for the door of the heaven to open." The gatekeeper asked, "Who is it?" "It is Jibril." "Do you have anyone with you?" "Yes, I have with me Muhammad [ﷺ]." "Has he been sent for (does he have permission to pass)?" "Yes." And then the door opened up. And for every single one of the seven heavens this exact same conversation happened with each of the gatekeepers.

This shows there are doors to the heavens that are locked and each door has a gatekeeper. And the gatekeeper is not allowed to let anyone pass unless they have permission. And because these are angels and they cannot lie, there's no special code needed — Jibril AS simply has to say yes and it will open up.

So this is al-Mi'raj now. (Note the Buraq is still tied to the post, as after the Mi'raj the Prophet ﷺ will use it to go back to Makkah.)

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### **The Difference Between Sama (Heaven) and Jannah (Paradise)**

Before moving on, we will explain what these seven heavens are. What is sama (سما - heaven) (plural: samawat [سماوات])? And what is Jannah (جنة - Paradise/Garden) (plural: Jannat [جنان])? Many people confuse Jannah with sama, but these are two separate words and two separate concepts. Allah says, "[Allah has] created seven samawat one on top of the other" [67:3]. Now, samawat are physical heavens above us. And in the opinion of Sh. YQ, everything we see around us, i.e., the billions of stars and galaxies, are all within the very first and lowest layer of heaven. How do we get this opinion? (1) Allah says in the Qur'an, "We have beautified the Sama al-Dunya (سما الدنيا) with its lamps and its lights" [67:5]. (2) In Bukhari, the Prophet ﷺ said, "Jibril AS took me until we finished the Sama al-Dunya, and \*then\* he asked permission for the door to open." So one plus one.

And then beyond Sama al-Dunya is the 2nd level of the sama, beyond that is the 3rd, and so on until we get to the highest level.

Now what are the Jannat? The Jannat are the Gardens/Paradise that are promised as the reward for the believers. Where are they? There are two interpretations. One interpretation is that the Jannat consist of hundreds of thousands of layers, and the place they occupy is the 7th heaven (7th sama). Another interpretation is that the Jannat begin in the 6th, and work its way up to the 7th. And there are evidences for both, but at the end of the day, this is ilm al-ghayb (علم الغيب - knowledge of the unseen). The bottom line is the Jannat are at the top of the samawat.

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### **Al-Mi'raj: Greeting the Prophets**

What happened at each level of the heavens as the Prophet ﷺ ascends:

1. The 1st heaven — There was a man standing. The Prophet ﷺ described him as being tall and huge. Jibril AS said, "This is your father, Adam AS, so say salam to him." So the Prophet ﷺ did so and Adam AS responded, "Welcome, O noble son, and O noble prophet." [From episode 23]: In one narration, it's said the Prophet ﷺ saw many people surrounding Adam. On the right side was one group; on the left side another group. And when Adam saw the people to the right, he was happy, and when he saw those on the left, he began to cry. The Prophet ﷺ asked Jibril about this. Jibril said, "These are all of the children of Adam. The people on the right are the people of Jannah, and the people on the left are the people of Jahannam."
2. The 2nd heaven — There was Yahya AS and Isa AS. And the Prophet ﷺ was told, "This is Yahya and Isa, say salam to them." So the Prophet ﷺ did so and they said, "Welcome, O noble brother, and O noble prophet."
3. The 3rd heaven — There was Yusuf AS, and it was the same dialogue. And here is where the Prophet ﷺ said the famous statement, "I saw Yusuf, and lo and behold, it was as if he had been given half of all beauty."
4. The 4th heaven — There was Idris AS who also said, "Welcome, O noble brother, and O noble prophet."
5. The 5th heaven — There was Harun AS, and the same things are said.
6. The 6th heaven — There was Musa AS, and the same things are said. (And in other narration, the Prophet ﷺ described Musa as being stout, tall, muscular, and brownish.) When the Prophet ﷺ went up, Musa began to cry. He was asked, "Why are you crying?" Musa said, "I am crying because this ghulam (غلام - young man) who was sent after me shall have a larger following that will enter Jannah than my own ummah." (Note 1: It's an Islamic jealousy here — we can and should be positively jealous for people who excel in hasanat [حسنات - good deeds], e.g., qari [قارئ - reciter] of the Qur'an, hafidh [حافظ - memorizer] of the Qur'an, alim [عالم - scholar], generous rich man, etc.) (Note 2: The Prophet ﷺ is 51 or 52 here; and Musa died when he was 130+; so the Prophet ﷺ is a young boy [ghulam] in his eyes.)
7. The 7th heaven — The Prophet ﷺ said, "I saw Ibrahim AS and he was sitting with his back leaning on al-Bayt al-Ma'mur (البيت المعمور - the Frequent House)." Jibril AS said to me, "This is your father, Ibrahim AS, say salam to him." So the Prophet ﷺ did so and Ibrahim responded, "Welcome, O noble son, and O noble prophet." Note only Adam and Ibrahim responded in this way; the rest said "brother."

### Deriving Wisdoms From Each of the Meetings

There appears to be some wisdom in this ordering. Why these prophets in this order? Realize this order, contrary to popular misconception, has nothing to do with the blessings of the prophets. Some people try to say Adam AS has the least blessing, but that is not the case at all. What appears to be the case is that these are basically welcoming committees/parties; Allah SWT sent some of the noblest and most famous prophets to simply greet the Prophet ﷺ as he comes in. The Prophet ﷺ is basically being given a royal, red carpet welcome. And in each of these 7 choices there seems to be some wisdom:

1. Adam AS — It is befitting that he is the first to greet the Prophet ﷺ because he is the father of, not just all the prophets, but all of mankind. And by seeing Adam, what you remember is that he was a man whom Allah SWT chose with Jannah, but he had to leave Jannah, but eventually he shall be returning to Jannah. And in this there is a symbolism: Indeed if Adam left the holiest place in the Next/spiritual world, the Prophet ﷺ has to leave the holiest place in this world (Makkah). He will have to be expelled from Makkah like his father Adam was expelled from Jannah.

2. Isa AS and Yahya AS — Perfect second candidates because they are chronologically the closest to the Prophet ﷺ. No prophets came after Yahya and Isa until Prophet Muhammad ﷺ. So they are peers. And there's a symbolism here: Their own people tried to kill the both of them, and they succeeded in killing Yahya (John the Baptist). They cut his head off in Bayt al-Maqdis per the New Testament. They even tried to kill Isa AS. So there



is a clear symbolism: Allah is saying to the Prophet ﷺ that he isn't the only one whose people tried to harm. If that didn't bring the point home, the next heaven has Yusuf AS:

3. Yusuf AS — His own blood brothers tried to harm him. But eventually, they repent and re-accept him back. Therefore the symbolism here is: Your own blood relatives who have expelled you shall come back, i.e., they will accept your faith eventually. And subhan'Allah, who did the Prophet ﷺ quote when [in later seerah] he conquered Makkah, when the Quraysh asked, "What will you do with us?" He quoted Yusuf AS, "No blame will there be upon you today. Allah will forgive you" [Quran, 12:92].

4. Idris AS — The only thing we know about Idris is what Allah says about him in the Qur'an, "We have raised him to a high place" [19:57]. And that's all we need to know. Our Prophet ﷺ is also being told, "We have raised your rank" [Quran, 94:4].

5. Harun AS — Harun and Musa both have similar reasons. They were despised by their own people, and then eventually accepted.

6. Musa AS — He has the second largest ummah after our Prophet ﷺ; and he is the one that has the most similar experiences to our Prophet ﷺ. His experience is unrivaled amongst the prophets; and in fact when our Prophet ﷺ met him during this Journey, he had a lot more experience than even our own Prophet ﷺ. And in many authentic hadith, the Prophet ﷺ said, "Indeed Musa was hurt more than I was, but he was still patient" — he said this to continue to remind himself.

(Remember, these are heavens and not Jannat. All the prophets will be in the highest levels of Jannah. Right now they have been taken from their places and been brought to these samawat to be welcoming parties for the Prophet ﷺ. Otherwise they are still in their graves, standing and praying. The only exception is Isa, who had to come down to meet the Prophet ﷺ. This is symbolic since Isa AS will come down to earth near the End of Times. Jannah has not been occupied since Adam AS has left it, and won't be occupied until after the Day of Judgment.)

7. Ibrahim AS — The Prophet ﷺ is being shown his own ancestor who is the highest of all the prophets. (Musa AS was indeed very high, he was "Kalimullah [كليم الله - the One Whom Allah Spoke to]"; but Ibrahim AS was even higher, he was "Khalilullah [خليل الله - the Close Friend of Allah]." In a hadith, the Prophet ﷺ said, "Allah has only taken me and Ibrahim as a khalil." So only two people reached this status.) The fact that Ibrahim is sitting with his back on al-Bayt al-Ma'mur (the Frequent House) is very appropriate. What is al-Bayt al-Ma'mur? Allah referenced it in the Qur'an, in verse [52:4]. And in an authentic hadith (the one and only authentic hadith about al-Bayt al-Ma'mur [there are different versions, but in essence only one hadith]), the Prophet ﷺ said, "It is a House similar to the Ka'bah (or in another version, "It is the Ka'bah of the heavens,") positioned right above the Ka'bah on earth, such that if it were to fall, it would fall on the Ka'bah on the earth. And every single day since Allah has created the creation, 70,000 angels enter al-Bayt al-Ma'mur to [basically] do tawaf and pray, and they never return. And every single day this happens." (Subhan'Allah, this happens since the beginning of time until Allah knows when; so we will never be able to count the number of angels.) Ibrahim AS is the one who built the Ka'bah on earth, so it is only befitting that he is associated with the Ka'bah in the heavens — as we said in previous lectures, "الجزاء من جنس العمل" (The reward will be in accordance with what one has done)."

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[Revised by Br. Syed Haq & MAR, February 2020]

[\[TOP\]](#)

## 022 - Night Journey & Ascension to Heavens 2 [\[TOP\]](#)

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We explained the difference between the Jannat and samawat. Most likely, the Jannat occupy the 7th heaven (sama).

### **Al-Isra/al-Mi'raj: Conversing With the Prophets**

As we said, one of the biggest problems with al-Isra wal-Mi'raj is to piece together the chronological narrative of the story. We have narrations the Prophet ﷺ very clearly spoke to the other prophets, but where did this happen? It could be in the heavens or in the Bayt al-Maqdis.

Abdullah ibn Mas'ud reports, "The Prophet ﷺ said, on the night he went to al-Isra wal-Mi'raj, he met Ibrahim, Musa, and Isa, and they began talking about the Day of Judgment. And Ibrahim was the first to be asked, 'Tell us about the Day of Judgment,' but he said, 'I have no knowledge of the Day.'" Then they asked Musa and same response. Then they asked Isa. He said, "I am informed one of the signs of it is I will be coming back (to earth) — and Allah SWT knows when that is — and Dajjal will come, and I will kill him. And the people will then go to their various lands, and Ya'juj and Ma'juj will come forth 'from every single valley/area' [as per Quran, 21:96], and every water they pass by will be drunk/finished until I will make du'a to Allah that they be killed, so Allah will kill them, and the entire world will be stench with their decomposed bodies, and I will then make another du'a to Allah to get rid of these bodies, so Allah will send rain from the sky and they will be washed away. When this happens, the Day of Judgment will be like a pregnant woman who is just about to give birth."

And the Prophet ﷺ said whatever Isa AS said is found in the Qur'an, "Until when [the dam of] Gog and Magog has been opened and they, from every elevation, descend" [21:96], etc.

So this conversation has been preserved, but anything else they talked about, Allahu a'lam.

Note also a lot of the hadith with the Prophet ﷺ narrate about Ya'juj and Ma'juj, about Isa coming down, the Day of Judgment, etc., this incident shows one source is from Isa AS directly.

Another conversation recorded is when the Prophet ﷺ said, "I met Ibrahim AS on the night I went to al-Isra, and he told me, 'Ya Muhammad, give my salam to your ummah...'" — Ibrahim AS is telling his salam to us through his own son, the Prophet ﷺ — "...and inform them that Jannah, its soil is beautiful and lush, but it is barren (flat without any trees), and the seedlings we put into the soil will come from 'subhan'Allah,' 'alhamdulillah,' 'la ilaha illaLlah,' 'Allahu akbar.'"

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### **Al-Isra/al-Mi'raj: Malik, the Gatekeeper of Jahannam**

This could have happened in the Bayt al-Maqdis or in the heavens (we don't know for sure): It's narrated the Prophet ﷺ met Malik (مالك) the gatekeeper of Jahannam. His name is mentioned in the Qur'an: "And they will call, 'O Malik, let your Lord put an end to us!' He will say, 'Indeed, you will remain'" [43:77].

Jibril AS told the Prophet ﷺ, "O Muhammad, this is Malik, the gatekeeper of Jahannam. Give him salam," so the Prophet ﷺ said he turned around to greet him, but before he could say anything, Malik said salam first. The Prophet ﷺ replied with salam as well. The Prophet ﷺ further narrates Malik seemed very sad and never smiled

and so the Prophet ﷺ asked Jibril AS why this is. (Note: The fact that the Prophet ﷺ asked this question shows the other angels clearly had a very positive/joyful/happy vibe coming from them — and this shows us angels were happy when they saw the Prophet ﷺ.) So Jibril AS responded, "He has never smiled or laughed since he has been created. Were he to have smile for anybody, it would have been you" — his association of guarding Jahannam has made him so somber that he has never smiled or laughed since he has been created.

Even though the Prophet ﷺ is going to see Jannah and Jahannam, he didn't visit Malik while he was 'on-duty' at the gate of Hellfire. Rather, Malik was brought up to say salam to him. Why? One of the wisdoms we derive is: To emphasize that the Prophet ﷺ is as far away from the Fire of Hell as the 7th heaven is from the bottom of the creation. (Even though Malik himself is a noble angel, but because the thing he is associated with is Jahannam.) And that's also why Malik was the one who said salam first — to show there is no relationship at all between the Prophet ﷺ and the Hellfire; to clearly show the distance and superiority of the Prophet ﷺ from ever coming close to anything to do with Jahannam.

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### Al-Mi'raj: Sidrat al-Muntaha (سدرۃ المنتهى)

The Prophet ﷺ then proceeded onward above the 7th heaven after seeing the prophets. He ﷺ said, "And then I saw in front of me the Sidrat al-Muntaha."

What is Sidrat al-Muntaha?

For the Arabs, what comes to mind when the word sidrah is mentioned is a type of wide tree that grows in the desert known for its large branches that cover a very wide and vast area, and it's known for its delicious fruit and sweet scent.

And muntaha means "the very end."

So Sidrat al-Muntaha (English: Lote Tree) means the "Tree at the Very End." And the Prophet ﷺ said, "The fruits of this Tree were as large as the water jars [of the people] of Hajar, and its leaves are like the ears of the elephants" — this is what we call eloquence; the Prophet ﷺ explains something using metaphors that the people in his time can understand.

After viewing it, Jibril AS told the Prophet ﷺ, "This is Sidrat al-Muntaha."

In a hadith in Bukhari, the Prophet ﷺ said, "Then Jibril AS continued going up with me, until we got to the Sidrat al-Muntaha. And it was enveloped with colors I don't know." Allah SWT Himself said in the Qur'an, "When the Tree was covered up by what it was covered up with" [53:16] — Allah does not tell us specifically what the cover is. (And it's interesting to note there are colors beyond the spectrum that we know of. Red, orange, yellow, green, blue, indigo, violet — this is a very small spectrum. Beyond this is of course many other types of energy and light. And the Prophet ﷺ is seeing something that in this world cannot be seen. So he is definitely in another zone/dimension. He is witnessing colors coming from this Tree which he said, "I don't know how to explain these colors to you" — and we find this phrase very fascinating because it fits in very well with whatever we know of science. He is saying something so simple for the casual observer, but there is a profound truth to it.)

According to Bukhari, Sidrat al-Muntaha is the last thing the Prophet ﷺ saw before he went above to meet Allah SWT.

But in Sahih Muslim, Abdullah ibn Mas'ud said the Prophet ﷺ said, "I stopped at the Sidrat al-Muntaha, it is in the 6th heaven. Everything that is raised up from the earth (e.g. du'a, prayer, good deeds, good words) stops at

Sidrat al-Muntaha, and it absorbs them. And from it originates and descends down everything that is coming to this earth (e.g. Allah's rahma, rain). When the Tree was enveloped by what it was enveloped by, there were butterflies made out of gold." Allah SWT says in Surah al-Najm, "When there covered the Sidrat al-Muntaha that which covered [it], the sight [of the Prophet] did not swerve, nor did it transgress [its limit]. He certainly saw of the Greatest Signs of his Lord" [53:16-18]. So by viewing the Sidrat al-Muntaha, Allah is saying the Prophet ﷺ has seen of His most magnificent creations. In one version in al-Tabari, the Prophet ﷺ said, "When it was enveloped by what it was enveloped by, it kept on changing until nobody could have described it" — so the Tree is not a static tree. It's a dynamic, majestic tree that's out of this world, with constantly changing colors, etc., described as, "Ayat al-Kubra (Greatest Signs)," [53:18] in the Qur'an.

Note in one hadith in Bukhari, the Prophet ﷺ is recorded to have said he passed Ibrahim AS in the 7th heaven and then saw the Sidrat al-Muntaha, but in Muslim, he ﷺ is recorded to have said he saw the Sidrat al-Muntaha in the 6th heaven, so there is clear contradiction. Imam al-Nawawi tries to explain this and it seems like a good explanation: he says the trunk of the Tree begins in the 6th heaven, but its branches finish at the end of the 7th heaven — because the Sidrat al-Muntaha is the end of the creation as we know it; nothing is beyond it except the Throne and the One who is above the Throne.

In fact, later scholars have found one of the tabi'un Qatada, the student of the student of Ibn Abbas, also says this, that, "The Sidrah FINISHES in the 7th heaven" — which means it begins somewhere else.

Thus from these we derive the Sidrah is a massive tree.

And note the motif/concept of a tree is very common throughout the Qur'an. It is the symbol of Iman, life, etc. It is in the fitrah of the children of Adam that when we see a tree, we are optimistic. To this day many NGOs use the symbol of a leaf/twig. Allah ingrained in our fitrah that it is a symbol of optimism, peace, and life.

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### **Al-Mi'raj: The Four Rivers**

Then the Prophet ﷺ said, "At the base of the Sidrat al-Muntaha, there are four rivers coming down. 2 of these are hidden, and 2 are open. So I said to Jibril what are these rivers? Jibril AS said, 'As for the hidden ones, they are ones in Jannah (i.e. you are not going to see them in the dunya). As for the ones everybody can see, they are the Nile river and the Euphrates river.'" From this we learn the Nile and the Euphrates are blessed rivers. And subhan'Allah, the Prophet ﷺ again just makes a passing statement that has a profound truth: Now we know the cradle of civilization has always been associated with these two rivers. The earliest civilization on earth was basically Mesopotamia (Ur, Babylon, etc.), which is associated with the Euphrates; and the second was on the Nile. These two rivers from the beginning of time have always been rivers of life and civilization. And Jibril AS said both rivers are from the blessings of Allah that everybody can see; they emanate from Up There (Allah knows how), but apparent for everybody [in the dunya] to see. As for the two rivers of Jannah [that are hidden], they are al-Kawthar [108:1] and Salsabil [76:18].

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### **Al-Mi'raj: Al-Bayt al-Ma'mur**

In one version of the narration, the Prophet ﷺ is recorded to have said, "THEN I saw al-Bayt al-Ma'mur." In another version, "I saw Ibrahim AS in the 7th heaven, sitting with his back on Bayt al-Ma'mur."

Now was this one incident and somehow it got into these two narrations, or was it two separate times the Prophet ﷺ saw Bayt al-Ma'mur? Allahu a'lam. We don't know exactly. This often happens in the narrations of al-Isra wal-Mi'raj (and seerah in general) as it's the sahaba narrating and there is a human element of documenting the ahadith that we need to be aware of — it's impossible to reconstruct A-Z. So we're not sure exactly what

happened when.

As we mentioned before, the Prophet ﷺ said, "The Bayt al-Ma'mur is a House similar to the Ka'bah [on earth]..." (or in another hadith, "It is above the Ka'bah on this earth...") "...such that if it were to fall down, it will land on the Ka'bah on the earth." And this is when he said, everyday 70,000 angels enter it never to return; this has been happening since Allah created it until Allah knows when — and of course if you do the math, after a while your mind starts boggling away. How many angels are there? Allah says in the Qur'an only He knows how many soldiers (angels) there are [74:31].

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### **Al-Mi'raj: Jibril AS in His Original Form**

After this the Prophet ﷺ said he saw Jibril AS in his original form. And he ﷺ described him in many ahadith. One of them, in Sahih Bukhari, "Jibril AS had 600 wings. He blocked the entire horizons." In a hadith in al-Tabari, "From the feathers of Jibril's wings, pearls and corals were dripping." So just like Sidrat al-Muntaha, Jibril AS is not a static creature. Note 600 is the maximum number of wings any angel has, as Allah says in the Qur'an, most of the angels have "2, 3, or 4 wings" [35:1]. But Jibril AS has 600 wings because he is the best of the angels.

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### **Al-Mi'raj: The Major Signs of Allah**

Ibn Mas'ud said when the Prophet ﷺ saw Jibril, this is the reference in the Qur'an:

لَقَدْ رَأَى مِنْ آيَاتِ رَبِّهِ الْكُبْرَى

"He saw of the Major/Greatest Signs of his Lord." [53:18]

What does it mean the Prophet ﷺ saw the Major Signs? 3 things:

1. Sidrat al-Muntaha
2. Bayt al-Ma'mur
3. Jibril's original form

Every one of them is of Allah's Major Signs. The Sidrat al-Muntaha represents the highest portion of this universe, the Bayt al-Ma'mur represents the spiritual Ka'bah of the heavens & the worship of Allah by the angels, and Jibril represents the most chosen of Allah's servants amongst the angels (so the most chosen amongst the children of Adam is seeing the most chosen amongst the angels in his original form. And it's said the Prophet ﷺ only saw Jibril AS in his original form twice — this is one of those two occasions.)

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### **Al-Mi'raj: 3 Things That Were Given During al-Mi'raj**

Somewhere in this period, the Prophet ﷺ was given the last verses of Surat al-Baqarah. Narrated in Sahih Muslim, Ibn Mas'ud said the Prophet ﷺ stopped at the Sidrat al-Muntaha in the 6th heaven [...] then he was given three things:

1. The five salah (will be discussed later)
2. The ending of Surat al-Baqarah
3. Promise from Allah (gift from Allah) that whoever worship Allah from his ummah without doing shirk will be forgiven and caused to enter Jannah

In regards to Baqarah, scholars say (opinion) the last two verses of Surat al-Baqarah occupy a special status in the Quran. As for the rest of the Quran, Jibril came down with it and recited it to the Prophet ﷺ, but there is only one passage in which Allah directly recited it to the Prophet ﷺ in His presence, and that is the last two verses of Surat al-Baqarah. The Messenger was brought up to receive the revelation rather than the revelation being sent down. Again, this is just an opinion — not something we can say for sure.

In a hadith, the Prophet ﷺ said, "I have been given these two verses from underneath the treasures of the Throne of Allah" — so this adds to what Ibn Mas'ud said.

We know the virtues of these verses: (1) The Prophet ﷺ said whoever recites these two verses, Allah will protect him. (2) And in another hadith, whoever recites these verses on a nightly basis, that will be enough for him. And there are various interpretations as to what "enough" here means: (i) One scholar says it will protect you from shaytan; (ii) others say even if you don't pray tahajjud, Allah will write you amongst those who are not ghafil (غافل - heedless), etc. Various interpretations.

So we should now memorize it and make it a habit to recite it every night.

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### **Al-Mi'raj: The Divine Appointment: Private Audience With Allah SWT**

It was then the Prophet ﷺ went to the gist of al-Isra wal-Mi'raj, and that is the Divine Appointment with Allah SWT Himself.

But going through the classical books, narrations, and dissertations, sadly, we cannot find anything authentic about the \*details\* of the meeting. There are many legends and fabrications that are not true; of them is that the tashahhud is a summary of this conversation — but this is fabricated.

Did the Prophet ﷺ go beyond the Sidrat al-Muntaha alone or with Jibril AS? There is nothing except an indirect reference in Sahih Bukhari: The Prophet ﷺ said, "Then I was caused to ascend forth" — so 'I' is used in the singular, no mention of Jibril, whereas before this it was always "Jibril continued going up with me." Allah knows best but we can assume from this the Prophet ﷺ rose beyond the Sidrat al-Muntaha alone.

Then he said, "I rose to a level where I could hear the Pen writing." Now what is the Pen? And who is the writer? Well, we know — as the Prophet ﷺ said — the first thing Allah created was the Pen, and then He told the Pen, "Write." The Pen asked, "What shall I write?" He said, "Write everything that will happen until the Day of Judgment." So the Pen is a creation of Allah that is writing alone; there is no scribe doing the writing.

This was an elite audience the likes of which never occurred. But we don't have any details about what was said except for the 50 salah (see next subtopic). Even though we can assume other things were also said, but the only thing that has been reported to us is that of 50 salawat. And in this perhaps there is a wisdom, that what happened is something private — Allah gifted the Prophet ﷺ with something so precious, noble, and blessed that he doesn't need/want to tell us. Only Allah and the Prophet ﷺ know the full conversation.

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### **Al-Mi'raj: The Divine Appointment: The Farida of 5 Salawat**

The only thing we know is Allah told him to pray 50 salah (plural salawat) every day. And the Prophet ﷺ goes back down through the heavens and meets Musa AS who tells him to go back up to ask for less. Now before we get to that, the Prophet ﷺ must have passed by Ibrahim AS on the 7th heaven, but Ibrahim AS didn't say anything. Why? Three reasons:

1. Ibrahim AS is at a higher level and it's not in his nature to try to second-guess or question the commandment of Allah. Whereas Musa AS is not at that level — he wants to try to negotiate.
2. Ibrahim AS has no experience with large ummahs — whereas Musa AS is the most experienced up until this time. We are still in the Makkan phase so at this point the Prophet ﷺ is only active for 11, 12 years whereas Musa has at least 80-90 years of experience with the Bani Israel.
3. Musa knew something was going to happen in this meeting. How does he know? He's been there done that at a smaller scale, as of course Musa is the only prophet whom Allah AWJ spoke to directly on earth. Our Prophet ﷺ was granted a divine audience in the presence of the King of kings. So just as Musa was given the Ten Commandments, he knew the Prophet ﷺ would be given something.

So Musa asks him, "What did your Lord tell you for your ummah?" The Prophet ﷺ said, "My Lord told me I should tell my ummah to pray 50 times a day." Here Musa says, "Go back to your Lord and tell Him to lower this because I have experience with the Bani Israel, and your ummah will not be able to do this." [The following is a detail that many people don't know, but it's in Musnad Imam Ahmad] The Prophet ﷺ then looked at Jibril AS wanting to get his opinion. And Jibril nodded to him. This shows us despite Musa being who he is, the Prophet ﷺ was not content until he got a second opinion. So backed with the opinion of the best angel and a noble prophet, the Prophet ﷺ goes back up.

Here is where the narrations differ. Some say it went down by 5, some say by 10 (both authentic, there is no way to resolve), but the point is the Prophet ﷺ went back and forth, up and down for at least five times, and every time, Musa AS is telling him the same thing, "Go back to your Lord and ask Him to lower it, because I have tested the Bani Israel and they were not be able to do this. Your ummah won't be able to do this," until finally when the Prophet ﷺ came back down with only 5 and Musa AS told him to go back one more time, the Prophet ﷺ said, "I have gone back and forth until I am embarrassed now. But I am content and happy." And when he said this, a Voice called out (of Allah): "My farida has been established and I have made things easy for My servants. It is five, but it shall be rewarded with fifty." What this means is Allah SWT had already decreed it would be five; Allah already knew the Prophet ﷺ would come back to Him; so the Prophet ﷺ was given the ilham to know when to stop. And this is why when it was reduced to five, the Prophet ﷺ said what he said. And then the Voice came out, and the two people hearing it are the two people who have already had an audience with Allah — Musa AS and the Prophet ﷺ.

From this incident so much can be derived:

1. First and foremost, the status of the salah. Indeed, the purpose of the divine audience was to establish the salah. Every other commandment, Allah sent down through Jibril AS; but this one commandment was so important the Messenger was called up to Allah to receive the message directly from the Divine. And if this is the only blessing we have of salah, it is enough of a blessing; but added to this, so many verses of the Quran ([2:3] [20:14] [11:114] [19:31] etc.) and so many ahadith talk about its blessing. Salah is standard among every single prophet. All of these show the importance of salah.

2. Another benefit is when the Prophet ﷺ was told he needed to pray 50x a day, even though it was lowered to 5, he made it compulsory upon himself to pray 50 rak'at a day. We see how:

17 fard rak'at  
 12 rak'at for sunan al-ratibah  
 2 rak'at before tahajjud  
 8 rak'at for tahajjud  
 3 rak'at for witr  
 8 rak'at for salat al-duha

-----  
50 rak'at on the dot

This was the regular routine of the Prophet ﷺ, even though this is not wajib for the ummah.

And this is just the regular, not including tahiyyat al-masjid, istikharah, etc.

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### **Al-Mi'raj: The Wisdoms of Bringing Down the Number Gradually From 50 to 5**

What is the wisdom of bringing down a number when Allah knows it will be brought down? Why go through this whole routine from 50 to 45...to 10 to 5? Many reasons:

1. To show the mercy and majesty of Allah SWT. He doesn't want to make life difficult for us — He wants to make things easy for us as it's mentioned so many times in the Qur'an (e.g. [4:28] [2:185] [22:78]). There is a wisdom to \*demonstrate\* that when the Prophet ﷺ asks Allah to reduce it, He listens.
2. Another wisdom is there is a clear indication given that, "O son of Adam, you are only created for the worship of Allah." That is, if it was 50x a day we would literally be praying all day non-stop. So there's a clear indication that we have only been created for the worship of Allah. The asl (general rule) is we should pray like the angels. So Allah is indicating, "You should be praying 50x a day, but I know you can't do it, so do as you please, but pray this 5 salawat." And subhan'Allah, isn't it so sad then that after all of this, the bulk of the ummah cannot even spend ~20 minutes a day for salah?

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### **After the Meeting With Allah SWT**

So the meeting with Allah SWT is the main incident, but it's not the grand finale, there's more to follow.

After this, the Prophet ﷺ described many other things he saw on the way down, including Jannah and Jahannam (will be discussed in the next episode).

Question: Why does he see all these things \*after\* the meeting with Allah SWT? Why not before? The wisdom here is obvious. That is, it's not befitting that the meeting with the King of kings be delayed. So he is going straight up, and once he meets and speaks with Allah, then he may go and do other things.

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### **Al-Mi'raj: Did the Prophet ﷺ See Allah SWT?**

We used the word "meeting" Allah SWT and that is an appropriate word, however, scholars differ as to whether the Prophet ﷺ literally saw Allah. The majority and correct view is he didn't. He only saw the Veil of Allah (will be discussed in the next episode).

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### **Understanding Surat al-Najm in Light of al-Mi'raj**

The beginning portions of Surat al-Najm describes certain of these incidents in indirect language:

"By the star when it descends,



Your companion [Muhammad] has not strayed, nor has he erred,  
 Nor does he speak from [his own] inclination/imagination [i.e. what he saw is not just a dream].  
 It is not but a revelation revealed [from Allah],  
 Taught to him by one intense in strength [Jibril] -  
 One of soundness [perfect, free of any defect]. And he rose to [his] true form  
 While he was in the higher [part of the] horizon [i.e. Sidrat al-Muntaha].  
 Then he [Jibril] approached [Muhammad] and descended  
 And was at a distance of two bow lengths or nearer.  
 And He [Allah] revealed to His Servant what He revealed [i.e. there's secrecy here that we don't need to know — all we need to know is the 5 salawat].  
 The heart did not lie [about] what it saw [note: Allah ascribed the vision to the chest because the Prophet's ﷺ eyesight absorbed it in, and when he's speaking, he's speaking the truth].  
 So will you dispute with him over what he saw?  
 And he certainly saw him in another descent  
 At the Sidrat al-Muntaha of the Utmost Boundary -  
 Near it is the Garden of Refuge -  
 When there covered the Sidrat al-Muntaha that which covered [it].  
 The sight [of the Prophet] did not swerve, nor did it transgress [its limit].  
 He certainly saw of the Greatest Signs of his Lord."  
 [53:1-18]

### Q&A: The 5 Levels of Qadr

Q: If the Pen is still writing, is qadr still being written as we speak? Can it be changed?

A: There are 5 levels/types of qadr:

1. Al-Qadr al-Azali — What Allah wrote before He created the heavens and earth by 50,000 years. (This never changes)
2. Allah made a divine decree after the creation of Adam. He took out all of the progeny of Adam (i.e. all of the humans from the Beginning of Time until the End of Time), and asked them, "Am I not your Lord?" and all of the humans responded, "We testify that You are our Lord!" Then Allah decreed to them who shall go to Jannah and who shall go to Jahannam.
3. Lifetime qadr — When a child is in the womb of the mother, Allah SWT orders an angel to write down his deeds, his livelihood, his (time of) death, and whether he will be blessed or wretched (in religion) [Sahih Bukhari].
4. Yearly qadr — Laylat al-Qadr (can change — Allah has already decreed in al-Qadr al-Azali that they're going to change; but nobody, not even the angels, knows this except Allah).
5. Daily qadr — [Quran, 55:29]. (can change — same as above, but happens on a daily basis).

Side note: Angel of Death — Every one of us has a Malak al-Mawt (ملك الموت), an angel whose sole job is to take our soul when our time is done [Quran, 32:11], but it is possible that if you are good to your relatives for example, your lifespan will be increased [based on a hadith].

يَمْحُو اللَّهُ مَا يَشَاءُ وَيُنَبِّتُ ۖ وَعِنْدَهُ أُمُّ الْكِتَابِ

"Allah blots out (erases) what He wills and confirms (what He wills). And with Him is the Mother of the Book (al-Lawh al-Mahfuz)" [Quran, 13:39].

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## 023 - Night Journey & Ascension to Heavens 3 [\[TOP\]](#)

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As we said, it's almost impossible to piece together the events of al-Isra wal-Mi'raj in order. We simply have a collection of hadith; therefore from this point onward (the descent) what we have is just a series of incidents and we don't know exactly what order they occurred in.

### **The Story of the Mashitah of the Daughter of Pharaoh**

Of the first is there is a very long hadith the Prophet ﷺ narrates in Musnad Imam Ahmad, "On the night I went on al-Isra wal-Mi'raj, I smelled a fragrance that was very sweet, so I asked Jibril, 'What is this beautiful fragrance?' Jibril said it's the fragrance of the mashitah (the one who combed the hair) of the daughter of Pharaoh (Fir'awn), and her (the mashitah's) children. I asked Jibril, 'What is their story?' He said, once, she was combing, and the comb fell from her hand, and she said, 'Bismillah (بِسْمِ اللَّهِ - In the name of God).' The daughter of Pharaoh said, 'Surely you mean in the name of my father?' The mashitah said, 'No, my Lord and your Lord is Allah, and the Lord of your father is Allah.' The daughter said, 'Do you want me to tell my father you said this?' The mashitah said, 'Yes, go ahead.' And then Pharaoh called her and asked, 'Are you saying you have a God besides me?' (see Qur'an [79:24] [28:38]). The mashitah responded with the same bravery, 'Yes, my Lord and your Lord is Allah.' So Pharaoh ordered a boiling cauldron be brought before her and told her to throw herself and her own children into the cauldron one by one (we don't know how many exactly), or else acknowledge Pharaoh as her lord. Faced with this dilemma, she asked him for one condition: that he bury her and her children all in one place. Pharaoh agreed, and so one by one her children were thrown in. But the last child was her baby who was still suckling and she was hesitant at this. But the baby miraculously spoke and said, 'O my mother, go forth and throw yourself in, for this 'punishment' of this world is nothing compared to the Punishment of the next.' (Or in another narration, 'Do not waver, for you are on the Truth.') So she threw herself in (with the baby)." And Ibn Abbas commented on this (his opinion): There are only four babies who spoke from their cradle: (1) the one in this story, (2) Isa AS, (3) the witness of Yusuf AS, and (4) the baby in the story of Jurayj (the person whose mother said 'O Allah, do not allow him to die until he sees the face of a prostitute' when he didn't respond to her because he was in prayer).

What's amazing about the story of the mashitah is Allah willed this story be preserved even though we don't even know her name; but the Prophet ﷺ narrated her sacrifice and courage to the ummah. Her exemplary Iman will be remembered and mentioned by the largest ummah and she will become a role model. It's amazing that this story, even though it happened in Musa's ummah, it's preserved in our ummah. Indeed this story isn't found in any of the Old Books, i.e., the Old Testament or Jewish scripture.

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### **Observing Jannah**

The Prophet ﷺ narrates in Sahih Bukhari that after he received the command for salah, he entered into Jannah. And he saw tents made out of pearls and the soil was made out of musk (perfume). As mentioned in previous episode, the priority of al-Mi'raj was the meeting with Allah — when that was over, then he could meet and see everything else.

Here we have a theological question and that is how do we understand the interpretation of the scholars who say, "Nobody has entered Jannah since the time of Adam AS until the Day of Judgment"? And this is something that hadith literature references as well that the first person to enter Jannah after the Day of Judgment will be the

Prophet ﷺ. And there is also another theological maxim: "Whoever enters Jannah will never exit from it (especially after the hisab etc.)." (Note: The shaheed is not living IN Jannah — he is flying around and seeing Jannah, and he's not in his original body, he's in the body of a green bird, and he is hanging from the chandeliers of Jannah, but he is not living IN Jannah.)

The response: There is no clear-cut interpretation, but: (1) One can say of course it is true the Prophet ﷺ is the first person to enter Jannah after Adam AS, except he entered it once during al-Isra wal-Mi'raj, and then for eternity after the Day of Judgment, i.e., this was an exception. (2) Another interpretation is he is observing Jannah in a manner similar to the shaheed — he didn't enter but just surveyed.

And this is all that we know about his entering into Jannah.

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### Observing Jahannam

The Prophet ﷺ also said he saw many of the punishments of Hell. (And this gives credence to the fact he didn't actually enter Jannah because obviously he didn't enter Hell — so when he describes Jannah, he most likely must have been an overlooker/overseer of Jannah, just as when he described Hell.)

The Prophet ﷺ gave many ahadith about the punishments of Hell he saw on the night of al-Isra wal-Mi'raj, and the descriptions spread over several hadiths. In each hadith he saw the punishment and then asked Jibril, "Who are these people?"

In one hadith, the Prophet ﷺ said he saw the punishment of the one who stole an orphan's money — they had noses like that of camels, and they were eating coals made out of fire, and their mouths would swallow the coals and it would come out through their anuses. And this is exactly what Allah SWT says in the Qur'an, "Indeed, those who devour the property of orphans unjustly are only consuming into their bellies fire" [4:10].

In another hadith, he saw people who had nails of copper, and they were scratching their bodies and faces because they used to backbite.

The Prophet ﷺ said he saw people who had in front of them pure meat and rotten meat, but they were eating the rotten meat and avoiding the pure meat. Jibril said, "These are the people that used to fornicate — they would leave the halal (spouses) and would go to the haram."

In another hadith, the Prophet ﷺ saw people with such large bellies they could not stand up, and animals were being brought over them to trample over them. Jibril said these are the people who got their money from riba (ربا). (The connotation here is greed, "Go get as fat as you can. These are your animals; and these are all that you owned. See what good they have done you on this day" — because once upon a time if you are rich, you had a lot of animals. In our times if you are rich, you have fancy cars and houses.)

The Prophet ﷺ also said he saw people who were cutting their own lips and tongues with scissors of fire/copper. Jibril said these were the people who used to tell others to do good, but they would forget themselves.

The Prophet ﷺ also said he saw the Dajjal, and one of his eyes was bloated (not seeing). In another hadith, the Prophet ﷺ said, "I saw the Dajjal, and I will tell you something no other prophet told his people, and that is his left eye is like a rotten grape (one of his eyes is bloated & not normal)." And the Prophet ﷺ also said, "Know that the Dajjal is one eyed."

So these are some of the things we hear about when the Prophet ﷺ is coming back down. We don't know the

order or any further details as we did when the Prophet ﷺ was ascending.

### Return to Makkah

The Prophet ﷺ came back down to Jerusalem and re-rode Buraq. Recall Buraq was the animal that transported the Prophet ﷺ from Makkah to Jerusalem.

There are some narrations, not fully authentic, that on the way back to Makkah, the Prophet ﷺ passed by three caravans of the Quraysh he recognized. On one of them, he noticed a certain people of the Quraysh (because everybody knows everybody in Makkah). On another, he drank some water from their public urn/canister (not private property), as he was feeling thirsty. And in the third, he said he saw so and so looking for a camel that had been lost. These are the three caravans he said he saw.

When he came back to Makkah, the Prophet ﷺ went back to sleep, and woke up in the Haram. This shows therefore the actual Isra took place from the Haram itself to Bayt al-Maqdis and then back to the Haram, in conformity with the Quran, "From al-Masjid al-Haram to al-Masjid al-Aqsa." [17:1] So the actual Isra took place from one masjid to the other. When he woke up, he himself tells us this whole story in the first person:

He said, "When I woke up the next morning, I felt an anxiety about how am I going to tell the people of what happened to me." Subhan'Allah, this shows the human nature of the Prophet ﷺ. It also shows Allah instructed the Prophet ﷺ to tell the people, as he wouldn't have told them without Allah's permission. He then continued, "As I was sitting anxious, nervous and worried, Allah willed that the enemy of Allah, Abu Jahal, passed by and saw me in that (grief-struck) state."

So Abu Jahal asked the Prophet ﷺ in a sarcastic manner, "What is the matter with you? Has anything happened?" The Prophet ﷺ said, "Yes, something happened." "What?" "Last night, I was taken from here to Jerusalem." Abu Jahal was shocked, "And you are here amongst us now?!" (The Prophet ﷺ himself narrates to the sahaba later, "Abu Jahal didn't know whether to mock and make fun of me then and there, or to delay it until later so that I would not retract what I said when he calls other people." i.e. Abu Jahal was being serious.) The Prophet ﷺ said, "Yes, I am waking up amongst you here." So Abu Jahal said, "If I call your people (the Quraysh), will you tell them exactly what you have just told me?" The Prophet ﷺ said, "Yes, I will."

So Abu Jahal started screaming out to the people, "Come forth, we have an announcement to make!" Makkah is a small city and Abu Jahal is a leading figure, so all the people gathered with curiosity. Abu Jahal said, "Tell them what you promised you would tell them." So the Prophet ﷺ said, "Last night, I went to Bayt al-Maqdis and I prayed in Masjid al-Aqsa." (Side note: Notice how the Mi'raj is not mentioned. Perhaps Allah told him to only mention the Isra. He leaves the Mi'raj only for the Muslims later on.) The people began reacting in different ways. Some began clapping, others put their hands on their heads, other began snickering and laughing. They didn't know what to do! He's never known to have lied before, so people are in shock, until one of them who has been to Jerusalem before quizzed, "Can you describe it (Bayt al-Maqdis) for us?" (Because everyone knew the Prophet ﷺ had never been to Bayt al-Maqdis.) And so the Prophet ﷺ began describing it until they began to ask him about specifics he wasn't able to recall. And again this shows his humanity - no human can recall everything.

As they began to ask more and more, the Prophet ﷺ said he got confused and became so worried and anxious like never before that he couldn't respond. The word used is "kurba/كرب" meaning literally terrified. Why is he terrified? Because it's a legitimate question but he can't remember the answers to all of them.

He then said, as he was waiting for what to respond with, "I saw in the distance Bayt al-Maqdis rising up in front

of me until it extended above the house of Aqil ibn Abi Talib (house he grew up in i.e. the house that used to belong to Abu Talib)." Subhan'Allah! "And no question they asked of me except that I saw the Bayt al-Maqdis being shown in front of me (from whichever angle I needed to see it), and I answered it fully." (Of course the Quraysh could not see it.) Until finally one of them said, "As for the description of Bayt al-Maqdis, he is fully accurate."

Ibn Hisham narrates: At this time, the Prophet ﷺ said, "I will give you some signs as well," and he mentioned the three caravans, "(1) One is the caravan of so and so, and they will be returning soon, (2) one is the caravan of so and so, and they lost a camel, (3) one is the caravan of so and so, and they had a large urn of water that I drank from." Abu Jahal said, "If you saw one of them in such and such a place, that caravan should be arriving in Makkah right now." And as they were discussing, the news arrives that the exact caravan is entering Makkah. So Abu Jahal goes and sees - and it was exactly as the Prophet ﷺ described. So he comes back and says, "This is clear sorcery/sihr."

There is a phrase that's only found in Ibn Hisham, and it doesn't have an isnad. It says, "When the news spread amongst the Muslims, some of them couldn't grasp it and they left their religion." This is problematic for many reasons. Most importantly, we don't have a single narration of any Muslim becoming murtad in the Makkan era. Significantly, a hadith in Bukhari says, in the 7th year of the Hijrah, when Abu Sufyan (who wasn't a Muslim at the time) was in Jerusalem and Heraclius quizzed him, "Has any one of them (the Muslims) left the religion after embracing it?", Abu Sufyan replied, "No." So for a fact we know nobody left Islam in the Makkan period. This is a fact. Yet here in Ibn Hisham we see a completely contradicting narration. Allahu a'lam, but we deduce that this line in Ibn Hisham must not be true. And indeed it doesn't have an isnad.

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### Al-Siddiq

It is authentically narrated that at this time, the news reached Abu Bakr, which was before the Prophet ﷺ could tell Abu Bakr himself, one of the Quraysh came running and said, "Do you know what your companion has just said? He claims to have gone all the way to Jerusalem and back. Two months journey, in one night!" Abu Bakr replied, "If he said that, then it must be true." (Note: This shows his intelligence. He didn't say, "Yes, he did," rather, "IF he said that, then it must be true," because the Quraysh could be lying etc.) So the man said, "Do you believe him in such a claim?!" Abu Bakr said, "I believe him in something even more amazing than this: he claims that the revelation from above the seven heavens comes to him instantaneously." Because of this, from this time onward, Abu Bakr was called "al-Siddiq." He got the title from this occasion.

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### Al-Isra wal-Mi'raj in the Qur'an

We've already mentioned Allah mentions the Isra in one surah, Surah al-Isra, and the Mi'raj in another surah, Surah al-Najm. It's interesting to note Surah al-Isra begins with the Isra, just one ayah, but the bulk of the surah talks about the Jews, their transgressions, the sanctity of Bayt al-Maqdis, and what is going to happen towards the End of Times about Bayt al-Maqdis [17:7]. As for Surah al-Najm, of course it mentions issues of the Mi'raj.

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### Theological Question 1: Did the Prophet ﷺ See Allah SWT?

Ibn Abbas narrated that the Prophet ﷺ saw Allah.

But in Sahih Bukhari, Aisha RA said, "Whoever says the Prophet ﷺ has seen his Lord has said a huge lie against Allah, because Allah says in the Quran, 'Eyes cannot encompass Him.' [6:103]" In Sahih Muslim, one of

the students of the sahaba, Masruq, asked her from behind the curtain, "My mother, allow me to ask something, and don't get angry. Didn't Allah say, 'And he has already seen him in the clear horizon' [81:23], 'And he certainly saw him in another descent' [53:13], 'And was at a distance of two bow lengths or nearer' [53:9]?" (Side note: Aisha RA never ever appeared publicly - always behind a curtain of niqab and hijab. Allah says about the wives of the Prophet ﷺ that if you have to speak to them, speak from behind a hijab [33:53]. And note this hijab was special, in that Aisha RA was behind an actual, physical curtain, so much so her figure could not be seen. Even when she went outside, there was an actual curtain on her camel.) Aisha RA responds back, "Subhan'Allah! My hair is standing on end because of what you have said. I was the first person to ever ask the Prophet ﷺ about these verses; but the reference is to Jibril - all of them are not to Allah Jalla Jalaluhu." Then she said, "Have you not read in the Qur'an, 'Eyes cannot encompass Him, and He encompasses all eyes.' [6:103]? And have you not read in the Qur'an, 'And it is not for any human being that Allah should speak to him except by inspiration, or from behind a Partition/Curtain, or that He sends a messenger (angel) to reveal' [42:51]?" So Aisha RA clearly knows her stuff. Subhan'Allah. Masruq thought he outwitted Aisha RA, but she knew better.

Further, in Sahih Muslim, Abu Dhar al-Ghifari RA asks the Prophet ﷺ directly, "Ya Rasulullah, did you see your Lord?" The Prophet ﷺ responds, "There was light; how could I see Him?" And the scholars have said the reference here is the light of Allah's Hijab. (Note: This shows the Prophet ﷺ went to a place no one has been to, as he saw the Veil of Allah.) Another hadith in Sahih Muslim says, "Allah has a Hijab of nur (light). If Allah were to lift this Veil, the rays that come from His face would destroy everything that it sees (i.e. everything in creation)." So Allah is nur [24:35], His guidance is nur. (We affirm every name and attribute of Allah, but we don't/shouldn't think "how", as there's no way we can comprehend it.) The nur of Allah is so powerful it can destroy the whole creation. And indeed what happened when Allah lifted the Veil for a split second for the mountain, when Musa requested to see Him? [7:143] The whole mountain collapsed. No creation can withstand the Beauty of Allah in this dunya. In order to protect the creation from His magnificence, Allah has taken a Veil. And unlike the veils in our dunya, which are always veils of darkness and cover, the Veil of Allah AWJ is light.

How then will the creation see Allah AWJ in the next world? In the next world, we will be in existence of a different type, not the physical bodies that we have now. It will be a perfect resurrection. And only in that existence will we be able to see Allah Jalla Jalaluhu. No one has seen Allah, nor could anyone see Allah, in this world.

Therefore as to what Ibn Abbas said, people have interpreted it as either a mistake from his part, or that he meant the Prophet ﷺ saw Allah with his heart. If Ibn Abbas affirms this, then it doesn't contradict the fact that nobody has seen Allah AWJ with the eyes.

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### Theological Question 2: Was al-Isra wal-Mi'raj a Dream?

Another question debated by some early scholars, and being resurrected in our times: Was al-Isra wal-Mi'raj a dream, or an actual physical journey? Some of the early scholars say it was a dream based on narrations by some of the tabi'un/students of the sahaba, wherein the Prophet ﷺ said, "I woke up in Makkah in front of the Ka'bah." From this they deduce, "Because he 'woke up,' it must have been a dream." But the people who narrated this are only 1 or 2 in number, and it's clear they are misinterpreting the whole incident based on one phrase.

The fact of the matter is throughout medieval and pre-modern Islam, the Muslim ummah has unanimously agreed that the Isra and Mi'raj was in body and soul, flesh and spirit, in a state of wakefulness, and not in a dream. The evidences for this are too many to mention. Of this, had the Prophet ﷺ experienced it in a dream, what then is miraculous about him journeying to Jerusalem and back in one night? Indeed one can dream about going to the moon and back - and there's nothing amazing about it. So if it's a dream, why was he so anxious about telling it to the Quraysh the next day? Further there was a physical beast, the Buraq, needed to take him to Jerusalem. Of this is that he got thirsty on the way back and he drank the water - showing his state of wakefulness.

In our times, people who are afraid to believe in miracles (progressives and modernists) try to reinterpret these things to make it 'scientific' enough for them e.g. parting of the Red Sea, splitting of the moon, the Night Journey, and so on. But this is all wrong. These were real life miracles. Indeed in a dream you can do more than what the Prophet ﷺ narrated; so without a doubt it was in body and soul.

### The Benefits of al-Isra wal-Mi'raj

The event is mentioned in the Qur'an, and it's narrated in the mutawatir hadith (the authentic narrations that have been narrated by many companions), in excess of 40 narrations. Therefore anyone who denies this incident denies the Qur'an and the authentic hadith. No Muslim can do this.

1. The primary wisdom of al-Isra wal-Mi'raj is to show the Prophet ﷺ his own status and console him after all of the hardships he went through. Recall Musa's AS first encounter with Allah at Tur Saina - this is a minor example of what al-Isra wal-Mi'raj is. Allah spoke to Musa, told him he has been given some miracles (throw his staff and it becomes a snake, put his hand in his pocket and take it out and it becomes white etc.). Why are these miracles happening? Who is witnessing them? Nobody. Because it is meant to strengthen the faith of Musa AS himself. Even the prophets of Allah need a boost [of Iman]. Indeed Ibrahim AS himself said, "Ya Allah, I know you can resurrect the dead, but I'd like to see how it's done, so that I feel content." [mafhum of Qur'an 2:260] For the Prophet ﷺ, what was the miracle Allah showed him to make him feel content? The whole al-Isra wal-Mi'raj, wherein Allah showed him what he is preaching is real: Jannah is real, Jahannam is real, the angels are real, the prophets are real, and so on. No one else witnessed it except the Prophet ﷺ, for it is meant to be a personal gift to him.

2. To further the point, the entire al-Isra wal-Mi'raj is a personal gift from Allah to Prophet Muhammad ﷺ. We don't benefit except we believe it happened. It's not a gift to the ummah as much as it is a gift to the Prophet ﷺ directly. Indeed generally, miracles are meant for the unbelievers, to prove the truthfulness of the prophets, but sometimes, Allah gives miracles for the sake of the prophets themselves, as mentioned above.

3. This miracle and gift occurs at a time of great sadness, and was completely unexpected. Both of these points make us understand why this is such a great gift. Even for us, if we get a surprise gift, that pleases us so much more. This gift came after the Prophet ﷺ lost his wife, his uncle, and was rejected and stoned by the people of Ta'if. Subhan'Allah. This shows us that with every difficulty there is ease [94:5]; the greater the difficulty, the greater the ease IF we remain patient and steadfast. The Prophet ﷺ had to suffer so much to obtain the gift of al-Isra wal-Mi'raj.

4. Ibn Kathir said if any person had seen even a fraction of what the Prophet ﷺ saw, he would have woken up insane. But our Prophet ﷺ saw it all, came back, and then went back to sleep for a short while. This shows us his Iman, bravery and strong-mindedness, which Allah himself referenced in the Quran, "The eyes did not falter" [53:17] - Allah SWT is praising the courage of the Prophet ﷺ. This is also indicated in a hadith, wherein the Prophet ﷺ said, "If you knew what I knew, you would not be able to laugh that much, and you would cry a lot." In another hadith, "If you knew what I knew, you would leave your wives and go out to the fields/deserts (i.e. go insane)."

5. It shows the humanity of the Prophet ﷺ - we see the joys, fears, sorrows, ups and downs, etc. of the Prophet ﷺ. When he woke up, he was sad because he knew the people were going to reject him. But he still told them, even to Abu Jahal; which again shows his bravery.

6. It also shows we don't distort the message of Islam. We should never ever sugarcoat/change the message of Islam to appease the people. Our job is to sell the 'product', not modify it. We are the 'salesmen', we have no right

to change Allah's deen. Allah says in the Qur'an, "Upon you is only the [duty of] notification, and upon Us is the account." [13:40] Indeed whatever Allah told the Prophet ﷺ to tell, he told.

7. The permissibility to use physical proofs/evidences to show the truthfulness of Islam. When the Quraysh asked the Prophet ﷺ about what Jerusalem was like, The Prophet ﷺ didn't say, "Just believe me," rather he explained the physical aspects of the Bayt al-Maqdis.

8. We see the linkage between the messages of the two sons and the great traditions of Prophet Ibrahim AS and that is of Ismail AS and Ishaq AS, in that, al-Isra wal-Mi'raj begins in Makkah, goes to Jerusalem, and then back to Makkah. The linkage is very clear, and the precedence is given to Makkah, as the journey starts and ends there. But the two are not separate from one another, they are the same message. This shows us the blessing of both Masjid al-Haram and Masjid al-Aqsa. We also know for a fact the Bayt al-Maqdis will be the site for the final battle between Isa AS and the Dajjal. Which is why when Umar RA conquered Bayt al-Maqdis (recall the Christians had desecrated the Temple of Sulayman and made it into a junkyard) he ordered all the junk be cleansed and built the masjid on that very location - because he knew the status of Bayt al-Maqdis. Some scholars have also derived that there is a sign/hint here that the direction of worship will change from Bayt al-Maqdis to Ka'bah. And this indeed happened 1.5-2 years later.

9. In the existence of al-Buraq, the journey of al-Mi'raj etc., we clearly find there are worlds beyond our world. There are creations beyond our creation. Man should never think he is the only creation of Allah SWT. Allah says in the Qur'an, "And He creates that which you do not know." [16:8]

10. Also in the existence of al-Buraq, we clearly find that Allah AWJ has linked efforts with causes. Nothing comes for free - there must be an effort. In other words, we don't just sit at home and say 'leave it to Allah,' and think things are going to happen. Rather, there is always an effort we need to put in to get to the goal. Even if Allah is blessing you with a miracle, there has to be an effort from your part to get the miracle. Thus Buraq had to be mounted to get to Bayt al-Maqdis, then it had to be tied to the post, etc. And this is shown throughout the Qur'an: When Maryam AS was blessed with fruit falling from the heavens, the fruit had to come from a tree, and she had to shake the tree for the fruit to come down [19:25]. There has to always be some effort, even if it's small. And if this is for a miracle, how then about the daily occurrences that are not miraculous. Allah never gives anything just like that. We need to show our dedication, put in the effort, strive, and work hard. We want money? We want to be cured? Whatever we want, Allah has created the path to get it, but we must act. Even the miracles that don't have general paths e.g. for Musa AS to part the Red Sea, Allah told him, "Strike the sea with your staff" [26:63] i.e. it didn't just happen. All of this clearly shows Allah has created the causes and effects to get to the goal we want.

11. In the story of the milk and wine, we see the purity of the Prophet's ﷺ soul, in that even before wine has been made haram, he knows he doesn't want wine. He chooses the pure over the corrupt. Jibril says, "You have chosen the pure. If you chose the wine, your ummah would have gone astray." We already mentioned the many wisdoms of milk over wine. The difference between them is in essence Islam vs. all other ways. The Prophet ﷺ chose Islam i.e. the pure, over the evil.

12. In the Journey of al-Isra wal-Mi'raj, the Prophet ﷺ physically saw most of the pillars of Iman (or at least indications of them): (1) He saw the Hijab of Allah and spoke directly with Allah, (2) he saw angel Jibril in his original form, and other countless angels, (3) he met all of the prophets, (4) he spoke to them about the Day of Judgment and its signs, and saw Jannah and Jahannam, (5) he even saw the reality of qadr by seeing Adam with the people on his right and left, and by hearing the writing of the Pen above the 7th heaven.

13. The brotherhood of all the prophets. Even when the Prophet ﷺ led them in prayer, there was no fighting. The prophets accepted the decree of Allah that the Prophet ﷺ was chosen to lead. Even when Musa AS cried, he didn't cry out of anger/jealousy against the Prophet ﷺ, but out of mercy and love wanting good for his own ummah i.e. he wanted to have the largest ummah. It's natural to feel, "I want to have the best good deeds." Competition with other people should be in hasanat, not in the worldly things.



14. We see the status of the Prophet ﷺ as being someone who clearly is the most chosen of the entire creation, the Sayyid of the children of Adam - the one who leads the prophets, the one who goes up beyond Sidrat al-Muntaha, the one who sees the Veil of Allah, and hears the Pen writing. No other person has been there.
15. The status of salah. No other commandment has been shown in this manner. Salah is the crux of our religion.
16. The superiority of our ummah over Musa's AS ummah. Musa AS said, "My ummah could not have done that (pray 5x a day)," but Allah knew that we could and we took it on. We have a healthy percentage of the ummah praying 5x a day.

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### **Theological Benefits of al-Isra wal-Mi'raj**

1. Allah is above us - the very fact that the Prophet ﷺ went all the way UP shows that He is above us. And this is a clear refutation of those extreme groups who believe "Allah is everywhere".
2. Heaven and Hell exist right now as we speak.
3. The fitrah is the purity represented by milk. The religion of Islam is that purity, it fits in with our being and creation, and it doesn't corrupt us.

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### **Fiqh Benefits of al-Isra wal-Mi'raj**

1. We need to ask permission before entering doors. Jibril knocked and asked permission every time he went up. When someone asks, "Who is there?" we should respond with our names, and not, "It's me." Indeed Jibril said, "I am Jibril." There is an authentic hadith about this as well, wherein the Prophet ﷺ disliked it when a sahabi responded with, "It's me," without mentioning his name.
2. The one who is walking should start the salam with the one who is sitting or standing, even if he is nobler than him. Indeed the prophets were waiting for the Prophet ﷺ, and the Prophet ﷺ is nobler, but he was the one who started the salam.
3. It is allowed/encouraged to give glad tidings and good news to those worthy of receiving it - the prophets gave glad tidings to the Prophet ﷺ.
4. It's permissible/encouraged to give advice that will bring about good for the people. الدين النصيحة (The deen is naseeha). Indeed Musa AS gave advice even though the Prophet ﷺ did not ask for it. It's a part of our deen to help out when we can.
5. It's permissible to sit with your back facing the qibla/Ka'bah. Ibrahim AS sat with his back on Bayt al-Ma'mur. Some of our cultures consider this to be impermissible, but this clearly proves otherwise.
6. We derive incidentally (not directly) that night travelling (isra) is preferred to day travelling. There are authentic hadith about this as well: The Prophet ﷺ himself said, "When you are travelling, do so at night because Allah SWT makes the distance easier to go by." But of course, there is nothing wrong with day travel, but if you can choose between the two, then night travel is better.

[\[TOP\]](#)

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## 024 - Planting the seeds for Yathrib [[TOP](#)]

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Recall we discussed the death of Abu Talib after which the protection the Prophet ﷺ enjoyed ceased to exist. Initially Abu Lahab felt obligated to give him the same protection but within a week or two he cancelled it. After this Mut'im ibn Adi offered protection to the Prophet ﷺ. It was under the protection of Mut'im the Prophet ﷺ lived.

However this was a very precarious and awkward situation. Why? Because the Prophet's ﷺ own tribe had abandoned him. And the Quraysh were not happy with the situation. Also, Mut'im was a very old man (and in fact after the Prophet ﷺ Emigrated, Mut'im passed away within a year, before the Battle of Badr.) So the Prophet ﷺ realizes he needs to leave Makkah. He tried Ta'if, but Ta'if had failed him. So what does he do?

### Approaching Hujjaj

The Prophet ﷺ tried presenting himself (ya'ridu nafsahu/يعرض نفسه) to the tribes that came for Hajj. And he asked them to sponsor him; to transfer allegiance. This was something known but very rare. The Arabs had this concept that sometimes someone changed tribes for a marriage or political reason. But this was rare. Nevertheless, the Prophet ﷺ tried to utilize this concept by approaching the various people that came for Hajj. (Note: We've already mentioned Hajj was a phenomenon that continued from the time of Ibrahim AS.) In Mina, different tribes camp in different zones (just like in our times where people from different countries camp in different zones). So the Prophet ﷺ would utilize the fact people came to him (to Makkah), and he went to each tribe asking for protection. There are records that even before Abu Talib died, the Prophet ﷺ was doing this, but he was only doing it to preach Islam, not to ask them to adopt him. But this time he went to them to ask for political asylum.

And there are numerous reports from eyewitnesses reporting what the Prophet ﷺ would say at the time. Of them is the story of Rabi'ah ibn Abbad who many years later said, "I remember when I was a young child, a young man (the Prophet ﷺ) came and spoke to my father, telling him to embrace the worship of Allah, and to leave idolatry, and to accept him into his tribe. I also saw an elderly man standing behind him, wearing a Yemeni cloak, having two ponytails. When this young man finished and moved to the next tent, this elderly man came forward and said, 'O people, do not give up the way of your forefathers.'" So Rabi'ah says, "I asked my father who these two men were, and he told me, 'The first man is the man claiming to be a prophet, and the elderly man is his uncle Abdul Uzza (Abu Lahab).'"

In another narration reported in many books, the Prophet ﷺ said, "Who will take (adopt) me so that I may preach the message of Allah? Because the Quraysh have stopped me from doing this." So the Prophet ﷺ approached many tribes (e.g. Kindah/كنده, Banu Kalb/بنو كلب, Banu Hanifa/بنو حنيفة, Banu Amir ibn Sa'sa'a/بنو عامر بن صعصعة, etc.) but all of them rejected the message, some of them more harshly than others. There are several interesting stories with regard to this:

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### The Tribe of Kindah (كنده)

The Prophet ﷺ approached the chieftain of Kindah. Note, Kindah was a tribal kingdom that was very prestigious a few hundred years back. However, at the current time they lost this status, though they are still a big tribe. So the Prophet ﷺ approached one of the chieftains of Kindah, and the chieftain listened very attentively, and then said, "This is a very interesting message. Come with me, I will grant you an audience with the other chiefs. What you said to me, say to them." So the Prophet ﷺ followed him and preached the same message to them. Then the man who brought him in said, "O my fellow tribesmen, if we were to take this matter from this young man (late 40s) from the Quraysh and adopt him, we will have a message through which we can conquer the other Arabs." Notice he is thinking politically. He wants to regain the tribal kingdom of Kindah. And he realized the power of this message of Islam. So he is telling the other chiefs to think not in terms of theology, but in terms of politics and power. Then he said to the Prophet ﷺ, "If we were to follow you, and then Allah gives us victory over your enemies, will you give us control of this affair after you?" Meaning, "Will we be the rulers after you?" So the Prophet ﷺ said very accurately, "The kingdom belongs to Allah, and Allah gives it to whomever He pleases." Notice the beauty of the speech - he didn't say yes or no. He is seeing the reason they want to embrace the faith is not genuine Iman, but politics. So he's not attracted himself to this group. So the chieftain said, "So you are asking us to follow you, stick our necks out behind you in order to have them cut off (in war etc.), and then after we have spilled our blood to conquer the Arabs, you will take the kingdom? Go, we have no need of this!" So the whole point for them was politics. They did not find any use in a message that would not give them power. And look at the wisdom, sincerity, and firmness of the Prophet ﷺ: the Kindah tribe is one of the heavyweights of the Arabs, yet the Prophet ﷺ did not compromise the message of Allah. He gave up an opportunity many of us would have no problem compromising. He realized two things: (1) The message of Islam cannot be compromised, and (2) this group of people wouldn't be true believers.

### Banu Shayban ibn Tha'laba (بنو شيبان بن ثعلبة)

Another story is that of the Banu Shayban ibn Tha'laba. Generally the Prophet ﷺ would go with Abu Bakr to a tribe because Abu Bakr was an expert at tribal knowledge (genealogy). (Note: This shows us the Prophet ﷺ took advantage of the knowledge of the people around him. If this is the case of our Prophet ﷺ, where do we stand? This is something many Muslim groups find awkward, "How could the Prophet ﷺ have benefited from the knowledge of other people?!" etc. But we keep on seeing in the seerah the humanity of the Prophet ﷺ. Indeed he is Rasulullah but he doesn't have knowledge of all.) So when they go to this tribe, Abu Bakr says the salam and asks them, "من القوم؟" which is the polite way of asking, "Who are you?" They say, "We are the Banu Shayban ibn Tha'laba." Then Abu Bakr leans over to the Prophet ﷺ and says, "Ya Rasulullah, the Banu Shayban are of the most noble, illustrious and intelligent tribes of the Arabs - and they have amongst them X, Y and Z, who are known for their generosity, sincerity, etc." So Abu Bakr is preparing the Prophet ﷺ and introduces the Prophet ﷺ. Then the Banu Shayban say, "What is your matter?" Then the Prophet ﷺ spoke, "We have come here to invite you to the worship of Allah alone, and that you reject the false gods. And we also ask you to accept us, take us into your tribe because the Quraysh have been arrogant and evil and prevented us from spreading the speech of Allah; and Allah is the Self-Sufficient, the Praiseworthy (i.e. I am asking for your help, but Allah does not need your help)." So the tribal leaders said, "Is there anything more?" The Prophet ﷺ recited the famous verses of Surah al-Anfal:

قُلْ نَعَالُوا أَنُتْلَ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ أَلَّا تُشْرِكُوا بِهِ شَيْئًا ۖ وَبِالْوَالِدَيْنِ إِحْسَانًا ۖ وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِمَّنْ إِمْلَاقٍ ۖ نَحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ ۖ وَلَا تَقْرَبُوا  
الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطْنٌ ۖ وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ۚ ذَٰلِكُمْ وَصَّاكُم بِهِ لَعَلَّكُمْ تَعْقِلُونَ  
وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ ۚ وَأَوْفُوا بِالْكَيْلِ وَالْمِيزَانِ بِالْقِسْطِ ۚ لَا تَكُلْ فَاغْرِبُوا وَلَوْ  
كَانَ ذَا قُرْبَىٰ ۖ وَبِعَهْدِ اللَّهِ أَوْفُوا ۚ ذَٰلِكُمْ وَصَّاكُم بِهِ لَعَلَّكُمْ تَذَكَّرُونَ

"Say, 'Come, I will recite what your Lord has prohibited to you. [He commands] that you not associate anything with Him; and to parents, good treatment; and do not kill your children out of poverty; We will provide for you

and them. And do not approach immoralities - what is apparent of them and what is concealed. And do not kill the soul which Allah has forbidden [to be killed] except by [legal] right. This has He instructed you that you may use reason. And do not approach the orphan's property except in a way that is best until he reaches maturity. And give full measure and weight in justice. We do not charge any soul except [with that within] its capacity. And when you testify, be just, even if [it concerns] a near relative. And the covenant of Allah fulfill. This has He instructed you that you may remember.'" [6:151-152] - verses about ethics and morality. The chieftains said, "Anything more?" The Prophet ﷺ said:

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ ۚ يَعِظُكُم لَعَلَّكُمْ تَذَكَّرُونَ

"Indeed, Allah orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded." [16:90]

So the chieftain said, "You have indeed come with good, and you have called us to the best of morals. And the Quraysh have lied against you." Notice even before the Prophet ﷺ has come, they're aware of the things Quraysh say about him. This shows the phenomenon of the Prophet ﷺ has spread amongst the Arabs. When he presents the message, they say, "The Quraysh have lied, and your message is indeed righteous." So the elder, Hani ibn Qays, stood up and said, "I have heard what you have said, O member of Quraysh. And I feel if we leave our religion and embrace your ways after a first meeting, this will be a hasty decision, and it might cause us harm. We have also left people behind whose advice we haven't sought. So I think we should wait, and you should wait. And we shall return, and you shall return (i.e. next year)." And then this elder referred to their military leader, Muthanna ibn Harithah, "What do you say?" (Notice clearly Abu Bakr was right when he said they are wise, intelligent, and noble people.) Their military chief said, "What our elder, Hani, has said is true. We will not be hasty. Also there's another matter: We have treaties with two groups of people: One with our neighboring Arab tribes, and one with Kisra (Sassanid Emperor)." Note: We can see from this that these people are living in the bordering regions of the Persian Empire. Muthanna continued, "As for the Arabs, we don't have any fear or worry; but as for Kisra, we have a deal with him to be neutral in all affairs in the Arabian Peninsular. And this matter of yours does not seem to be something the kings would approve of. So if we were to accept it, it would only be on the Arabs side. Not with our dealings with Kisra."

Thus he's basically saying, "We won't help nor fight you against the Persians." Indeed Kisra is a superpower. The Sassanid Empire. A mighty power; a massive empire. The Prophet ﷺ said, "Your response has been fair. But Allah's religion will only be helped by those who embrace it fully." Before leaving, the Prophet ﷺ said, "What if I were to tell you that this matter of Kisra, Allah will grant you victory over their kingdom? And you will enjoy their land, money, and captive women? Would you accept?" One of the younger ones said, "Yes, of course." But the elders couldn't believe this. This is an amazing prophecy that even though the Prophet ﷺ is in a dire situation, he is promising victory over the Persians. Subhan'Allah! What's amazing is the prediction was specific: it was for Kisra only (and not Qaisar).

(Tangent: Recall what happened [in later years] when the Prophet ﷺ sent the king [Kisra] a letter? The king tore the letter up. And the Prophet ﷺ said, "As he tore my letter up, Allah will tear their kingdom up." Indeed, for 400 years the Romans could not damage the Persians, but the Muslims destroyed it in 2 years. To this day historians are mystified, completely baffled, and astounded, "How could this have happened?" If anyone were to predict that the Persian Empire would collapse, you would be called crazy. If anything, the Romans were on the verge of collapsing, as Allah says, "Alif Lam Mim. The Romans have been defeated." [30:1-2] The Persians won at one point. And there was this fear that the Roman Empire would have to give up Damascus. Little did they realize Damascus would come into Muslim hands, and the Persian Empire in its entirety would collapse. It was one of the most astounding incidents in history if you understand what the Persian Empire was. Just google the images of their massive palaces in Ctesiphon. But this was all conquered by literally a group of Bedouins who had converted to a new faith, who had no military power etc. We all know the story between Rib'i ibn Amir (ربيعي بن عامر) and the Persian Emperor, Rustum (رستم), where Rustum basically said, "What are you guys doing here?" and Rib'i gave that brave response, "We have come out from our land to get people out of the worship of other people, and to embrace them into the worship of Allah SWT..." And it's amazing within 2 years the entire

Sassanid Empire collapsed and became a nonexistent history of the past. All of these lands: Iraq, Iran, Afghanistan, Uzbekistan, Tajikistan, etc. became Muslim lands within a few years of the death of the Prophet ﷺ. This prophecy is what the Prophet ﷺ told to the Bani Shayban.)

### Small Tribe From Yathrib: The Khazraj (الخيرج)

The main story of course is the story of a small group from Yathrib (يثرب) whom the Prophet ﷺ was not too familiar with, even though he had visited the city once or twice as he had relatives there (his father's grandmother was a Yathribite).

The city of Yathrib was composed of three main groups of people. Two of whom were Arab, and one large group of Jews.

The Arab tribes:

1. Aws (الأوس)
2. Khazraj (الخيرج)

The Jewish tribes:

1. Banu Nadir (النضير)
2. Banu Qaynuqa (قيناغا)
3. Banu Qurayza (قريظة)

The city had been a flourishing oasis for about 100 years. It wasn't an ancient city, it was relatively modern. Yathrib and Khaybar were the only areas in the entire Hejaz where there were Jews. The other closest Jews were in Yemen.

The year that Abu Talib died (the 10th year of the dawah), the Prophet ﷺ met the first group of the people of Yathrib whom would convert to Islam. The main thing that facilitated this conversion was the Battle of Bu'ath. This battle was the culmination of a civil war between the Aws and the Khazraj that lasted for over a decade. They were having minor skirmishes over typical Bedouin issues (e.g. land rights, watering rights, etc.), and this built up more and more until finally there was a major battle, the Battle of Bu'ath. This battle took place around 4-5 years before the Hijrah, i.e. around 2½-3 years before the meeting with the Prophet ﷺ.

Aisha RA said in Sahih Bukhari, "The Day of Bu'ath was a gift from Allah to the Prophet ﷺ. It was because of Bu'ath their unity had been fragmented (Aws, Khazraj); and their leaders completely decimated." The battle killed the bulk of the senior members of the Aws and Khazraj. And those left were generally the younger generation who had seen 10 years of blood and war and they were sick of it. So they were wanting something new, something that will give them meaning & purpose in life. Indeed youngsters are easier to change whereas elders are stuck on their ways. There was one senior member left after the battle, Abdullah ibn Ubayy ibn Salul. (And it was his seniority that gave him arrogance. In terms of rank, he was the undisputed leader of Madinah were it not for Islam. Eventually of course, he became the leader of the munafiqs.)

Before the Prophet ﷺ met these people, there are indications that the message of Islam had already reached Yathrib/Madinah. Of them is the story of Suwayd ibn al-Samit (سويد بن الصامت). He was the poet of the Khazraj. Before the Battle of Bu'ath, in the earlier stages of Islam when the Prophet ﷺ was doing peaceful dawah, Suwayd went for Hajj and searched for the rumored Qureshi 'magician/poet' (i.e. the Prophet ﷺ). And he says to the Prophet ﷺ, "I have heard you have eloquent speech - I have something similar to you." The Prophet ﷺ

said, "What do you have? Let me listen to it." Clearly it's at advanced level, typical classical pre-Islamic poetry. The Prophet ﷺ says, "What you have is good, but what I have is better." Indeed you cannot compete with the Quran. So Suwayd said, "Let me hear." And the Prophet ﷺ began reciting the Qur'an and Suwayd was dumbstruck. And he said, "Let me think about this. This is deep." Suwayd returned to Yathrib and it was in that year that the Battle of Bu'ath took place, and he died in the battle. Later on his people said, "We are certain he died a Muslim."

There are also other references of a young man of the Khazraj whom the Prophet ﷺ approached in the earlier days of dawah, and he almost converted were it not for the chief saying, "Mind your own business, don't worry about this guy." He also died in the Battle of Bu'ath and it's reported as he was dying he began reciting tasbih, tahmid and takbir. This is again before sajdah, salah, etc.

So there are references to Islam having reached Yathrib before anything (treaty etc.) happening. But the main conversion takes place in the 10th year of the dawah, the same year Abu Talib died. Abu Talib died around Ramadan or Shawwal, therefore the next month, say Dhu al-Qa'dah or Dhu al-Hijjah, the Prophet ﷺ is making his rounds in Mina looking for help and protection. Of course he is concentrating on the big tribes (Banu Kindah, Banu Hanifa, etc.), but he didn't ignore the smaller ones. So when he sees a small tribe at Aqaba (place where the stones are thrown, close to what is now Masjid al-Khayf), he asked, "من القوم؟/Who are you?" They said, "We are from the Khazraj." So the Prophet ﷺ thinks, "Which Khazraj?" And here Abu Bakr is not there to help him out. And he asks them, "Are you the neighbors of the Jews from Yathrib?" They said, "Yes." And then the Prophet ﷺ said, "May I speak with you?" They said, "Yes." So the Prophet ﷺ sat down and explained to them the teachings of Islam, recited the Quran, explained tawhid, warned against shirk, etc. all with the same passion, sincerity, and zeal as if he was speaking to one of the massive tribes like the Banu Hanifa, even though they were but six people without a tent. This isn't one of the rich tribes! (Note the Khazraj were a more poorer tribe, compared to the Aws. They consisted more of farmers and laborers while the Aws were more so the businessmen.)

And he moved on.

Subhan'Allah! Allah had willed that Islam would be helped by this 'obscure' tribe the Prophet ﷺ hardly recognized. This shows us we are never meant to trivialize any opportunity that presents itself. Never ever. Indeed the Prophet ﷺ is concentrating on the elites, but he doesn't ignore the others. When he passed by the Khazraj, he gave them the same dawah with the same zeal. And these six people converted to Islam as the first major converts from outside of Makkah.

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## Why Did This Happen?

Why did the Khazraj convert to Islam?

1. Firstly, indeed it is up to Allah AWJ whom he chooses; and He had chosen the people of Khazraj to become the first Islamic republic.
2. The Khazraj [and Aws] were the only Arab group in the region that had knowledge of a monotheistic religion as they interacted with the Jews. So they understand the concept of tawhid, prophets, rituals, laws and ethics, a scripture from God, etc. These are alien concepts for most of the Arabs. They have never seen a prophet [see Qur'an, 32:3], let alone a revelation. But the Khazraj [and Aws] know what a prophet is, and understand what a book does. So they feel inferior to the Jews, because the Jews had a higher civilization than them. The Jews could read and write, had 'madrasahs', places of worship, etc. but the Khazraj and Aws didn't - and because of this they felt inferior. And indeed the Jews flouted this, "We are better than you. We have a book. We have prophets." etc. So basically for generations, the Jews used to flout their superiority and not giving the Aws and Khazraj any opportunity to convert. So this flouting of arrogance worked against them. The Khazraj now

understands tawhid, what it means to have a book, a prophet, etc. So when the opportunity presents itself, to have the same civilization, law, ethics, morality etc., they embraced it. Additionally, the Jews were boasting against the Arabs in a way that Allah references indirectly in the Qur'an, "Although before, they used to pray for victory against those who disbelieved - but [then] when there came to them that which they recognized, they disbelieved in it." [2:89] The Jews would say to the Aws and Khazraj whenever the civil wars took place, "It's only a matter of time before we win over you and massacre you down to the last person; because we are waiting for a prophet who is about to come, and as soon as he comes, it'll all be over." They would say they will win over the pagans (the Arabs) when this prophet comes. But Allah says, when the Prophet ﷺ came from amongst the Arabs, "They disbelieved in it." [2:89] So this boasting & arrogance backfired. All of a sudden the tables are turned. The six people of the Khazraj saw an opportunity to embrace a religion with a book, a prophet etc. which they had been deprived of, and deep down inside knew got to be true, so they converted to Islam and returned back home spreading the message.

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Of the six were some of the famous Ansar: Uqba ibn Amir al-Juhani (عقبة بن عامر الجهني), Jabir ibn Abdillah (جابر بن عبد الله), and As'ad ibn Zurarah (أسعد بن زراره). They converted and went back and spread the message until in the next few months everybody in the city of Yathrib had heard of the new message and knew some of their own that had converted.

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### Lesson From the Dawah to the Khazraj

What's really amazing about this story is that the Prophet ﷺ was being equally sincere to all the tribes. And he's literally just planting seeds - and Allah knows where the fruit will come from. The Prophet ﷺ didn't expect anything to come from the Khazraj. He himself said that when he was in Makkah, Allah showed him (in a dream) that he will be migrating to another land with greenery & palm leaves, so he thought it would be Yemen (he was expecting the big tribes), but rather it turned out to be Yathrib (which was to be called Madinah later). The point is the Prophet ﷺ did not expect it to be Yathrib, but he still gave his full attention to the people of Yathrib, and Allah SWT gave him back the fruit. And this is an important lesson for us - we should never trivialize any opportunity to do good, dawah, khayr, etc.

Indeed because our Prophet ﷺ did not trivialize the dawah, this initial seed of six people gave fruit; and the next year, more than double the amount of people came back to Makkah; and the next year, more than 10x the amount; and by the third year, they demanded from the Prophet ﷺ, "You are not going to live amongst those people who are persecuting you! You will come to us with izzah and honor! And we will give our lives and souls to protect you!" Indeed, "Whoever fears Allah, He will make for him a way out, and will provide for him from where he does not expect." [Qur'an, 65:2-3] And this is what happened with the Prophet ﷺ.

We'll see how within just 2½ years, an entire city could be demanding the Prophet ﷺ to come and be their leader.

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### Q&A

1. No reports of the Aws converted at this time. Only the Khazraj had converted.
2. Three basic conditions to make linguistic-hijrah from a Muslim country to a non-Muslim country:
  1. There must be freedom in the land to practice the main pillars of Islam.



2. One must have enough Iman through which he feels confident to be able to avoid the major sins.
3. One must have enough ilm that he's not worried about becoming apostate (including his children).

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[Revised by Br. Syed Haq & MAR, March 2020]

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## 025 - The Covenant of Women & War Protection [TOP]

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As we mentioned, the six people of the Khazraj went back to their people and spread the message of Islam. Some of them converted, and some of them thought of converting - but the point was there was an openness, "Let us think about this affair, and we'll come back the following year." So it was not a 'formal' conversion of all six, but they are very interested at this point. We are not sure if they converted on the spot, or when they got back to Yathrib.

### The First Covenant of Aqaba (the Covenant of Women)

The next year, they sent a message to the Prophet ﷺ, "We are coming for Hajj with 12 people all of whom have converted." (And this is amazing as this is the largest group of people outside of Makkah to convert since the beginning of the dawah. Never have 12 people converted from any group outside of Makkah/Quraysh.) Therefore in the 11th year of the dawah, 2 years before the Hijrah, 10 people from the Khazraj and 2 from the Aws came and met with the Prophet ﷺ in the Plains of Aqaba. Note at this time there was no secrecy - it was just 12 hujjaj having a conversation with the Prophet ﷺ (unlike the year afterwards, it's going to change).

Also we notice for the first time, the Aws and Khazraj seem to be forgetting about their war and hostility, and they are coming together for the sake of Islam. Never before have both parties come together for anything. For the first time we see signs Islam will cement bonds and unite the people. Note during the second visit, the bulk are still from the Khazraj (5:1 ratio), showing it will still take a while for them to unite fully. However, Islam will slowly but surely unite both fully.

In this meeting with the Prophet ﷺ, this was the first time they 'formally' converted. In those times, whenever anyone converted, they would give an oath to the Prophet ﷺ by placing their hand in the Prophet's ﷺ hand and swear a conversion.

Ubada ibn al-Samit (عبادة بن الصامت) was one of those who witnessed this first covenant. It's called the First Covenant of Aqaba (Bay'at al-Aqaba al-Ula/بيعة العقبة الأولى). (Note what happened the year before is not called a covenant or bay'ah - we don't even know if those six accepted Islam on the spot; it was simply the opening up of their hearts to Islam.) Ubada ibn al-Samit said in Bukhari, "I was of those who took the First Covenant of Aqaba, and it was the Oath of the Women (Bay'at al-Nisa/بيعة النساء)." This was an oath that had no political connotations - it's just an oath of theology and morality. (Unlike the Second Covenant that will take place the next year which will involve not just theology and morality, but also protection, alliances, and political support.) Why is this First Covenant called the Oath of the Women? Because when women would convert, the Prophet ﷺ would only ask them to live moral and righteous lives, and be worshipers of Allah (i.e. it only involves theology and morality). So this oath was called this because there were no political connotations, even though the participants were all men. So Ubada said the First Covenant was like an oath for women. Then he said, "And we swore to worship Allah alone, and not fornicate, steal, or kill our children. We will not live immoral and unrighteous lives. And we will obey the Prophet ﷺ in all good matters." Note at this time, the pillars weren't established besides salah and kalimah. Zakat, fasting, Hajj - these were not obligatory yet. Not even alcohol was banned (it's going to be banned in the 3rd year of the Hijrah). So the aim was to worship Allah alone and live righteous lives. The Prophet ﷺ said, "Whoever fulfills this oath, his reward will be with Allah. Whoever falls short and repents, Allah will forgive you."

When these 12 converted to Islam, the Prophet ﷺ chose a Qureshi by the name of Mus'ab ibn Umayr (مصعب بن عمير) to go back with them to teach them the Qur'an and salah. It's narrated within a few weeks of Mus'ab reaching Yathrib, 40 people had converted. And therefore the Prophet ﷺ told them they may establish Jumu'ah Salah (Friday Prayer). And so the very first Friday sermon in the history of Islam was delivered by Mus'ab, NOT the Prophet ﷺ, as the people in Makkah couldn't pray in public. It was delivered in the house of As'ad ibn Zurarah (أسعد بن زرارَة) who was hosting Mus'ab.

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### **Tangent: Minimum Required People Necessary for Friday Prayer**

What is the minimum required people necessary for Friday Prayer? The scholars of fiqh have differed over this issue. Hanbali madhhab says 40 based on this narration of Mus'ab and As'ad. They say the reason why Jumu'ah became obligatory upon them was because they reached the number 40. But if you think about it, was it really because they reached 40, or it just so happened coincidentally that they were 40 when the Prophet ﷺ sent the letter to do Jumu'ah? It appears that the Prophet ﷺ didn't even know how many people converted. He gave them the command to do Jumu'ah, and it just so happened they were 40. So this opinion doesn't seem to have very strong academic merit. Other madhhab say you need to have a "large group of people" (without a specified number). The fact of the matter is there doesn't seem to be any number specified in the shariah. Therefore it goes back to what is the minimal congregation that you need to establish a congregational prayer. Most scholars say the minimal congregation consist of 3 people, 1 of whom is the imam. So according to this opinion, if you have 3 people, you should do Jumu'ah. And according to another opinion, actually if there are 2 people including the imam, you should still do Jumu'ah.

[April 2020 note: With regards to COVID-19, Sh. YQ clearly says in his recent lectures: You should pray Zuhr (4 rak'at) at home.]

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### **The Conversion of Usayd ibn Hudayr & Sa'd ibn Mu'adh**

Eventually every single subtribe of the Aws and Khazraj had at least a household of Muslims. There's not a single locality of Yathrib except that there's one or more households that have embraced Islam. And the conversion of two people in particular led to a mass conversion. These two were the up and coming leaders of the Aws in the vacuum created by the Battle of Bu'ath. And these two were **Usayd ibn Hudayr** (أسيد بن حضير) and **Sa'd ibn Mu'adh** (سعد بن معاذ). (Side point: Usayd ibn Hudayr is the one who whenever he recited the Qur'an, he would see the angels come down to listen to him - hadith in Bukhari. He would see some light coming down and listening to him (after Fajr). So he went to the Prophet ﷺ saying, "Every time I recite, I see these lights. My animals start getting agitated and I get worried what's going on." The Prophet ﷺ said, "These are the Peace (angels) of al-Rahman coming to listen to your Qur'an." And Sa'd ibn Mu'adh is the one who's mentioned in a famous hadith that when he died, the Throne of Allah shook out of anger that someone had killed him.)

Usayd and Sa'd were close friends. They were talking and Sa'd says, "This new religion has come to our city, and my cousin As'ad is housing the man who is spreading the faith (Mus'ab). But because he is my cousin, I feel awkward going. So why don't you go and expel this man (Mus'ab) from our city?" So Usayd went with his spear. And when As'ad saw him marching with his spear, he said to Mus'ab, "O Mus'ab, this is one of our leaders of the Khazraj." Usayd came and said in an angry voice, "Why have you come to our land? To brainwash those of us who don't have strong intellect? To take our women and children away from our ways? To convert them to the ways of this new prophet of yours? Go back to where you came from if you value your life!" Mus'ab responded with a calmness and confidence that only Iman allows. He said, "Why don't you sit and listen to what I have to say. If you agree, that's good. If not, I will go." Usayd found this to be a very reasonable request, so he sat down and listened to Mus'ab preached to him the basic message of Islam. It was only after listening to the basic

teachings, his heart opened up to Islam. He said, "What you have said makes complete sense to me. How does one embrace your faith?" Coming with a javelin to kill him, 5 minutes later he converts to Islam. Subhan'Allah! Mus'ab said, "Go do ghusl, say shahada, and pray 2 rak'at." So Usayd did so. Then he said, "I have a person who has sent me (Sa'd ibn Mu'adh). If you can convince him of this, then you will have no opposition left." Mus'ab said, "Go send him to me."

So Usayd went back to Sa'd. Sa'd was sitting with his friends. As Sa'd saw Usayd, he said to his friends, "This is not the same man who has left us. (i.e. something is different about him.)" Indeed when you embrace tawhid, you change completely. Sa'd asked him, "Did you succeed?" Usayd said, "I tried talking to them but... Why don't you try?" He's basically trying to get him to go. And to add some salt and a sense of urgency, he said, "I've heard the tribe of so and so has decided to kill As'ad because he is housing the man" - based on a rumor.

So Sa'd became alarmed, and he took his weapons, and went marching, and said to As'ad, "O As'ad, had you not been my cousin, these weapons would not be hanging at my side (i.e. they would be unsheathed and out at you). It's because of our blood relationship that I am not taking this more. Get rid of this guest of yours, and tell him to leave our land and stop spreading his 'pollution.'" Mus'ab took over immediately and said, "At least listen to what I have to say. If you agree, good. If not, I will stop." Subhan'Allah, this shows his immense confidence in Islam. And so the same thing happens. The calmness and confidence of Mus'ab makes Sa'd think, "Okay, that's valid." And this time Mus'ab recited with beautiful recitation Surah al-Zukhruf [43], and this completely changed Sa'd ibn Mu'adh. Indeed Qur'an is a miracle. Having heard it directly, Sa'd immediately said, "How do I convert?" So Sa'd as well converted.

With the conversion of both, the entire tribe of Banu Abd al-Ashhal (بنو عبد الأشهل), a subtribe of the Khazraj, converted - as these two were their leaders. And this was the largest mass conversion ever up to this point in time.

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### Usayrim of Banu Abd al-Ashhal

There was however one exception who did not convert - Usayrim (الأصيرم). The only pagan of the tribe of Banu Abd al-Ashhal for the next three years. He refused to convert even while slowly but surely everyone converted. And then he converted on one particular day.

Many years later, Abu Hurairah quizzed his students, "Who can tell me the name of the man who entered Jannah without having prayed a single rak'at?" Of course the tabi'un would not know. So Abu Hurairah said, "He is Usayrim of the Banu Abd al-Ashhal. He remained firm on his paganism until the Day of Uhud. On the morning of the Battle of Uhud, he decided to convert. When he came to fight in the Battle, his people said, 'O Usayrim, we have no need of you (since you are not a Muslim).' But Usayrim said, 'I am here to fight.' They said, 'Are you going to fight out of tribal loyalty, or out of love for Allah and His Messenger?' Usayrim said, 'I am now a Muslim, and I want to fight for the sake of Islam.'" So they took him to the Prophet ﷺ, and he embraced Islam after Fajr. And he became shaheed (martyr) before Zuhr. So no salah ever came at his time. There was no salah to pray. So the Prophet ﷺ said, "He did very little, but was rewarded a lot. And he is of the people of Jannah."

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### The Second Covenant of Aqaba

So Mus'ab converts a good amount of people of Yathrib. Therefore in the 12th year of the dawah, one year before the Hijrah, or to be more precise just a few months before the Hijrah (because the Hijrah takes place in the beginning of the 13th year), ~75 Muslims come to give their bay'ah to the Prophet ﷺ in Makkah. This bay'ah is called the Second Covenant of Aqaba (Bay'at al-Aqaba al-Thaniya/بيعة العقبة الثانية). Note these are only the ~75 who went to do the Hajj. For each of these people, there is at least 3 people at home in Yathrib. So ~75 people

actually travel from Madinah to Makkah.

So Mus'ab returns with around 75 converts. In 1 year he manages to convert a minimum of 250-300 people. (This is the largest group of converts outside of Makkah, rivaling the quantity in Makkah. Subhan'Allah, why did the people of Yathrib embrace Islam so quickly when the people of Makkah was so stubborn that in 13 years the quantity of converts is just a little bit more than what it is in Yathrib? Why? Many reasons. (1) No persecution. (2) Monotheism tendencies of the people of Yathrib. (3) The main reason being the tribal leadership had been decimated in the civil war. And so there was a younger, fresher generation who hadn't been raised up in paganism - rather they've seen the foolishness of paganism which caused bloodshed etc. So they wanted a change.)

So around 75 people come for Hajj that year, and the Prophet ﷺ communicates with them and says, "We shall meet up on the last night of the Hajj before everyone returns home. Meet me before the Fajr prayer in the valley next to Aqaba."

Jabir ibn Abdillah (جابر بن عبد الله), one of the most famous of the Ansar (or to be more precise, the people who were TO BECOME the Ansar), was an eyewitness to this bay'ah. He narrates, "The Prophet ﷺ stayed for more than 10 years in Makkah, preaching to the people in the Hajj season. And he would ask the other tribes, 'Who will support me so that I can spread the message of my Lord?' And he wouldn't find anyone embracing his faith except for a man or two from Mudar, Yemen, etc. (i.e. the converts were not en masse), until finally Allah SWT guided us to Islam. A group from the people of Yathrib preached Islam to us, we believed in him, and we recited the Qur'an, until not a single subtribe of Yathrib were there except that some amongst them had embraced Islam. And then Allah SWT caused us to come together, and we spoke to one another, and we said, 'For how long will we allow the Prophet ﷺ to be repelled from one valley to another outside of Makkah and live in fear?' (i.e. the idea came that we should now take in the Prophet ﷺ and protect him.)" And Jabir says, "Allah gave us this idea."

Ka'b ibn Malik (كعب بن مالك), the one whom Allah revealed his tawba in the Qur'an [9:118] in 9 AH, also witnessed this treaty, and he said, "When we went for Hajj, we hid our Islam from our pagan relatives. And we all agreed to meet at a particular place (the valley behind Aqaba) in the last third of the night. And we snuck out of our tents at nighttime, one by one, so as not to arouse suspicion (among the Khazraj), to meet with the Prophet ﷺ. And we waited for him. And eventually he came with his uncle al-Abbas, even though al-Abbas was still upon the religion of his people." Interesting. Abbas is coming even though he is still a pagan at this time.

Continuation of Jabir's narration: Jabir says, "So we gathered together in the last night of the Hajj. When his uncle Abbas came, he said to the Prophet ﷺ looking at all of us, 'O my nephew, I don't know any of these men, and I don't feel comfortable.'" Remember Abbas is a trader - he knows many of the elders of Yathrib from his traveler's days, but these elders have now died in the Battle of Bu'ath, and Abbas doesn't know any of these 'youngsters,' so he didn't feel comfortable. Because he is thinking in terms of jahili tribalism.

And this shows why Abbas is coming. He feels a sense of loyalty out of tribalism and thinks he needs to negotiate the Prophet's ﷺ release to the people of Yathrib as the senior most member of the Quraysh who still acknowledges him. This shows that just like Abu Talib, Abbas genuinely loved the Prophet ﷺ with a natural love. (Eventually he is going to convert to Islam, but much later on.) Also Abbas and the Prophet ﷺ were foster brothers and of a similar age, so there was a strong bond of friendship, even though they were uncle and nephew. The Prophet ﷺ trusted al-Abbas.

Continuation of Jabir's narration: "We came in front of the Prophet ﷺ, and Abbas was the one who stood up to speak on behalf of the Prophet ﷺ. He said, 'O people of the Khazraj (even though there were some Aws as well), you know the status of this man (the Prophet ﷺ) amongst us (the Banu Hashim). And we have protected him from his own people even though we agree with our people (i.e. we agree with the religion of our people, but we have prevented them from harming this man). He has izzah and honor amongst us; and he has protection. But he

has decided to leave us to go over to you. So if you are sure that you can live up to your conditions with him, and protect him from those who disagree, then you shall bear this responsibility. Otherwise, let him be from now. And realize that he is honored amongst his people." Abbas is clearly not trusting of the Khazraj, very hesitant at what's happening, and also embarrassed at the fact that his own nephew has to leave the Banu Hashim because they couldn't do their job. So he is trying to overcompensate by saying the Prophet ﷺ has izzah and protection, but that's no longer true after the death of Abu Talib.

The people replied, "O Abbas, you have spoken, now let the Prophet ﷺ speak. Ya Rasulullah, put up the conditions." The Prophet ﷺ stood up and began preaching about fearing Allah AWJ, recited the Quran, and then said, "I shall give you the allegiance/bay'ah in return for mun'ah (protection), that you shall protect me like one of your own." One of the soon-to-be Ansar, al-Bara ibn Ma'rur (البراء بن معرور), said, "We are experienced in the arts of war - this is an easy condition. We will protect you, no one will touch you. Stretch forth your hand and we will give you the allegiance." This was a hasty response but also one of Iman.

Another soon-to-be Ansari stood up: Abu al-Haytham ibn al-Tayhan (أبو الهيثم بن التيهان), the famous soon-to-be Ansar who [in later seerah] fed the Prophet ﷺ, Umar RA, and Abu Bakr RA when they were all hungry wandering the streets with a stone tied to their stomach. This is a man of intelligence. He said, "Ya Rasulullah, we have ties (political treaties) with the Jews. By accepting you, those ties will be broken and we know it. So once you come over to our side and then Allah gives us victory, will you then leave us and go back to your people?" He firmly believes this is the Messenger of Allah, and that victory will come. But he is saying his fear is once they have victory, will the Prophet ﷺ go back to Makkah, leaving them in a very difficult situation in Madinah (after breaking ties with the Jews). The Prophet ﷺ smiled and said, "No. My blood is your blood, and my destruction is your destruction." i.e. 'We're gonna live together, we're gonna die together.' A very beautiful phrase. So the Prophet ﷺ is saying he will now permanently be a Madani. And this was the condition they wanted (i.e. they are satisfied with the response). Subhan'Allah, look at their Iman. Contrast this with those of Kindah who wanted "leadership" after victory. Note the Aws and the Khazraj are the Qahtani Arabs, a totally different branch than the Quraysh. They are people of Yemen. And there are so many ahadith where the Prophet ﷺ praised the people of Yemen. Of them, "The people of Yemen are the softest in their hearts, and the gentlest in their chests" i.e. they're very good people. Of them, "Iman is Yemeni, and wisdom is Yemenite." So even in the Aws and the Khazraj we see their wisdom and Iman.

Also notice the bravery of Abu al-Haytham, he asked a very blunt question that might even border on sacrilegious. The openness and freedom is really amazing to see.

Also once the Prophet ﷺ gave his word, obviously he lived up to it. When [in later seerah] he conquered Makkah and he is with his entire tribe all of whom have accepted Islam; and there was the house of Khadija where he lived for 20 years, and the house of Abu Talib where he grew up in and lived for 40 years; and he could have moved back if he wanted to; what did he do? Eventually he turned his back to Makkah and walked back to Madinah, and he lived in Madinah, and he died in Madinah, and he is buried in Madinah. Subhan'Allah.

They said, "O Messenger of Allah, what is the phrase of the bay'ah we should give?" The Prophet ﷺ said, "You must give the bay'ah that you hear and you obey in times of difficulty and ease, and that you spend (of your money) in the way of Allah SWT, and that you command the good and forbid the evil, and that you speak the truth no matter what the consequences, and that you help me once I come to Yathrib just like you help your own family." These are the political conditions along with Islamic conditions. Once he said this, a voice cried out from amongst them, "And what shall we get in return?" And the Prophet ﷺ said the one word they wanted to hear. He said, "Al-Jannah." No money, fame, or fortune. Paradise will be yours. And that's all they wanted to hear. And they all stood up to give the bay'ah.

But before anyone could embrace the Prophet's ﷺ hand, As'ad ibn Zurarah held on to the Prophet's ﷺ hand and kept it down. This is a freedom of expression that is unbelievable. He did not allow him to raise his hand. And he said, "Wait, everybody." (Remember As'ad is one of the six, one of the first converts, the guy that housed

Mus'ab.) He said, "O people of Yathrib, we haven't traveled this whole distance except that we know this man is the Messenger of Allah. And once his people expel him, then you will be asking for war (i.e. once the Prophet ﷺ leaves the Quraysh, the Quraysh will try to kill him). And so if you're ready that your necks meet swords (i.e. if you're ready to die), then go and give him the oath of allegiance. And realize the best of you will be killed, fathers will lose their sons, and sons will lose their fathers, and you will cause death amongst yourself. If you're prepared to do this, then give him the oath. If not, then stop now, perchance Allah will forgive you." i.e. 'This isn't a joke. This is the last chance. Once you put your hand in his hand, end of story, there's no going back.' This is the intelligence of As'ad - he didn't want the punishment of Allah to come if his tribe eventually say they can't do it, it was too much, etc. But they said, "O As'ad, you have spoken enough. Get your hand off the hand of the Prophet ﷺ. We want to put it." And so one by one, all 72 men amongst them gave the bay'ah to the Prophet ﷺ, and in return, he promised each one of them Jannah. One by one. What a beautiful, blessed group that is. And the 2 women that were present there, the Prophet ﷺ took their oath of allegiance verbally. He did not take it in his hand. As we know, he never touched the hand of a woman that was not related to him.

When the entire oath was finished, Abbas was looking along in great worry, and he said to the Prophet ﷺ, "These are people I don't know any of them. And all of them are young kids." He's very worried about the Prophet ﷺ. But if Abbas did not know them, then Allah AWJ knew them. If Abbas did not recognize them, then Allah and His Messenger did indeed recognize them.

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## 026 - The Early Emigration to Madinah [\[TOP\]](#)

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### Recap

Recall we began to discuss the preparation for the Hijrah and the two types of covenants (bay'ahs) that took place between the Prophet ﷺ and the people of Yathrib. The main difference between the first and second covenants was that the first was a 'Women's Covenant' - based on religious commitment only. The second was a commitment of protection and war as well as religious. **Notice also the second covenant mentions a defensive protection, not an offensive attack.** Therefore as we will mention [in future episodes], when the Battle of Badr takes place, the Prophet ﷺ had to basically ask the Ansar, "Are you agreeing? Is this fine with you [to launch an offensive attack with us against the Quraysh]?", as the covenant was more so about defense, as the Prophet ﷺ said, "You will protect me like one of your own...", "...and you will get Jannah."

And right before they gave their oath, for one last time, As'ad ibn Zurarah said, "O people, don't be hasty! We have traveled all this way knowing he is the Messenger of Allah ﷺ, but realize this covenant is not like the first one - if you say yes, you will lose children, make women widows, etc. If you are ready to do this, take this oath or otherwise excuse yourself now!" Clearly As'ad is thinking about the future. But when he said this, the people said, "You have spoken enough. Get your hand off the hand of the Prophet ﷺ and let us give our bay'ah."

All the while Abbas is standing there displeased, "I don't know any of these people. They are all youngsters." And he is thinking in terms of Jahiliyyah, that there are no elders there. "Why would these youngsters do anything for you?!" - Abbas could not see why the Aws and the Khazraj would be loyal to the Prophet ﷺ, and this is what Abbas was worried about. But of course Allah already chose them for the big mission that is to come.

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### Cry of Shaytan

In Ibn Hisham it's narrated that while the oath was going on, they heard a loud voice in the Valley of Mina. The voice cried out, "O people sleeping in the tents (hujjaj)! Do you not know that a group of rebels/blameworthy people have gathered together with the Sabi' (صابئ) to wage war against you?!" (Note here a "Sabi'" for the jahili Arabs meant someone who has left the religion of their forefathers [i.e. paganism], and become a monotheist.)

(Tangent: Note that in the Qur'an, the term Sabi'un [صابئون] means something different. Who are the Sabi'un according to the Qur'an [5:69]? A group that goes back even before Christianity. So much so they claim to have a book from Sheeth AS [the son of Adam AS<sup>[1]</sup>]. And they still exist in our times. Very small quantity, roughly 30,000 people. They don't eat pork, have to do ghusl after janaba etc., so they clearly have some type of shariah. They come from the land that is the cradle of civilization that has all the religions, subcultures, and sects of the world, which is Iraq. In our times they are called al-Mandaiyun [المندائيون] or Mandaean, and they are all Iraqis.)

So a voice cried out in the middle of the night saying, "They are waging war against you under the Sabi' (the Prophet ﷺ)." And the Prophet ﷺ said, "This is Azab ibn Uzayb (عزب ابن عزيب), the leader of the shayatin of Aqaba. I swear by Allah, O enemy of Allah, I will deal with you."

The shaytan felt so overwhelmed that something will happen and Islam will now grow, he screamed out to the human world, to the people of the tents. And subhan'Allah, the Prophet ﷺ knew the name of the shaytan and



knew he was the leader. And we learn from this incident (and other sources) that shayatin live in abandoned valleys and places that people don't frequent.

The Ansar when they heard this said, "Ya Rasulullah! Should we not launch an attack now? If they're going to fight us, shouldn't we preempt the attack? We are 70 strong, we all have our swords and they are unarmed." Note in Hajj you can only carry one weapon, that is a defense sword (e.g. against an animal if it attacks you), it's not the fighting sword. So the Ansar said, "We are 70 strong and they are not prepared. We can attack them in the middle of the night and have a huge 'victory.'" But the Prophet ﷺ said, "I have not been commanded to do this," i.e. "This is not my methodology to just go kill people like this." So the meeting wrapped up quickly, the bay'ah was finished, and the Ansar went back to their tents silently just as they had come.

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The rumors have spread. So the next morning a delegation from the Quraysh was sent to each camp and they asked, "Do you know of any meeting that took place with this man, Muhammad [ﷺ]? Did anybody from your tribe meet him?" When they went to the tents of the Khazraj, the Muslims of them remained silent, and the pagans of them swore by Allah that they haven't meet with the Prophet ﷺ. As Muslims we are not allowed to lie, so the Muslims of the Khazraj didn't say anything, and basically they went in behind the oath of the pagans. So the matter was resolved.

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### Tangent: Blessings of the Ansar

The incident of the bay'ah clearly shows that the Ansar are developing their Iman. Not only are they the ones who say, "For how long will we let the Prophet ﷺ beg tribes for protection? Why don't we adopt him?" but they are the ones who volunteer, "Why don't we launch an offensive attack?" They are so eager to protect the Prophet ﷺ. Therefore when the Battle of Badr took place [in later seerah], which was offensive and not defensive, they all volunteered. None of them held back. Even though the letter of the law was only defensive.

One of the most beautiful blessings of the Ansar is: After the Conquest of Makkah, when the Prophet ﷺ gave many of the leaders of the Quraysh and Thaqif large amounts of money—so much so an entire valley full of sheep to one of them—and the Ansar felt, "We are the ones that fought and did all the hardship and yet they get the bulk of the booty?" what did the Prophet ﷺ say? He called a meeting just for the Ansar. None of the Muhajirun. (Side note: The fact that the murmuring only happened amongst the Ansar, and not the Muhajirun, shows that the level of the Muhajirun is higher than the Ansar.) The Prophet ﷺ made sure there were no Muhajirs in the tent, and he ﷺ gave a beautiful and loving speech to the Ansar, "Were it not for the Hijrah, I would have been a man of the Ansar. And if the Ansar went in one direction and all of mankind went in another, I would go in the direction of the Ansar." And then he said, "O people of the Ansar, are you not happy that these people go back with the sheep and dirham and dinar, and you go back with the Messenger of Allah?" Amazing. And of course at this they all broke down crying and they were satisfied. Even after the Conquest of Makkah, the Prophet ﷺ did not stay in Makkah; he went back to Madinah with the Ansars.

(Tangent: Of course the Ansar got a share of the booty, but it's up to the commander what to do with the surplus. In this instance, the Prophet ﷺ gave the bulk to those leaders [of Thaqif etc.], whose Iman was very weak, to gain their trust. And indeed one tribal leader, when he got a large share, he said to his people, "O my people, embrace Islam! For wallahi, this man does not fear poverty or love wealth" i.e. "He must be a prophet!")

And the Prophet ﷺ said (mentioned in Bukhari), "Loving the Ansar is a part of Iman."

And in another hadith, "Hating the Ansar is a sign of hypocrisy."

Therefore we must love not only all the sahaba, but the Muhajirun and the Ansar in particular.

In another hadith he ﷺ said, "O Allah, forgive the Ansar and their children."

### Lessons From the Incident of the Bay'ah

1. One of the most important lessons is the element of being genuine and sincere at every opportunity presented to you. The Prophet ﷺ was not expecting victory to come from just six people sitting in the middle without a tent, yet he planted the seed and it became the entire Islamic republic. Also look at how the Prophet ﷺ built them up. Firstly he talks to them and then they think about it. Some of them perhaps converted. They come back the next year with the first batch of 12 actual converts. The Prophet ﷺ then sends them back with Mus'ab and in one year Islam spreads to at least one household in each subtribe throughout Madinah. The next year more than 75 convert and they invite the Prophet ﷺ to come to their city.

2. Also notice the wonderful ways of Allah. Here's the point: When Allah is on your side, everything will always work out for you. Firstly look at the Battles of Bu'ath. Aisha RA said, "These were a gift Allah gave to the Prophet ﷺ." And it was being given when the Prophet ﷺ didn't even realize he needed one. When Abu Talib was alive the wars in Madinah was going on. It was not even relevant at the time but look at what it led to. Also notice the irony that the Jews who felt themselves superior to the then-pagans of Yathrib. They kept on boasting over them, "We are better than you! We have a book! We have prophets! We have a civilization! You have nothing! And our prophet has promised us that one prophet is going to come! And when he comes, he will be the conqueror! And we will kill all of you!" For decades this is being instilled in them. And this 'dawah' will flip against the very people who are giving it. The very Jews saying this will end up rejecting that prophet and the message of Islam. Whereas the Ansar, they've been told that a prophet is coming, that he will preach the message of one God, etc. so as soon as they meet the Prophet ﷺ, they believed in him. Look at the ways of Allah. Simply amazing! Also notice how the Iman grows in the Ansar. Again it's important to point out they are the ones who offered to sponsor the Prophet ﷺ, "Come to our city." He did not impose himself on the people of Madinah. They are the ones that wanted the Prophet ﷺ to be their ruler. Initially they were not the majority, but as the people converted, they became the majority.

3. Notice also out of eagerness they said, "Let's just get rid of these people now. Why don't we just launch an offensive while they are asleep in their tents?" - it would have been a bloody massacre; it's the middle of the night, the last day of Hajj, the enemy is unarmed; but what did the Prophet ﷺ say? 'This is not our religion.' "This is not what I've been commanded to do." 'Our religion is not about war and bloodshed and killing. That's not what Allah told me to do.' Again and again we find the clear message of Islam: It's not about violence and bloodshed. Even in such a situation when the Quraysh have done what they have done, the Prophet ﷺ still says, "This is not what I have been commanded to do."

4. Also notice the beauty of the preparations of the Prophet ﷺ. This meeting is taking place in the middle of the night on the last night of the Hajj. The next morning is the end of Hajj. And everyone is so dead tired and is fast asleep for the journey ahead. So the meeting takes place when they least suspect it. He also stationed people, Ali, Abu Bakr, etc. as look outs to make sure no one is coming. Notice he is the Prophet of Allah ﷺ - but there must be a plan. He knows Allah will protect him but there has to be a plan! If this is the Prophet ﷺ, how about us?  
**We must also have a vision and plan taking into account our situation.**

5. Also clearly there is a clear participation of women even in these matters. The women came and he took their oath. So women clearly have a role to play - and by the way this treaty was not the Covenant of Women. It was a covenant of war. Still those two women gave a promise of protection just like the men did. And indeed these two lived up to their roles. (i) **Asma bint Amr**, and (ii) **Nusaybah bint Ka'b**.

(i) Asma bint Amr (أَسْمَاءُ بِنْتُ عَمْرٍو) - Sadly just like the majority of the sahaba, we don't have any detail about her. All that we know is that she was the cousin of Mu'adh ibn Jabal (مُعَاذُ بْنُ جَبَلٍ) RA.

(ii) Nusaybah bint Ka'b (نُسَيْبَةُ بِنْتُ كَعْبٍ) - She participated in the Battle of Uhud [later in 3 AH], and severely wounded in the battle (over 12 wounds). She also witnessed the Oath of Ridwan [in 6 AH]. Her son became a general under Khalid ibn al-Walid. And he was martyred in front of her eyes by Musaylamah the Liar, in the Battle of Ridda [11-12 AH]. And in her 60s she participated in the wars against the Romans [the Battle of Yarmouk, 15 AH], and her hand was cut off. She lived up to her oath to the Prophet ﷺ. Masha'Allah.

6. We can see the desperation of shaytan. Generally he is hidden, yet now he becomes so overcome with anger, jealousy, and hatred, that he's calling out to the people to do something, because he cannot do anything. Allah says in the Qur'an:

إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ فَاتَّخِذُوهُ عَدُوًّا

"Indeed, shaytan is an enemy to you; so take him as an enemy." [35:6]

7. We are already sensing a change in Islam. It's ironic what Abbas said, "These are new faces" - he meant it in a negative way, but it's actually very true: They are indeed new faces. The new phase of Islam is beginning. From the time of humiliation and weakness, overnight the Muslims transformed into a state of power and izzah, which will continue to grow and grow.

8. There is a very clear and important point to mention that has a clear impact to our modern life. When we look at the seerah, we find the Prophet ﷺ using different tactics and methodologies in different times for different situations. We firstly had the early closed, private dawah of Makkah. We then had the open non-confrontational dawah in Makkah. We then had the political asylum emigration to Abyssinia. We then have the political state emigration to Madinah (which is going to happen now). And in the Madinan phase we will have times of peace and times of war with the people of Makkah - sometimes all out hostility & war (e.g. Ahzab), sometimes peace treaties (e.g. Hdaybiyyah).

So the question arises: Are all of these phases equally legitimate based on our circumstance? OR is it that the early phases were all just building up to the final phase in Madinah and thus the only legitimate phase is the final phase that the Prophet ﷺ died upon?

This is a classic controversy. It goes back to the earliest scholars. A small minority of them, e.g. Ibn Hazm al-Andalusi, said, "All of the earlier phases cannot be used. We must go with the last phase, which is all out offensive war." But he was writing at a time of the beginning of political decline of Andalus, so there was a level of desperation. **However this is a minority opinion. The majority of scholars have always understood that other phases were NOT abrogated—there is no reason to consider them to be abrogated. And therefore our religion has given us many options politically.**

Some groups only have one vision for the whole ummah. E.g. the Ikhwan, Jamaat-e-Islami, Hizb al-Tahrir etc. they have one unified vision for the entire ummah. But this is not very wise. It's not academic. It doesn't work that way. Every group of people needs to look at their own situation. What's happening in Pakistan is not what's happening in Egypt. What's happening in Egypt is not what's happening in Tunisia and Algeria. What's happening in Algeria and other Muslim lands is not what's happening in America. Even in Western countries, what's happening in France is not what is happening in America. If you study the political climates of every country, you'll find so many scenarios and circumstances unique to every country. So with respect to all the groups, the scholars of each locality need to study the seerah afresh and anew; they need to study it in light of their circumstances. The seerah will always be a source of inspiration, of model of how to live our lives. So we should always go back to the seerah and find that which is the most suitable for our time and place. One of the models that is closest to the model of Muslims in the West is the model of the Muslims in Abyssinia. Of course we will never going to get a 100% hand-fitting gloves, but we have an overall model. E.g. they had no political

ambition to conquer Abyssinia. Their goal was to worship Allah SWT in peace. They had no political ambitions to challenge the authority of the status quo. They had their business to worship Allah in peace; and the political system is what it is. This is a basic premise we as UK or American Muslims can use. As for other lands, let the scholars of those lands look and deal with their own situation. There's no question the perfect vision is that of Madinah, but all other phases are equally acceptable. We have options to choose from, and that is the beauty of the seerah.

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And thus the Second Bay'ah was completed. The Ansar returned home even more excited waiting for the Prophet ﷺ to come to their city of Yathrib, which will later be called the Madinatul Rasulillah [ﷺ].

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### **The Land the Muslims Shall Migrate to**

After the Treaty of Aqaba, the Prophet ﷺ made an announcement to the Muslims, "Allah has shown me the land you shall emigrate to. [I saw it in a dream.] It's a land of date palms between two volcanic plains." And indeed Madinah is in the middle of two volcanoes either side. And it has date palms. According to one narration, the Prophet ﷺ announced it, but he didn't specifically know what city it was. So he speculated, "I've been shown it, and I think it is such-and-such," but he didn't know the city. Then a few days later he said, "Allah has told me it is Yathrib."

In one version he said, "I thought it might be Khaybar, but it is in fact Yathrib." In another version he said, "I thought it might be [...and he mentioned a land in Yemen]." - Because there is only a few places in the Arabian Peninsula that has date palms in a large amount. Khaybar and that place in Yemen are of the candidates, but both don't have volcanic plains around them. Only Madinah has both of these signs. And so in a later hadith, the Prophet ﷺ said, "Allah has told me that it is [in fact] Yathrib."

So he gave the Muslims the permission to emigrate. So the Muslims began emigrating by ones and twos, secretly. None of them did so in public except for one or two exceptions as we will come to. The reason they emigrate secretly is of course because the Quraysh would not be willing to allow this to happen.

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### **Migration to Madinah: The Family of Abu Salama**

It's said the first person to emigrate was Abu Salama ibn Abd al-Asad (أبو سلمة بن عبد الأسد), the husband of Ummi Salama (who was to become the wife of the Prophet ﷺ later on).

(Backgrounds of Abu Salama: Abu Salama was a man who was a free nobleman, but was not a Qureshi, and he moved to Makkah to live with his wife, Ummi Salama, who was a Qureshi. He and his wife both moved to Abyssinia during the first emigration, and when the 'satanic verses' incident happened, they came back to Makkah and decided to stay. So they are the few who are called the People of the Two Hijrahs [Hijrah to Abyssinia & Madinah].)

Abu Salama gathered his belongings, put his wife and his one son on his camel, and he made his way out. He was the first to emigrate, so he didn't know how the Quraysh would react, so he didn't do it secretly. (It is said that the following incident that took place is the reason why people started migrating secretly.) Everybody in Makkah knew he was about to leave. The news spreads amongst the people, so when he leaves, the Quraysh come and confront him with their weapons. And they said, "O Abu Salama, where do you think you are going?" He said, "I am a free man [so I can go wherever I want]; I am leaving for Yathrib." They said, "As for you, yes, we have no right over you. But as for your wife, she is ours. And we won't let you take her or her son, as he is

our son." - not that they have any interest in Ummi Salama or her son; it's just pure zulm. So they forced him to leave his wife and child and expelled him. Everything is taken from him including his wife and son. When Abu Salama's tribe found out that he had been treated this way, their Jahiliyyah got the better of them, and they marched to the Quraysh and said, "As for the lady, she is yours; but this boy is ours!" They took the boy, but the Quraysh held on, and it became a tug of war with a two year old; until his hand was dislocated! And Ummi Salama cried out, "Let them take the boy!" This is all just Jahiliyyah; not that either party cares about the boy; but it's just the issue of arrogance.

So Abu Salama's tribe took the baby, Ummi Salama is left with the Quraysh, and Abu Salama goes to Madinah alone. And Ummi Salama narrates this story herself, "For more than 16 months I would go to al-Bat'ha (البطحاء - the farthest place outside of Makkah that is still within view of the city), crying everyday, not able to do anything." - because that's where her child and her husband have gone. And she continues, "Until finally, some of my cousins had sympathy on me, and they begged the elders of the Banu Makhzum to let me go."

So she went to the tribe of her husband, and by this time the tempers had calmed down, so they gave back the boy, so she took the boy, and walked into the desert, and set out for Madinah, putting her trust in Allah, "I need to get to Madinah somehow." And she says by the time she got to [Tan'im](#) (تنعيم - where Masjid Ayesha is in our times), she met Uthman ibn Talha (عثمان بن طلحة - not a Muslim at this time), and he sees her all alone in a dangerous place, so he asks her, "What are you doing?" She says, "I am going to my husband, Abu Salama, at Yathrib." He says, "You're all alone?" She says, "I have no one." So Uthman says, "Wallahi, this will not be. I will take you (to your husband in Yathrib)."

Ummi Salama when she narrates this story to the sahaba, she says, "I don't think there is any more noble gentleman amongst all of the Arabs than Uthman ibn Talha. He walked on foot [and let us ride his camel] the entire way, from Makkah to Madinah. And he didn't say a word to me. And when it was time to stop, he would tell the camel to come down, and he would go forward and turn his back on me (to protect my modesty - because I'm a woman). When I would get down, he would put me under the tree to let me sleep, and he would sleep by the camel. And then in the morning, I would get back on the camel. And we proceeded this way, until finally I could see the houses of Yathrib, and he said, 'Your husband is over there,' and he let me go on the camel." This is Uthman ibn Talha. Not even a Muslim at the time. Would we have done even a fraction of this? From Makkah to Madinah, WALKING. This was at least a 2 weeks journey, one way. And on the way back he doesn't even have a camel.

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### Tangent: Blessings of Uthman ibn Talha

No doubt Allah will reward him. No doubt. And who is this man? Allah gave him the honor to be the very last batch of converts before the Conquest of Makkah [8 AH]. Him, Amr ibn al-As, and Khalid ibn al-Walid would do Hijrah right before the Conquest of Makkah. And converting before the Conquest is a big honor, as this is a sign of a genuine conversion to Islam. Indeed, Allah says:

لَا يَسْتَوِي مِنْكُمْ مَنْ أَنْفَقَ مِنْ قَبْلِ الْفَتْحِ وَقَاتَلَ أُولَئِكَ أَعْظَمُ دَرَجَةً مَنِ الَّذِينَ أَنْفَقُوا مِنْ بَعْدُ وَقَاتَلُوا

"Not equal among you are those who spent before the Conquest [of Makkah] and fought [and those who did so after it]. Those are greater in degree than they who spent and fought afterwards." [Qur'an, 57:10] And then in the Conquest of Makkah, when Makkah is conquered, the Prophet ﷺ handed out the big prizes of the Ka'bah, and that is the siqaya (the right to give the water to the pilgrims), and the right to the key of the Ka'bah. Abbas was given the siqaya, and he wanted the key as well, but at this Allah revealed:

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا

"Indeed, Allah commands you to render trusts to whom they are due." [Qur'an, 4:58] So the Prophet ﷺ gave the key to Ali ibn Abi Talib and said, "Go give this to Uthman ibn Talha, and it shall be with him and his descendants until the Day of Judgment. And anybody who tries to take it from him will be a zalim (ظالم / transgressor)." So

Ali went and gave it to Uthman ibn Talha. Uthman said, "I thought you guys (the Banu Hashim) were getting it." - because the news spread that Abbas wanted it. Ali said, "Allah revealed in the Qur'an this about you." - that basically they had to give the key to Uthman.

Can you believe for the last 14.5 centuries, the key has been amongst his descendants? To this day the keeper of the keys of the Ka'bah is from the descendant of Uthman ibn Talha. Masha'Allah. This shows that if you do good, Allah will reward you. He showed respect and honor, and who was it to? Ummi Salama, the future wife of the Prophet ﷺ.

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### Migration to Madinah: Suhayb al-Rumi

There are many other stories as well. Of the famous stories is the story of Suhayb al-Rumi (صهيب الرومي), the only sahabi that spoke fluent Latin.

(Backgrounds of Suhayb al-Rumi: He was not a Roman. He was originally from a northern Arabian tribe. But he was conquered in the days of Jahiliyyah, and sold into slavery to the Romans. So he grew up amongst the Romans. It's also said he had a ruddy complexion, so this gave him the laqab (لقب / nickname) "Suhayb al-Rumi (Suhayb the Roman)." It is even said that he spoke Arabic with an accent. So he is ethnically Arab, but his culture was Roman. One of his masters sold him back eventually to an Arab, and he ends up in the house of Abdullah ibn Jud'an (عبد الله بن جدعان), a distant relative of Aisha RA. Suhayb then worked his way to freedom, and became a businessman. He was clearly intelligent. And his closest friend was Ammar ibn Yasir; and they both accepted Islam together - both among the early converts.)

So Suhayb decided to leave as well for Yathrib. He tried to be secret, but eventually news spread. Since Makkah was a small town and everybody is watching everybody, and if you are going to leave, you have to pack your stuff, have a certain mount, a lot of baggage for the food, water, etc., so it's not easy to be surreptitious, so the Quraysh heard about this, they surrounded him on the outskirts, and tried to stop him. Suhayb took out his bow and arrow and said, "O people of Quraysh, I have 40 arrows in my quiver. And I swear by Allah that none of you will get to me until I have used all 40. And then when you get to me, here is my sword. And I swear by Allah, nobody will be able to get me until I get to him first." As they were wondering what to do, Suhayb said, "What if I were to tell you where I hid all of my wealth?" - in those days there was no bank account you could transfer money to; so you had to hide your wealth somewhere. So Suhayb said, "What if I tell you where all of my wealth is? Will you let me go?" They said, "Okay, deal."

So Suhayb told them everything. So he literally arrived in Madinah with just the clothes on his back. After won his freedom, become a mini-businessman, and having a decent amount of wealth, he literally arrived in Madinah to start completely from scratch. And as soon as the Prophet ﷺ saw him, he smiled and said, "Allah has revealed in the Qur'an about you, O Suhayb!"

وَمِنَ النَّاسِ مَن يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَاللَّهُ رَءُوفٌ بِالْعِبَادِ

"There are those who sell themselves (sell everything) for the sake of Allah. And Allah is kind to [His] servants." [Qur'an, 2:207]

The Prophet ﷺ continues, "O Abu Yahya (Suhayb's nickname), your transaction has been successful! Your transaction has been successful!" - without Suhayb telling him what happened! Of course it was Jibril who told him what Suhayb has done.

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### Migration to Madinah: Umar al-Khattab, Ayyash ibn Abi Rabi'ah, and Hisham ibn al-As

When Umar RA decided to emigrate, he chose as his companions for the journey two other sahaba. And they are Hisham ibn al-As (هشام بن العاص ; the brother of Amr ibn al-As), and Ayyash ibn Abi Rabi'ah (عياش بن أبي ربيعة). The deal was they planned to meet up on such-and-such a day at a certain valley outside of Makkah. And when dawn breaks, whoever is there will go; and whoever is not there will be assumed is stopped [by circumstances]. At the appointed time, Hisham did not show up, so Ayyash and Umar made their way to Madinah without him.

Abu Jahal and his brother, who were both the half brother of Ayyash, traveled all the way to Madinah and said to Ayyash, "O Ayyash, don't you know what you have done? Do you know the state of our mother after you've left? She cannot eat or drink; she's made a promise to Allah she will sit in the sun with no shade until she sees you. And she has made her hair completely full of lice. She is on the verge of death, etc. etc." - it's emotional blackmail. And so he decided to go back with them. Umar RA said, "They are tricking you! If she's hungry she can eat food, if she has lice she can shave her hair off. You don't have to go back and do that for her." But Ayyash insisted and said, "No, I'll be a good son. Let me go back to my mother and sort her affairs out, and then come back. I also have some money to collect as well now that everything is secure here." Umar RA said, "If it's money, wallahi, I will give you all that you want. Don't go! If it's your mother, she will deal with herself." But Abu Jahal kept on insisting, so Ayyash's heart melted and decided to go back. Umar RA still knew they were tricking him, so he pulled Ayyash aside and told him, "Look, if you are going to go, take my camel. For my camel is faster and stronger than theirs. And if you find any treachery, ride back immediately to Madinah." So Umar RA is bending over backwards just to help Ayyash out.

Ayyash goes back with them. And eventually as the road goes on, they start chit-chatting, open up, laughing and joking. When Ayyash starts getting comfortable, Abu Jahal said, "Oh, looks like my camel is weary and tired. Why don't we just ride on yours, because it's stronger. Let me ride on your camel and let mine take a break." So Ayyash made his camel sit down to let Abu Jahal ride. But as soon as he did this, they jumped on him, tied him up, make him a prisoner, took him back to Makkah in this state, and marched him all around town saying, "This is how we treat our fools!" The Prophet ﷺ was still in Makkah at this time and he saw this.

And further, Ayyash discovers Hisham (the one they were supposed to meet to migrate together) is also being held prisoner. And he gets thrown into the dungeon with Hisham. The Quraysh set up a prison in Makkah special for these two.

(Tangent: Later when the Prophet ﷺ migrated, he made du'a qunut for them and all the oppressed in Makkah, "O Allah, save Ayyash, save Hisham, save the vulnerable (mustad'afin/مستضعفين), send your Punishment upon the Quraysh." And he kept on asking the Muslims, "Who will volunteer to save Ayyash? Who will volunteer to save Hisham?" To go to save them meant to walk into the lion's den, so understandably nobody wanted to do it. However, finally **al-Walid ibn al-Walid**, the older brother of Khalid ibn al-Walid, volunteered. He said, "I will do it, O Messenger of Allah!" And so he traveled to Makkah, entered it in the middle of the night, and Allah AWJ blessed him to find out where the dungeon was, and he broke into it, cut the bonds of Ayyash and Hisham, rescued both of them, and brought them back to Madinah. Allahu'akbar!)

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[Revised by Br. Syed Haq & MAR, September 2020]

[[TOP](#)]

## 027 - The Hijrah - Emigration to Madinah [[TOP](#)]

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The Prophet ﷺ was one of the last, if not the last adult Muslim, to emigrate to Madinah. The only people left after him were some of the women and children, such as the family of Abu Bakr RA, Ali RA, etc.

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### Migration to Madinah: Umar al-Khattab RA

Before we get on to the actual emigration of the Prophet ﷺ, we will discuss Umar's RA Hijrah. Ali ibn Abi Talib narrated, "I don't know of anyone who did the Hijrah publicly except for Umar. He was the only one to do it publicly." Umar RA packed his bags, armed himself, wore his shields and arrows, dressed as a traveler, goes to the Ka'bah, does tawaf seven times, and then makes an announcement: "O people of Makkah! Whoever wishes that his mother loses him tonight, or that his children become orphans, or his wife a widow, then know that I am doing the Hijrah, and you can meet me outside of Makkah in such-and-such a valley." Of course no one took up Umar RA on that challenge. And this, again, shows us the status of Umar RA. It's a manifestation of the du'a of the Prophet ﷺ, before Umar converts, to bless Islam with one of two Umars, "O Allah, bless Islam with the more beloved of the two Umars to You." (The other Umar being Abu Jahal, because his name was also Amr [عمرو], which is a type of umar [عمر].)

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### Migration to Madinah: The Prophet ﷺ & Abu Bakr RA

#### 1. Preparations

We need to piece together the incident of the Hijrah of the Prophet ﷺ from many different reports. As we mentioned many times, the seerah is not written down in one story, so just like in al-Isra wal-Mi'raj we don't know its exact order.

The first most authentic source is Aisha RA, narrating in Sahih al-Bukhari. She narrates her memories of the Hijrah as a young girl of around 6-7 years old. She said, "I don't remember any day except my parents were Muslims." So when she was born, Abu Bakr RA was already a Muslim. (Note: And she was the younger of the two. Her older sister was Asma bint Abu Bakr, who had a different mother, and her mother wasn't a Muslim, so Abu Bakr divorced Asma's mother, and married Aisha's mother.) Aisha continues, "And I don't remember any day except the Prophet ﷺ would come visiting us in our house." So her earliest memory is everyday the Prophet ﷺ would come visit them in their house, sometimes in the morning and sometimes evening. "And then," Aisha narrates, "When the Prophet ﷺ was given the permission to migrate, and he told the Muslims to migrate, Abu Bakr prepared a camel to migrate. And he asked the Prophet ﷺ for permission." **Note every Muslim asked the Prophet ﷺ for permission to leave first.** "And when Abu Bakr asked for permission, the Prophet ﷺ said, 'Wait. I hope Allah will give us permission.'" So Abu Bakr understood that the permission the Prophet ﷺ was waiting for is permission for him to accompany the Prophet ﷺ on the Hijrah. So he asked, "Are you hoping for my companionship? (i.e. Can I be with you?)" The Prophet ﷺ said, "Yes. This is what I'm hoping for." (Note: This shows us that the Prophet ﷺ never did anything except with the permission of Allah.)



So when Abu Bakr heard this, he prepared two camels instead of one. And what does it mean to prepare a camel? We all know that a camel is the ship of the desert; and that it's able to carry food and water on its back. But in order to do so, you need to feed the camel a special diet, cause it to drink extra water by giving salt, keep it locked up so it doesn't burn its fat, etc. So you prepare it for a few weeks and then the hump appears. Abu Bakr RA said he prepared the camels for 4 months. (Here Abu Bakr RA is rounding up, as it was most likely 3.5 months from when the Prophet ﷺ told the Muslims to migrate to when he migrated.)

**The Hijrah took place on Monday 26th Safar of the 13th year of the dawah, which is the 1st year of the Hijrah. (We ESTIMATE this date based on an authentic narration from Ibn Abbas in Sahih Muslim.)**

Aisha continued, "In the hot time of the day (when it's too hot for anyone to be on the street), we saw a figure approaching. The figure had wrapped his turban around his head/face (we could not see him). Until we recognized from the distance that it is the Prophet ﷺ, coming from a far away distance, and so we said, 'Wallahi, the only reason he must be coming, it's for something very grave to have occurred (i.e. emergency).' The Prophet ﷺ asked for permission to come in, Abu Bakr granted it to him, and he ﷺ said, 'Remove everybody from the room.' Abu Bakr said, 'They are but your family (i.e. Aisha and her sister.)'" (Side note: Of course Aisha RA had already been engaged to the Prophet ﷺ. The nikah had been done, but the consummation had not yet occurred.) Aisha continued, "And the Prophet ﷺ said, 'Allah has given me permission to emigrate.' So Abu Bakr asked, 'O Messenger of Allah, did Allah allow me to be your companion? I beg you, by my mother and father, did He?' And the Prophet ﷺ said, 'Yes. The permission has been given for you to accompany me.'" [The following line is found in Ibn Ishaq] Aisha RA said, "I saw Abu Bakr cry. And I had never believed people could cry out of happiness until that day." Then Abu Bakr said, "O Messenger of Allah, I have prepared two camels, one of them is yours." (Subhan'Allah, note the Prophet ﷺ didn't even have a camel.) The Prophet ﷺ said, "Only if I pay you the price of the camel." He is not going to take it as a freebie. Why? This is of the perfection of his manners ﷺ. Even if he is the Messenger of Allah, he doesn't take advantage of people. Also, he wanted the full reward of doing the Hijrah. (Because as we know, if you help somebody doing some good deed, what happens? You get a share.) So Abu Bakr was basically forced to take a sum from the Prophet ﷺ to give that camel. And Asma, who is an adult, at least 10-15 years older than Aisha, had prepared the food and reserves for them, but in the panic of the moment, she bundled up all of the food when she didn't have anything to tie the bag with. So she took off her belt, tore it in half with her teeth, and used half of the belt for her own garment, and the other half for the bag. This is why she was called Dhat al-Nitaqayn (ذات النطاقين / She of the Two Belts) - this is her laqab. And Abu Bakr RA had at this point in time 5,000 dirhams (Ibn Ishaq narrates that when Abu Bakr accepted Islam [i.e. in the first year of the dawah], he was a wealthy man who had 40,000 dirhams. And he spent ~90% of his wealth for Islam, e.g. freeing slaves and helping the Prophet ﷺ.)

And when he emigrated, he took the entire amount (5,000 dirhams) with him. When he did this, his father Abu Quhafah, who wasn't a Muslim at the time, and was a bitter, sharp-tongued, blind old man, came to Asma and mocked Abu Bakr for having abandoned the two 'little' girls without any money. "What type of father is this?! He has left you with no money?!" So Asma took the money jar (which wasn't actually a jar, but rather a sackcloth), and quickly picked up some pebbles and filled it with them. And she then wrapped it in some more cloth, and said to Abu Quhafah, "No, my grandfather! He has left us some money." And she gave him the bag that Abu Bakr kept for his money. So you know that this is a money bag. Remember Abu Quhafah is blind. So when he felt it a heavy amount, he said "Oh, okay. I'm mistaken. If this is what he has left for you, then there is nothing to blame." Even though, in reality, as Asma later narrates to others, "Our father didn't leave us a single penny." Abu Bakr RA wants every penny for the Prophet ﷺ, and he expects somebody will give Asma and Aisha food and water, and he knows they are not going to starve to death in Makkah. Makkah is a city after all. Whereas him and the Prophet ﷺ are going in the middle of the desert, and they don't know where they are going to need the money. So he took every last penny he had. (And of course, Allah SWT took care of Asma and Aisha, and eventually they made their way to Madinah.)

This is the version of Bukhari. And as always, Bukhari's versions are the most concise and least detailed. If we want the juicy details, we need to go to the other books. And the problem with the other books is, many times,

they don't have authentic isnads. And as we said many times over and over again, these types of traditions, no problem in narrating them, but we should sift through that which we know is a fact versus that whose isnad might be slightly weak.

## 2. The Night of the Hijrah

When we turn to Musnad Imam Ahmad, we have hadith that gives us a little bit more description about what happened on that particular night:

Ibn Abbas says Allah revealed in the Qur'an Surah al-Anfal verse 30 regarding the night of the Hijrah:

وَإِذْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُوا لِيُثْبِتُوكَ أَوْ يَقْتُلُوكَ أَوْ يُخْرِجُوكَ وَيَمْكُرُونَ وَيَمْكُرُ اللَّهُ وَاللَّهُ خَيْرُ الْمَاكِرِينَ

"And [remember, O Muhammad], when those who disbelieved plotted against you to restrain you or kill you or evict you [from Makkah]. But they plan, and Allah plans. And Allah is the best of planners." [8:30]

So what happened? The Quraysh came together in Dar al-Nadwa, in the middle of the night, holding a secret meeting. And representatives for all the tribes came except for the Banu Hashim, even Abu Lahab, because it would have been a conflict of interest. Why? Because they were planning to harm his own blood. No matter how much Abu Lahab would have liked it, he couldn't give the 'green light.' It was very crafty of them to leave Abu Lahab out. They also left out Mut'im ibn Adi. He is the one who is protecting the Prophet ﷺ. So they figured out they can't invite him; nor Abu Lahab, as he simply cannot go against the custom of jahili tribalism and get his hands guilty with his own blood. Not that he loves the Prophet ﷺ. But it's a matter of tribal honor and the customs of the time. If Abu Lahab let the Prophet ﷺ die knowingly, it would have been a shame to him forever.

It's also said in a weak narration that an old man came knocking on the door in the secret meeting. He said, "I am a leader from Najd. It has reached me that you are having a meeting. Allow me to come (join), perhaps I can benefit you with my wisdom about what you are planning to do." (Note: Ibn Abbas said the old man was shaytan/Iblis.) When they came together, they said, "The Muslims have now migrated. And we are scared if we allow this man (the Prophet ﷺ) to leave, they will become a political threat to Makkah." This meeting is held on the night before the Hijrah. Of course realize the timing of the Hijrah was because of this meeting: Because they plotted, Allah plotted [Qur'an, 8:30]. So they gave suggestions: First, "Let's imprison him in a house." Then Iblis said, "If you do this, his words would still reach his followers." Second, "Let's put him in exile." But Iblis said, "Sending him into exile is to send him back to his followers. It will strengthen them." Here is where Abu Jahal said, "You still haven't said the main point which everyone is thinking but no one has the guts to say: Let us just kill him." But realize it's a matter of law and honor for the jahili Arabs that you don't kill one of your own. This is something that's never been done before. For them it's a mark of humiliation. Their enemies would criticize them forever if they did this. So Abu Jahal said, "We'll do it in a way that nobody can get angry at any one tribe." This was the dastardly plot: He said, "Let every single tribe send one representative such that his (the Prophet's ﷺ) blood is on everyone's swords, and no one knows who killed him. If we do this, no one tribe can be made fun of, and the Banu Hashim cannot wage war against all of us - they will have to accept the blood money." See, the Banu Hashim would have to wage war because it's about tribalism and gang mentality. It's about tribal honor. But this way, they can't fight all of the Quraysh, and this was Abu Jahal's plot. After Abu Jahal said this, Iblis stood up and said, "This is the right decision!"

So right then and there all the tribes picked one person and sent them all to the house of the Prophet ﷺ. At the same time, Jibril AS came down to the Prophet ﷺ and informed him, "You must make Hijrah now." The same evening the Prophet ﷺ spoke to Abu Bakr, that's the same day they left.

**Ibn Ishaq famously reports, without any isnad:** As they surrounded the Prophet's ﷺ house, the Prophet ﷺ walked out of it reciting Surah Ya-Sin, and they were completely blinded to his presence. They couldn't see a thing. And Ibn Ishaq mentions that the Prophet ﷺ threw dust on every one of them. It's said he was still living in

the house of Khadija at the time. And Ali RA who was living with the Prophet ﷺ since a young age, is a young man at this time, and he (Ali) was told to remain behind in the bed of the Prophet ﷺ so if the Quraysh look, they will see a figure. **But these details have no real isnad - they are only found in Ibn Ishaq.**

### 3. To Ghari Thawr

Now Abu Bakr RA had already prepared the two camels, and in the middle of the night, they both went to the Cave of Thawr (Ghari Thawr). It's very interesting because the cave is located in the exact opposite direction that Madinah is. Madinah is due north. Ghari Thawr is due south - exact opposite. You're literally turning your back to Madinah. It's a 2.5-3 hour walk from Makkah. The Prophet ﷺ and Abu Bakr had already devised a plan to go to this cave and stay there for three days and three nights in utmost secrecy. And after the three days and three nights, they would then meet with a guide who would take them to Madinah through a path that was unknown to the Quraysh. A path that only some of the Bedouins knew. Not the 'highway.' Rather a backroad. In fact they had to circle down to what is now Jeddah, and then make their way to Madinah from Jeddah.

And Abu Bakr RA had a plan how to undertake this journey - we are going to get to this in a while. But before we get there: It's reported by al-Tirmidhi in his Sunan that when the Prophet ﷺ left Makkah and passed the final shops (souq) of Makkah in the middle of the night, he turned around to take one final look at Makkah (he wouldn't enter again for many years later), and he said to Makkah, "You are the most blessed land on earth and the most beloved to me. And were it not for the fact that my people have expelled me, I would not have left you." This is exactly the wordings that Waraqa ibn Nawfal told him almost 13.5 years ago. The exact same wordings. 13 years later the Prophet ﷺ is saying the exact same phrase, as Waraqa knows reality and what has happened in the past with other prophets. Ibn Kathir says the Prophet ﷺ also made a long, beautiful du'a where he basically asks Allah for protection, asks Him to make the journey easy for him, asks Him for His mercy, etc. This particular point is mentioned only in Ibn Kathir, and not found in earlier sources. Allah knows best.

Back to the story: Aisha RA says Abu Bakr RA planned to stay in the cave for three nights. And they made an arrangement with three people to do three chores:

1. The first was his son, Abdullah, who was a young, strong man, very intelligent, and very quick to understand things. (Tangent: Asma [أسماء] was Abu Bakr's oldest child, then it's Abdullah [عبد الله - who will die 1 year before Abu Bakr dies], then Aisha [عائشة], then Abd al-Rahman [عبد الرحمن], then Muhammad [محمد], and then his last daughter who was born after he died, Ummi Kulthum [أم كلثوم]. And in fact on his deathbed, Abu Bakr RA said to Aisha RA, "Take care of your two brothers and two sisters." And Aisha RA wondered, "What two sisters?" as at the time Ummi Kulthum had not been born. And Abu Bakr said, "I feel my wife is pregnant, and she will give birth to a daughter" - his wife was not visibly pregnant, but this was an intuition from Allah SWT. And indeed 8 months later this came true.) So Abu Bakr said to his oldest son, Abdullah, that: (i) every morning he should come out with some food and drink for the cave - because they are not going to leave the cave at all. So this is going to be their provision inside the cave. (ii) he should listen to the people of Makkah what they're doing, what they're talking about, and where the expeditions are being sent to find them. And every day he would do this - go to the marketplace and eavesdrop. Because he's a kid, no one paid attention to him, and he was very smart in how he did this.

2. The second person was Amir ibn Fuhayra (عامر بن فهيرة) who was a freed slave of Abu Bakr. His job was to take out his flock of sheep and make sure the footsteps of Abdullah ibn Abi Bakr are erased away.

3. The third man was Abdullah ibn Arqat/Urayqit (عبد الله بن أريقط) [both Arqat and Urayqit are mentioned; we don't know the exact name]. He wasn't from the Quraysh, he was from a far away Bedouin tribe. His job was to lead them to Madinah through a path that was unknown to the Quraysh (i.e. via what we now call Tariq al-Hijrah [طريق الهجرة]), avoiding the 'highway' at the time.

Now note they did have 'highways' back then i.e. a well-traveled road that had wells and even provisions for travelers who completely run out of everything (this would depend on the political and economic state of the people), there would be markings. So people know it's a well-traveled path and people take those path for safety, security, reliance, etc. The same reason why we take the major highways and not the backroads. But of course the Prophet ﷺ couldn't go on this path. So they hired Abdullah ibn Urayqit to take them through a back path.

Abu Bakr RA narrates the details of the journey. (Note: The Cave of Thawr is a very small cave. Its entrance is more on the top, you have to wiggle your way into it. It's more like a crevice. Over time it's increased in size, so in our times it's like a small chamber. But back then it's said there was only space literally for two people.) When the Prophet ﷺ and Abu Bakr were in the cave, one time they saw the Quraysh walking up and down the cave. Question arises: how did the Quraysh get there? Answer (found in al-Baladhuri, etc.): When the Quraysh figured out the Prophet ﷺ had not gone on the usual roads, they hired an expert scout to figure out the traces of the camel from the house of Abu Bakr. And this scout managed to, despite all of the precautions, lead them to the base of the Cave of Thawr. "This is where I can trace it. From here it's a mountain, so I can't follow anymore." Although it's a bit iffy, this is the first lead/hint they've got, so all the big names come: Abu Jahal, al-Walid ibn al-Mughira, etc.

And this is where the famous incident occurred where Abu Bakr RA looks out and sees all of those big names, and he whispers to the Prophet ﷺ "لو نظر أحدهم إلى قدميه لأبصرنا" (If they just look down at their feet now, they would see us.) - since the entrance of the cave was at feet level i.e. below the ground. And the Prophet ﷺ responded, "يا أبا بكر ما ظنك باثنين الله ثالثهما" (O Abu Bakr, what do you think of two people; Allah is the third of them?) And Allah made it so that they didn't check the cave.

We all know the famous stories of the spider, trees, pigeons, etc. That the spider made a web on the cave so as to appear no one has entered. Or the tree leaning down over the mouth of the entrance of the cave; or the two pigeons creating a nest on the cave. **Out of these stories, even though it still has a slight weakness in it, the most authentic is the spider, as it is reported in Musnad Imam Ahmad.** The other two have been reported in books from the third or fourth generation i.e. big missing links in the chain of narrators. While there's no issue narrating it, we don't know if it's fully true. (But of course, if Allah had willed it, then we don't have any problem affirming them.)

In any case, the Quraysh passed the cave and didn't realize they were in there. And on the third night, the Prophet ﷺ and Abu Bakr RA met Abdullah ibn Urayqit as planned, and they journeyed to Madinah.

On the way to Madinah, a number of incidents occurred. Of these, two are clearly authentic: (1) The story of Suraqa ibn Malik; and (2) The story of Ummi Ma'bad.

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#### 4. The Story of Suraqa ibn Malik

The first is the story of Suraqa ibn Malik (سراقَة بن مالك). He was from the tribe of Ju'shum (not from the Quraysh) and he was the leader of the tribe. And the bounty of 100 camels had been placed on the Prophet ﷺ, dead or alive. That is an immense amount of money. It's a treasure. And this story is narrated by Suraqa ibn Malik himself after he accepts Islam.

He says he was sitting with his fellow tribesmen. And the news comes that there is a search for three riders: The Prophet ﷺ, Abu Bakr RA, and Abdullah ibn Urayqit. Suraqa ibn Malik said he was sitting and one of his people came back and said, "I saw three people in the distance and I am sure this must be the three the Quraysh are looking for." Suraqa ibn Malik got greedy, he wanted the 100 camels for himself, so immediately he lied and said, "Oh, that's not them. That's the party of so-and-so, they told me they are going on an expedition in that

region (i.e. That's someone else, I know who they are.)" So everyone sat down.

Suraqa ibn Malik said, when they all forgot about the incident, he slipped away, rushed back home, got his war horse ready, put on his armor, and galloped as fast as he could to the three people. (Even though they were three, Suraqa had bows and arrows, and it said "dead or alive," so he thought he could just kill them without even coming close and get the 100 camels.)

Suraqa says when he saw them for the first time in the distance, all of a sudden his horse sunk into the ground and flipped him over—and it had never done this before. In another version he said he could see a smoke between him and the three riders. So he pulled out his azlam (أزلام - arrows similar to Ouija boards, tarot cards, etc. that they use to 'predict' the future - to ask the pagan gods what to do - i.e. a 'pagan salat al-istikhara' if you will), and he threw out his azlam onto the sand and the response he got was "do not proceed." But he ignored it and kept going, out of greed. The second time he got closer, the exact same thing happened. His horse flew him over, he took out his azlam and it said "do not proceed." But he continued anyway until they were within yelling distance. But the third time it happened again, this time even more violently. After this, he said, "I knew this was a force beyond me. I knew this was a man I could not reach. Beyond my taqah (طاقة / power)" and that, "I knew that the affair of this man (i.e. Islam) would spread."

And Suraqa narrates something interesting: "When I saw them, I saw one of the two always riding in an agitated state, constantly looking right and left, sometimes going behind, sometimes going to the front, etc." And indeed it's because Abu Bakr RA is so worried about the Prophet ﷺ. And Suraqa said, "Whereas the other rider was riding so peacefully, not turning once left or right, reciting something (the Qur'an)."

After giving up the 100 camels bounty, he called out to them, "I am a safe person! I'm not going to harm you! Give me permission to come close!" So when he got permission to come forth, Suraqa says he asked the Prophet ﷺ to give him protection, in writing. This is truly amazing: One minute he was hunting, the next minute he seeks protection. As he knew that the affair of the Prophet ﷺ would spread everywhere. So he wanted protection when that happen. And the Prophet ﷺ allowed Abdullah ibn Urayqit to write down protection for Suraqa ibn Malik. (Tangent: And much later on, on the Day of Hunayn [8 AH], when the Prophet ﷺ conquered the other tribes outside Makkah, including Suraqa ibn Malik's tribe, Suraqa ibn Malik pulled out this amanah [protection]. The Prophet ﷺ recognized him and gave him security, and Suraqa accepted Islam. Suraqa eventually became a well known sahabi, and migrated to Madinah.)

Further, Suraqa ibn Malik offered some food, but they refused. However Abu Bakr RA said, "Do one thing: don't tell anyone about us." And so Suraqa ibn Malik didn't tell anybody about them, and he let them go. (Jumping the gun: Later when the Prophet ﷺ reached Madinah safe and sound, eventually Suraqa told everyone what happened, and when the news reached the Quraysh, Abu Jahal wrote a scathing poem addressed to Suraqa, "You are foolish! You let them go?!" etc. Then Suraqa wrote back poetry that, "Had you been there on that day and had seen what I had seen, you would not be saying what you are saying." - this narration is found in Ibn Ishaq.)

Ibn Abd al-Barr says when Suraqa ibn Malik turned to leave, the Prophet ﷺ turned to him for the first time and said to him, "O Suraqa, how will you be the day that you put on the bracelets of Kisra?" There was only one Kisra in the world, but Suraqa ibn Malik was so shocked he asked, "Kisra, the son of Hormuz?!" (Note Kisra would wear very expensive gold, decorated bracelets, and jewelry, like the emperor in 300 movie. It was well known and everybody envied him for this.) Within 6-7 years after the Prophet's ﷺ death, the Sassanid Empire collapsed in the Battle of al-Qadissiyah, and eventually Persepolis was conquered, and all of the treasures were gathered and sent to Umar RA, and the masjid was filled with treasures and gold. And Umar RA puts Suraqa ibn Malik on his own chair, he finds the bracelets of Kisra, and he puts them on the hand of Suraqa ibn Malik. And the entire congregation starts praising Allah, "Allahu'akbar!" Can you imagine? The bracelets of Kisra! This is the fulfillment of what the Prophet ﷺ said. And it's narrated in the version of Ibn Abd al-Barr that they took Suraqa ibn Malik around Madinah with these bracelets. Umar RA said, "Alhamdulillah who has taken these

bracelets away from Kisra the son of Hormuz, and given them to Suraqa, a Bedouin from Banu Mudlij." This is one of the many many miracles that are mentioned in the time of the Prophet ﷺ.

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### Q&A

Abdullah ibn Urayqit - no proof whether he was a Muslim or not.

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[Revised by Br. Syed Haq & MAR, September 2020]

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## 028 - Lessons from Hijrah Blessings of Madinah [\[TOP\]](#)

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So we talked about the journey of the Hijrah. And the miraculous story of Suraqa ibn Malik, of how he is told he will be wearing the bracelets of Kisra.

### 5. The Story of Ummi Ma'bad

The story of the Hijrah has a number of small stories. One of these is that of Ummi Ma'bad. It's narrated from her directly. And she converted to Islam at the end. She says that she's an elderly lady, a complete Bedouin, living in a tent in the desert wandering, finding food and water. One day when she was waiting for her husband to return, she heard the rustling of some travelers who ask her permission to come in, so she let them come in (because she's an elderly lady and is very poor and has nothing to be stolen, so she's not worried about anything). It turns out it's the Prophet ﷺ and Abu Bakr RA. (But of course she doesn't recognize them.) This narration is significant because Ummi Ma'bad is one of the few sahabiyat (صحابيات - female Companions of the Prophet) who actually describes the physical looks of the Prophet ﷺ. And she says he was handsome, had long hair, neither short nor tall, etc. which we already mentioned in episode 2.

This incident happened outside of Madinah by around 3½ hour drive in our time, and the place is still called Qadid/[Qudaid](#) to this day.

The Prophet ﷺ and Abu Bakr entered and said, "May we purchase any food from you?" (This is of course their adab - even though if they had asked for free food, it's also customarily acceptable.) Ummi Ma'bad apologized and replied she had nothing to give them, and that in fact her husband had gone out in search for food. The Prophet ﷺ saw in the tent an old goat in the corner, but it was apparent that it's too old to give milk or reproduce goatlings. But the Prophet ﷺ still asked permission to milk it. Ummi Ma'bad replied, "That day has long gone," but the Prophet ﷺ still asked, "But do you allow me to?" In her mind of course there was no question this was impossible, but looking at the insistence, she said, "If you want to, go ahead." The Prophet ﷺ made du'a and mentioned the name of Allah SWT, moved his hand under the udder, and the udder instantly filled up with milk. Abu Bakr then milked it, and they drank to their full, and they left the remainder for Ummi Ma'bad and her husband. And of course Ummi Ma'bad was shocked, and when her husband got back, he was shocked too, and asked her where did the milk come from. She explained there were two travelers who came in and so on. And this is where Ummi Ma'bad described the physical looks of the Prophet ﷺ. Upon this her husband said, "Those are the two the Quraysh are hunting." And he said, "Do you not know one of them claims to be a prophet?" When she heard this, she realized this is not just a claim, he must be a prophet, so they both accepted Islam.

We also know the Prophet ﷺ converted two or three more people along the way to Madinah. But we don't know the details or their names. Even though it's insignificant, still the point is when he is running for his life, he is still inviting people to Islam and thinking about saving people. Any opportunity he gets to do good, he does, and gives dawah.

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### 6. Another Mini Story During the Hijrah

It's also narrated a caravan passed by the Prophet ﷺ. Now in those days it was common when two caravans met,

they stopped to say salam, find out any news etc. Indeed if you're in the middle of the desert and haven't seen anyone for days, any opportunity of meeting someone you would take. So when the caravan passed by the Prophet ﷺ and Abu Bakr, they stopped, and by chance one of the people recognized Abu Bakr - he wasn't a Qureshi but from another Arab tribe. And so they greeted Abu Bakr. Note they haven't heard of the bounty here. They ask Abu Bakr, "Who is this man with you?" Abu Bakr responded in tawriya (double meaning). Tawriya is not a lie, it's a double meaning i.e. it doesn't give you an untruth. Abu Bakr RA said, "He is my guide, guiding me to the path." Of course what Abu Bakr meant was he (ﷺ) is guiding him to the path to Jannah, and they understood this as a normal travel guide who's guiding him to another place. This also shows us Abdullah ibn Urayqit left them at a certain time and place prior this incident.

## What We Learn From the Incident of the Hijrah

### 1. The real meaning of tawakkul (توكل)

Look at the meticulous preparations for the Hijrah. The Prophet ﷺ told Abu Bakr, "Don't travel. I need a companion, and insha'Allah, it will be you." And upon hearing this Abu Bakr prepared diligently. He fattened up two camels, prepared food for the journey, etc. The Prophet ﷺ then comes to him when everyone is asleep (taking qaylulah) i.e. midday so no one can see it's him. Also when he comes, he covered his face as an extra measure. On top of this, when he enters, he tells everyone other than Abu Bakr to leave the house. Now these preparations are coming from someone who has ultimate tawakkul in Allah. Still he takes precautions. This manifests the reality of our religion: "اعقلها وتوكل" (TIE your camel, and THEN put your trust in Allah [that the camel won't run away]), i.e. we must do everything we can. The Prophet ﷺ left Ali RA in his bed, leaving in the middle of the night, covering their tracks using the flocks of Amir ibn Fuhayra, finding a trustworthy guide, Asma giving them food, Abdullah ibn Abi Bakr listening in to conversations and news, etc. And what's beautiful is the Prophet ﷺ on the journey is just walking straight in absolute peace reciting the Quran - as he knows he has done everything he can. This is the essence of tawakkul. You do everything you can but your heart is not attached to these preparations, but rather to Allah AWJ.

Again, in the cave, Abu Bakr RA said, "If they just look down, they will see us!" But the Prophet ﷺ calmed him down. Indeed tawakkul is not standing and saying, "Here we are, O Quraysh! Come for us! Allah will protect us!" No! Tawakkul is hiding in the cave, doing as much as you can, and then trusting Allah, as they did. Allah will make sure they don't look down, and He did. So once we do our jobs, Allah will do His. There is a beautiful verse in Surah al-Tawba, one of the last surahs revealed. At a time when the Muslims were at the peak of their power, after the Conquest of Makkah (8 AH). Allah says to the sahaba:

إِلَّا تَتَصَرَّوْهُ فَقَدْ نَصَرَهُ اللَّهُ إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُوا ثَانِيًا إِثْنَيْنِ إِذْ هُمَا فِي الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَيْهِ وَأَيَّدَهُ بِجُنُودٍ لَمْ تَرَوْهَا وَجَعَلَ كَلِمَةَ الَّذِينَ كَفَرُوا السُّفْلَى وَكَلِمَةُ اللَّهِ هِيَ الْعُلْيَا وَاللَّهُ عَزِيزٌ حَكِيمٌ

Sahih International: "If you do not aid the Prophet, Allah has already aided him when those who disbelieved had driven him out [of Makkah] as one of two, when they were in the cave and he said to his companion, "Do not grieve; indeed Allah is with us." And Allah sent down his tranquility upon him and supported him with angels you did not see and made the word of those who disbelieved the lowest, while the word of Allah - that is the highest. And Allah is Exalted in Might and Wise." [9:40]

i.e. "If you are not going to help the Prophet ﷺ, don't worry, Allah has already helped him. When the kuffar expelled him (from Makkah), and he was the second of only two people, when they were in the Cave (of Thawr), when he said to his companion, "Don't worry, Allah SWT is with us," at that point, Allah sent his sakina (سكينة - peace/tranquility) upon him, and Allah helped him with an 'army that you did not see' (a lot of mufasssirun say the reference here is to the dove/pigeon, spider, etc.)."

### 2. Abu Bakr RA is the ONLY sahabi whose companionship has been testified for by Allah in the Qur'an.



The rest of the sahaba are inferred indirectly, but Abu Bakr is direct. In the same [9:40], Allah says, "إِذْ يَقُولُ لِصَاحِبِهِ" i.e. Allah affirmed Abu Bakr as being a sahib. So if anyone denies Abu Bakr RA being a sahabi, he has gone against the Qur'an. And by unanimous consensus of all the groups of Islam (including even the non-Sunnis), it was indeed Abu Bakr RA who was in the cave with the Prophet ﷺ. Not anybody else. So anyone who denies the companionship of Abu Bakr, he has gone against the Qur'an.

### The Name Madinah

So, right now we are just outside the city of Madinah (or Yathrib as it was first known) and the Prophet ﷺ is going to come in. Before we get there, let us discuss about the name Madinah.

Madinah of course was originally called Yathrib. It's an ancient city surrounded by volcanic rock and it's blessed with an undercurrent of water (groundwater), and that allows for fertile date palms to grow. Khaybar and Yathrib were the only two places in Hejaz with these large date palms. In fact, the Prophet ﷺ was shown Madinah in his dream by its date palms. In the 10th or 11th year of the dawah, 2 years before the Hijrah, when he was still in Makkah, he tells the Muslims:

رَأَيْتُ فِي الْمَنَامِ أَنِّي أَهَاجِرُ مِنْ مَكَّةَ إِلَى أَرْضٍ بِهَا نَخْلٌ فَذَهَبَ وَهَلِي إِلَى أَنَّهَا الْيَمَامَةُ أَوْ هَجَرَ فَإِذَا هِيَ الْمَدِينَةُ يَثْرِبُ

"I saw a dream that I will emigrate to a land with a lot of date palms. So I thought it might be al-Yamamah or Hajar (two cities far away, in Yemen). But it turned out to be Madinah." The Prophet ﷺ found out it turned out to be Madinah when the Khazraj embraced Islam and invited him to come to their city. This hadith is found in Sahih Bukhari.

And in Sahih Bukhari as well, the Prophet ﷺ said:

أَمَرْتُ بِقَرْيَةٍ تَأْكُلُ الْقُرَى يَقُولُونَ يَثْرِبُ وَهِيَ الْمَدِينَةُ

"I have been commanded to emigrate to a city that shall devour all other cities. They call it Yathrib, but it is Madinah." From this hadith, we learn that Islamically, we are not allowed to call this city Yathrib anymore. The Prophet ﷺ changed its name. And it's clear that the Qur'an also emphasizes this point. We see that whenever the Qur'an mentions the name Yathrib, it ONLY comes from the tongues of the munafiqs. E.g.:

وَإِذْ قَالَتْ طَائِفَةٌ مِّنْهُمْ يَا أَهْلَ يَثْرِبَ لَا مَقَامَ لَكُمْ فَارْجِعُوا

"And when a faction of them said, 'O people of Yathrib, there is no stability for you [here], so return [home].'" [Qur'an, 33:13] They still called it Yathrib because they didn't like the name Madinah (as it was given by the Prophet ﷺ).

In one hadith, the Prophet ﷺ said, "Whoever calls Madinah Yathrib should say istighfar, because it is Taba." (We will get to this name "Taba" in a while.)

Allah and the Prophet ﷺ always call the city Madinah. For example, in Surah al-Tawba:

وَمِمَّنْ حَوْلَكُمْ مِّنَ الْأَعْرَابِ مُنَافِقُونَ وَمِنْ أَهْلِ الْمَدِينَةِ

"And among those around you of the Bedouins are hypocrites, and [also] from the people of Madinah." [Qur'an, 9:101]

The name Yathrib, some scholars say, it comes from "tathrib (تثريب)" which means "to criticize," (as found in [Qur'an, 12:92]). Others say it comes from "tharb (ثرب)" which means "evil/corruption." And we know that the Prophet ﷺ did not like bad names. E.g. When a number of people who converted to Islam had bad names, the

Prophet ﷺ changed them. In one example, a lady had the name (in Arabic) 'sour' so the Prophet ﷺ changed it to 'sweet.' The jahili Arabs had a superstition that if someone says something good about someone, you must say something bad, allegedly, to counter the 'nazar.' E.g. if someone says, "Your son is handsome," they would say, "No, no. He is ugly!" to, allegedly, counter the evil eye. But in Islam, this is not how we counter evil eye. In any case, the point is we should not choose bad names.

So the Prophet ﷺ called it "al-Madinah" i.e. "the City." And the longer name is "Madinatu Rasulillah SallAllahu Alayhi wa-Sallam (the City of the Messenger of Allah Peace Be Upon Him)," but he primarily called it al-Madinah. And it has many other names; one scholar listed over 100 names for Madinah. However, our Prophet ﷺ only called it Madinah (مَدِينَة), Taba (طَابَة), and Tayyiba (طَيِّبَة). Taba and Tayyiba both mean "the Pure," and "the Source of Purity." In one hadith, e.g. in Musnad Imam Ahmad, the Prophet ﷺ said, "Whoever says Yathrib should say istighfar, because it is al-Taba, because it is al-Taba, because it is al-Taba." And this actually shows that Yathrib meant evil and corruption, because the opposite of Tayyib/Taba is evil.

### Blessings of Madinah

The Prophet ﷺ said Madinah had many blessings:

1. In Sahih Bukhari, it's narrated that the Prophet ﷺ made du'a for Madinah, "اللهم حبب إلينا المدينة كحبنا مكة أو أشد" (O Allah, cause us to love Madinah as much as we love Makkah, or even more)." And Ibn Abbas narrates that whenever the Prophet ﷺ would come back from an expedition and he would see the silhouette of Madinah in the distance, he would become excited and tell his camel or his horse to go faster.
2. It has the mountain of Uhud where the Prophet ﷺ said, "هذا جبل يحبنا ونحبه" (This is a mountain we love and it loves us)." So we believe that the mountain of Uhud loves the Muslims. It's a blessed mountain. And further the Prophet ﷺ said, "Uhud is one of the mountains of Jannah."
3. The Prophet ﷺ told us that Dajjal will try to enter and destroy Madinah, but he will not be able to, as it will be guarded by two large angels. So in the early tradition, we are told that if we hear of Dajjal, we should go to Madinah.
4. The Prophet ﷺ said, "No plague shall ever infest Madinah." And since then, there has never been a plague. Even the infamous 1918 Spanish influenza which killed 1/3 of the population of the world did not touch Madinah. It's amazing because people come to Madinah from all over the world, but the plague did not enter. Masha'Allah.
5. The Prophet ﷺ made du'a that Madinah be blessed. He said, "اللهم بارك لنا ... في مدينتنا" (O Allah, give us barakah... in this city of ours)." And in Bukhari, he said, "O Allah, Your servant Ibrahim declared Makkah a Haram; and I too am Your servant, so I make du'a that You make Madinah a Haram." Thus Madinah is considered the second Haram in our religion.
6. Also in Sahih Bukhari, the Prophet ﷺ said, "O Allah, bless us in our weights and measurements of Madinah." In those days, when you purchase grain, barley, dates, etc. you would weigh it. So the Prophet ﷺ is saying, "Bless us in our units of measurement," i.e. the food that you buy in Madinah will be a blessed food. Barakah means it will suffice more people.
7. In one hadith, the Prophet ﷺ said, "اللهم اجعل بالمدينة ضعفي ما جعلت بمكة من البركة" (O Allah, make Madinah double the blessings you have given to Makkah)." This hadith has proven a little bit problematic for some scholars because does this mean Madinah is more blessed than Makkah? There has been a lot of discussions. Some of the classical scholars e.g. Imam Malik, who was a Madani, considered Madinah to be the holiest land,

even if Makkah has more reward for praying [Makkah = 100,000x reward. Whereas Madinah = 1,000x reward.] Still, for Imam Malik and others, they said the city of Madinah is more blessed because of this hadith. And other scholars have said each city is blessed in its own way. We don't compare the two. No doubt Makkah has superiority in some angles; and of them is that (according to majority opinion) Makkah was blessed the day Allah created the heavens and earth, and Ibrahim AS announced its blessedness; whereas Madinah, it became blessed with the emigration of the Prophet ﷺ to it. Another superiority of Makkah is that it has the first house of worship meant to worship Allah (the Ka'bah) to ever be built on earth. So the scholars say it's not appropriate to compare; each one has its fadila and blessings.

8. The Prophet ﷺ said, "إِنَ الْإِيمَانَ يَأْزُرُ إِلَى الْمَدِينَةِ كَمَا تَأْزُرُ الْحَيَّةُ إِلَى جُحْرِهَا" (Iman returns to Madinah like a desert animal returns to its hole)." It's a beautiful analogy. When the desert animal feels threatened, it immediately jumps into its hole. So subhan'Allah, when the people of Iman are attacked, or when Islam is facing a crisis, Madinah will be the place where Iman is protected. Madinah will be the bastion of Islam.

9. Madinah will be protected against the plots of its enemies. The Prophet ﷺ said in Bukhari, "No one shall plot to harm Madinah except that Allah will dissolve him like salt is dissolved in water."

10. The Prophet ﷺ said in Sahih Bukhari, "Whoever does a crime in Madinah (i.e innovate something), or helps a criminal in Madinah, he shall have the la'na of Allah, the angels, and all of mankind, and Allah will not accept from him any obligatory or nafl deed." This is a huge blessing but at the same time a very dangerous warning for anybody who wishes to harm Madinah.

11. It's a blessed place to live in. The Prophet ﷺ said in Bukhari, "وَالْمَدِينَةُ خَيْرٌ لَهُمْ لَوْ كَانُوا يَعْلَمُونَ" (And Madinah is better for them, if they only knew)." "No one leaves it not wanting to live there except that Allah replaces him with someone better. And he who is patient with the difficulties of Madinah (it's very hot/cold; and before the advent of modern technology, the food was only seasonal, etc.) I will be an intercessor for him on the Day of Judgment."

12. It's a blessed place to die in. The Prophet ﷺ said in Musnad Imam Ahmad, "Whoever amongst you is able to die in Madinah, let him do so, because I will intercede for him on the Day of Judgment." (Du'a to die in Madinah: "اَللّٰهُمَّ اِنَّا نَسْأَلُكَ الْمَوْتَ فِي مَدِيْنَةِ رَّسُوْلِكَ اَللّٰهُ صَلَّيْ اللّٰهُ عَلَيْهِ وَسَلَّمَ وَدَفْنًا فِي بَقِيعِ الْغَرْقَدِ" [O Allah, we ask You to cause us to die in the City of the Prophet ﷺ, and cause us to be buried in Baqi' al-Gharqad.]) It's a huge blessing to just die in Madinah. And we all know Umar RA used to make a strange du'a, "O Allah, I want to die a shaheed, and I want to die in Madinah." And his own son Ibn Umar would scoff at this and say, "O my father, how can you combine these two things?" - as Madinah at that time was no longer a land of jihad - there was no war. But Allah accepted this du'a - Umar RA died a shaheed IN Madinah.

13. And the Jannat al-Baqi' graveyard (Baqi' al-Gharqad) is in Madinah. It's the most blessed graveyard in the world. Ibn Hajar says over 10,000 sahaba including all the 9 wives of the Prophet ﷺ are buried there (except Khadija RA); the Prophet's ﷺ son, grandson, and great-grandson, the Prophet's ﷺ aunt Safiyyah, Uthman ibn Affan, many scholars including Imam Malik and other tabi'is, etc., are all buried in Baqi' al-Gharqad. One time Aisha woke up and found that the Prophet ﷺ wasn't there. When he comes back, he told her, "Jibril came to me in the middle of the night and told me to go and pray for the people in Baqi' al-Gharqad."

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### Fiqh Tangent: What Exactly is a Haram?

From a fiqh perspective, Madinah is something we call a Haram. What exactly is a Haram? It comes from the word haram which of course means forbidden. Now Haram is an area of land that certain things halal outside of it become haram inside. For example, carrying weapons is haram in the Haram (except for a necessity for the ummah e.g. the armed guards that are protecting the imams in our times. But this is an exception.) Armies do not

come in - even when the Prophet ﷺ conquered Makkah, he said Allah has given him special permission to enter it with an army for a little bit of time in the day. Otherwise, it is not allowed. It's such a haram (it's so sacred) that you can not even pluck a grass/leaves/fruits. Any living object is protected. Everything is safe. Allah says in the Qur'an:

وَمَنْ دَخَلَهُ كَانَ آمِنًا

"Whoever enters it [the Haram] shall be safe." [3:97] Therefore Ibn Umar says, "In the days of Jahiliyyah, a man would see the murderer of his father doing tawaf around the Ka'bah, and he wouldn't do anything to harm him." Why? Because Makkah was a Haram from Ibrahim's AS time, and the Arabs knew this. (And Islam came and affirmed this fact.) Thus in short, a Haram means everyone and everything is protected. If you even find a lost item, you have to leave it.

And Allah says:

وَمَنْ يُرِدْ فِيهِ بِإِلْحَادٍ بِظُلْمٍ نُذِقْهُ مِنْ عَذَابٍ أَلِيمٍ

"And whoever intends therein [in the Haram] [a deed] of deviation [in religion] or wrongdoing, We will make him taste of a painful punishment." [Qur'an, 22:25]

There are only two Harams in the world: Makkah and Madinah i.e. al-Haramayn al-Sharifayn (الحرمين الشريفين). How about Bayt al-Maqdis (Aqsa)? It is a blessed land, it is the first qibla, it is a place where you get extra reward (250x) if you pray in - all of these blessings are there, but it's not a Haram from a fiqh standpoint. Even though people of Jerusalem call it al-Haram al-Sharif, still it's not a Haram from a fiqh standpoint. You can hunt the animals of Jerusalem; you cannot of Makkah and Madinah. And none of the scholars or ulama ever said Jerusalem is a Haram. Yes it's a land of large blessing, but it's not a Haram. Every Haram is a blessed land, but not every blessed land is a Haram.

### Wisdoms Why Madinah was Chosen

Now why was Madinah chosen? Out of all the cities in the world, if Allah had wanted, he could have sent the Prophet ﷺ to Abyssinia for example. So why Madinah? Note this is from what we understand, from what our scholars have derived, but Allah knows the real reasons.

1. Strategic location. It is reasonably close to Makkah without being too close, and not too far either. From Makkah to Madinah, an average caravan takes 7-8 days, and a fast rider takes around 3 days. Thus it's a distance not threateningly close, and at the same time not too far, unlike Abyssinia.
2. It's an amazing city from a military standpoint. It has natural protection from three sides around it. On the two sides (east and west), it has two volcanic foundations. (Note: The Prophet ﷺ said, "Madinah is a Haram between its two labba (ما بين لابتيها حرام)" i.e. between its two volcanic foundations. There was volcanic activity in Madinah maybe a few thousand years ago—Allah knows when—and it formed a type of material that's neither sand nor rock nor gravel i.e. it's not something you can walk on easily; and thus the east and west of Madinah are naturally protected by these large labba.) The southern side (closest to Makkah) is generally a luscious cultivation of date palms. It's densely populated with such date palms and as such you cannot take an army through this forest of date palms. Thus the only part exposed is the northern side which is why the Prophet ﷺ only had to dig a trench there in the Battle of Khandaq [later in 5 AH]. All that was needed was a trench a few miles long. And it was possible because of this geological structure.
3. The people of Madinah had never been conquered, thus they had a strong determined spirit. They had always been independent since the beginning, so they had an izzah that was necessary to take Islam forward.
4. Aisha RA said the Civil War of Bu'ath that had been going on in Madinah, according to some scholars for 100 years, and others 40-50 years, was a gift that Allah gave to the Prophet ﷺ. How so? The wars did many things:

most importantly, it eliminated the stubborn, power-hungry senior members of the community. This left Madinah to the young blood who were tired of the bloodshed, who want change, who want a new leader from outside the bloodied tribes, i.e. they want a fresh, neutral leader—and they found this in the Prophet ﷺ.

5. Another divine wisdom is that the Prophet ﷺ had a blood connection with the people of Madinah (Khazraj). Allah chooses his place of emigration to be a land where he is a second cousin to some of them. How so? A few decades ago, his great-grandfather Hashim would go through Madinah (of course was called Yathrib at the time) on his way from Makkah to Syria, and one time he saw a very energetic, dynamic, beautiful lady called Salma (سلمى) who was a business lady. And so he married her, and she set some conditions: She will stay in Madinah, keep all the children, and remain a businesswoman. And they were only able to be together for a short time, but she was pregnant with his son Shayba (شيبه). And Shayba grows up. Initially the Quraysh had no idea about this. But one day, the brother of Hashim, al-Muttalib, saw Shayba in the streets of Madinah, and he recognized him as one of his blood by the features of his face, so he asked him, "Who is your father?" and he proudly said, "My father is Hashim." And long story short, so he took Shayba back to Makkah. And when the Quraysh saw Shayba, they assumed he was al-Muttalib's new slave, so they called him Abdul Muttalib - and this is how Shayba got his new name Abdul Muttalib. And of course, as we know, Abdul Muttalib is the grandfather of the Prophet ﷺ. So this is how the Prophet ﷺ is related to the people of Madinah. Is this not a divine miracle? The very streets the Prophet ﷺ will live in, his own grandfather was raised there. It's clearly Allah's plan. Salma is from the tribe of the Banu Adi ibn Najjar from the Khazraj, thus the Prophet ﷺ to them was not a stranger. To be frank, somebody related through a female (akhwal/أحوال) is not the same as somebody related through a male (a'mam/أعمام) for that culture (and even in Islamic law), but it was a relation nonetheless.

6. The Arabs of the Yathrib were the Aws and the Khazraj. And they were Qahtanis. Recall there were two Arabs: Qahtan and Adnan. And aside from the Aws and the Khazraj, all other surrounding Arab tribes were Adnanis. And it's not a coincidence that Qahtanis and Adnanis will be merging together to form the new Islamic state. For the Adnanis and Qahtanis to come together to form the early Islamic state, nobody could oppose them on nationalistic grounds anymore. This is a sign of what's going to happen: Islam will come to obliterate ethnic differences and tribalism.

7. Both the Aws and the Khazraj are Yemenite. And the people of Yemen has a special blessing. The Prophet ﷺ praised them, "الإيمان يمان والحكمة يمانية" (Iman is Yemeni, and wisdom is Yemenite)."

8. The unique combination of the Jews and the Arabs in Yathrib was very necessary. Of the greatest benefit: the Aws and the Khazraj had rubbed shoulders with monotheistic people for two centuries. So they were familiar with the concept of Books, prophets, shariah, etc. The Jews had always been flouting it in their face (as we discussed in Episode 26, under "Lessons From the Incident of the Bay'ah," point #2). So the Aws and the Khazraj learned about the truth of monotheism from this. And so when Islam—the real truth—comes, they embraced it. And those who were flouting it ended up rejecting it, out of arrogance.

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Next time we will discuss where the Jewish tribes come from. In the middle of the Arabian Peninsula, where did they come from?

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## 029 - Introduction to the Madani Phase [\[TOP\]](#)

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We discussed the blessings of Madinah and the specialties mentioned about the city.

### Demographics of Yathrib

Today we will talk about the demographics of Yathrib. Who lived there etc. We all know there were two major ethnic groups living in Yathrib. The Jewish tribes and the Arab tribes. The first question is, where did these Jews come from? What are they doing in the middle of Arabia? Secondly, which Arabs are these? What's the relationship between them and the other Arabs? And what's the relationship between the Jews and the Arabs in Yathrib?

Realize this issue is a very politicized and polemical one: One of the accusations against Islam in our times is that Islam is antisemitic, and that the Prophet ﷺ had inclinations to disregard Jews. The way the three Jewish tribes (the Banu Qaynuqa, the Banu Qurayza, and the Banu Nadir) were treated one after the other is their basis for this accusation. From this, this is a key dawah question asked by people to us. And over the course of the Madani seerah, we will see what really happened.

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### Demographics: 1. The Jews Banu Nadir, Banu Qurayza, and Banu Qaynuqa

Banu Nadir (بنو النضير), Banu Qurayza (بنو قريظة), and Banu Qaynuqa (بنو قينقاع). Where did these Jews come from? And what are our sources for the stories about the Prophet ﷺ and the Jews? One of the biggest problems (in light of responding to the accusation of antisemitism) is that non-Islamic sources have no mention of these Jewish people at all. There are references to Jews in Arabia, but as of yet, we have not discovered any history/chronicle that mention the tribes in Madinah. The only reference we have to these tribes is from within the Islamic tradition. This is considered problematic by non-Muslims because they say, "These sources are biased. They all (the Muslims) have an agenda to defend the Prophet ﷺ at all costs." They think we Muslims paint anyone who opposes the Prophet ﷺ in a negative light. So in the name of undoing this alleged implicit bias, some of them went even as far as viewing the leader of the munafiqun (Abdullah ibn Ubayy) as being a noble man. They flip the entire narrative around.

So we need to be very cautious and careful about how we are going to interpret the sources.

We begin by saying there are a number of theories as to where these Jewish tribes came from. Some of these theories were simply said by the early scholars, and some are propounded by later scholars:

1. One theory is that these tribes were sent by Musa AS himself. That Musa AS sent a small group to the land of Hejaz, as he knew the Prophet ﷺ would come from that land, so he wanted a group of his followers to believe in him and welcome him. This theory is found in early Islamic sources—Allah AWJ knows best—but it does seem a bit strange, and not very sound. Why would Musa send some of his followers to such a land when he is the prophet of that time himself? - the people should remain with him. And he knows that there is going to be another prophet (Isa) between him and the Prophet ﷺ, etc. So Allah knows best.

2. Another theory, which seems more reasonable, is that the Jews of Yathrib settled in Yathrib after they were expelled from Jerusalem. Now, we all should know that once upon a time, when Sulayman AS was the king and prophet, all the Jews lived in Jerusalem. And Sulayman AS had built the big Temple of Sulayman. Over the course of the next hundreds and thousands of years, the power of that state collapsed, and it was controlled by different groups at different times (e.g. the pagan Romans, the Christian Romans, the Sassanids), until Umar RA conquered it. In the course of those years, two major expulsions of the Jews occurred. (And according to the majority of scholars of Islam, it is these two expulsions that are mentioned in the Qur'an in Surah al-Isra'. In the first page of Surah al-Isra', Allah SWT mentions two expulsions and two punishments sent upon them. [Footnote: Some modern scholars of the Qur'an say this reference in Surah al-Isra is to future events and not a past ones. But majority of scholars have understood it to be history [i.e. the two expulsions], and not prophecy.]). These two expulsions are:

i) **587 BC**: Nebuchadnezzar (بختنصر), who was an evil tyrant ruler, surrounded Jerusalem, and for the first time in the history of the Jewish empire, he destroyed the actual, original Temple of Sulayman (Haykal of Sulayman). It was a structure the likes of which man had never seen. It was considered to be one of the seven wonders of the ancient world. It was massive, beautiful, and a feat of architecture - and as Muslims, we believe the reason why was because Sulayman AS had the jinn built it for him. Allah says in the Qur'an, some of the jinn were architects and diver [38:37], and they dived into the sea to get pearls and treasure. The Haykal stood solid for 400-500 years untouched. But then Allah willed the first destruction occurred in 587 BC. And this was the first time the Jews had to flee: It's called a diaspora. The Jewish people call themselves "the wandering people." Why? Because since that time, they have never had a unified land [up until 1947].

It was at that diaspora that large groups left for many lands. We know for a fact that the majority of them went to Iran, until after decades, finally Cyrus the Great allowed them to come back. Many of them came back, but some of them remained in Iran. (Thus Iranian Jews are considered to be the most ancient of the Jews.) Also, they went to areas of Iraq. Early Umayyads was full of Jews (e.g. in Kufa and Baghdad). It's also mentioned some Jews went to Yemen, but some scholars say they went to Yemen only during the second expulsion. Allah knows best. In any case, there is one theory that a small group of Jews, in 587 BC, emigrated to Hejaz (Arabia). But to Sh. YQ, this theory is doubtful, as it takes the presence of the Jews a thousand years before the coming of the Prophet ﷺ, and that seems far too early for their entrance.

ii) One of the emperors rebuilt the Temple for the Jews, but this as well was destroyed in **70 CE**. And this led to a second diaspora. (This happened under Emperor Titus, after the coming of Isa ibn Maryam AS.)

iii-a) There was a third major diaspora in **132 CE**, when a group of Jews revolted against the ruler of the time, Emperor Hadrian, the emperor brutally slaughtered hundreds and thousands of them, so they fled once again. It is said that this wave of emigrants, some of them running and fleeing wandered down into Arabia; they come across this fertile ground with date palms with no inhabitants at the time, so they settled down there i.e. in Yathrib area. So according to this narrative, the Jews are the ones who found Yathrib. One group settled in Yathrib, another in Khaybar (relatively close to each other). It's also said large group of them continued down until they reach Yemen. (And the Yemeni Jews were the largest quantity of Jews in the Arabian Peninsula. In fact, when the Prophet ﷺ sent Mu'adh ibn Jabal to Yemen [much later on, in 9 AH], he told him, "You are going to go to a land of the Ahl al-Kitab [the People of the Book (Jews and Christians)]." Yemen was the only land in Arabia that had a lot of Christians. Because there was a Christian Himyarite Kingdom - when Abraha conquered parts of Yemen, he installed the governor there, so a lot of people converted to Eastern Orthodox Christianity.)

iii-b) Yet another theory is the opposite: The Jews of Yathrib are from the Jews of Yemen. The first theory has it the people from Jerusalem wonder down, small pockets settle in Yathrib, and the bulk go to Yemen. But the second theory says from Yemen, small pockets emigrated to varying lands working their way up and some of them end up in Yathrib. In either case, it establishes some type of relationship between the Jews in Yathrib and the Jews in Yemen. This makes complete sense and fits in perfectly as we will see.

(Tangent: Some modern researchers, looking at the reports of the Jews in Madinah and seeing what they had [their institutions, the Arabic phrases they used to use, etc.], they tried to reconstruct who these Jews were. And

they come up with a theory that the Jews of Madinah were not from the sects of mainstream Judaism. Rather they were from an ancient sect called the Karaites. The Karaites reject the authority of the rabbis and say to follow the Torah directly. [In our times, they number only ~40,000 in the whole world.] This is opposite to Rabbinic Judaism which follow what the rabbis say. Rabbinic Judaism began only after 400-500 CE. So it seems that the theory of the researchers that say the Jews of Madinah were Karaites Jews adds weight to the fact that they came from the expulsion of Hadrian or Titus - since the expulsion took place around 70-130 CE, and at the time, Karaites Jews were predominant.)

Sh. YQ's theory: There is an element of truth in more than one of these stories. Looking at how the Jews in Yathrib were divided into different tribes (Banu Qaynuqa, Banu Qurayza, and Banu Nadir), it appears that these tribes represent three different emigrations to Yathrib from the times of diaspora. Because the Jews typically do not have tribes. This was an Arab phenomenon. In ancient times, yes, they had "the 12 tribes of Bani Israel," but it's long gone. Even at the time of the expulsions, there were no tribes; they were just one nation, one ethnic group. How did these Jews of Yathrib get divided into three tribes when, if the story is correct, they all came from one area and settled together in Yathrib? In the Wars of Bu'ath, these three tribes were even having battles with each other. The Arabs were fighting among themselves, and so were the Jews. The Aws were fighting the Khazraj, and the Jewish tribes themselves were divided and fighting each other. So Sh. YQ's theory is that these tribes represent three different emigrations to Yathrib. Each time a new group arrived, they were not considered part of the old one.

And Allah knows best.

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## Demographics: 2. The Arabs The Aws and the Khazraj

The second group of people in Yathrib are the Arabs: The Aws (الأوس) and the Khazraj (الخزرج). And unlike the Jewish tribes, we know where they came from; in fact their lineage is mapped out. (Some modern non-Muslim scholars say actually the Madinan Jews were really just Arabs that converted to Judaism - this is a ridiculous theory, though, because if that is the case, we would know their lineage. But these three tribes appear out of nowhere. There is no connection to Adnan or Qahtan at all. We can trace every single Arab tribe back to one of them. But we simply cannot for the Jewish tribes. Even their names are not typical Arab names: Qaynuqa, Qurayza, Nadir. These are Arabized Jew names.)

The Aws and the Khazraj are descendants of Qahtan. They are Qahtani. Yathrib was the only region in the entire Hejaz (Middle Arabia) where Qahtanis were present. The bulk of Hejaz is Adnani. (Sidenote: The Prophet ﷺ was Adnani.)

Where did the Aws and the Khazraj come from? They came from the city of Ma'rab (مأرب) i.e. they are the people of Saba (سبأ). In the Qur'an, Allah SWT mentions an amazing feat of the people of Saba, and that is: they were the first civilization ever to build a dam; as found in [34:15]. They had rivers flowing from this dam, and through this rivers, Allah blessed them with beautiful gardens on the right and on the left of the city; but when they turned away in disobedience, Allah punished them by causing the dam to collapse [see Qur'an, 34:16]. This most likely occurred around 300 CE. This led to hundreds and thousands of people dying, and many had to migrate away. Some of these people were the Aws and the Khazraj (they were cousin tribes that literally go back to the same person), and they end up in Yathrib. Why Yathrib? Again, nobody knows, but we do have theories:

If we say the Jews of Yathrib had relationships with Yemen, it makes complete sense for the Yemeni Qahtanis to be aware of an established settlement that had nothing to do with the Adnanis. (Sidenote: There was animosity between Adnan and Qahtan.) If those Jews had some type of relationships with Yemen, then it makes complete sense that the Aws and the Khazraj would've known of a group of Jews they would've comfortable being with - because they are already comfortable with the Jews in Yemen.



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## Relationships Between the Jews and the Arabs in Yathrib

So the Aws and the Khazraj settled down in Yathrib, and the Jews and the Arabs benefited each other. The Jews were skilled in agriculture, weaving, and businesses; and the Arabs had knowledge of war and language. So the Arabs Arabized the Jews i.e. the language and culture became theirs - the Jews began speaking fluent Arabic (even though they still speak Hebrew obviously - we know this from the seerah; and it's understood that any minority retains its language for many generations.)

Theory goes that the Aws and the Khazraj didn't arrive at Yathrib at the same time. Maybe a few years apart. The Aws probably arrived first, and we know for a fact that they had asked permission from the Banu Qurayza and Banu Nadir to live there, and formed an alliance with them. The Khazraj arrived later and taken permission from the Banu Qaynuqa. This theory seems to explain how come these two Arab tribes have different Jewish alliances. This also explains why the Aws were richer, socioeconomically better off, and they occupied the better land of Yathrib, compared to the Khazraj. It is said that the Jews needed manual labor, so they allowed the Aws the opportunity to basically fraction it out, "You take charge of the land, you give us a fraction of the produce, and you take the rest."

Over the course of the next 150-200 years, this solidified the relationships. The Aws and the Khazraj had their alliances with the Jews, and each of them had wars with each other. The civil wars between the Aws and the Khazraj lasted for more than 100 years, and the worst of them was the Wars of Bu'ath which took place 5 years before the Hijrah of the Prophet ﷺ.

It's also known that the allied Jewish tribes financed the Arabs in the civil war - Banu Nadir financed the Aws on the one side, and Banu Qaynuqa financed the Khazraj on the other side. So the Jews were involved in the civil war - but whether they actually fought physically, we don't know.

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## How Many People Were Living in Yathrib?

The total population of the three Jewish tribes seems to have been around 2,000 men. Adding the women and children, we can say roughly 6,000 Jews.

We also know that in the Conquest of Makkah, the Ansar had 4,000-5,000 men participating, so that's around 15,000 Arabs. So they were far more in number, but the Jews had the power because they had the money, land, and fortresses.

So roughly around 20,000 people were in Yathrib. So it was a relatively large town for the time.

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## The Prophet's ﷺ Arrival in the City of Yathrib

We conclude by talking about the Prophet's ﷺ arrival into Yathrib. We discussed the Hijrah and the various stories that happened along the way. So now the news has spread that the Prophet ﷺ is about to arrive. Every single day, the Ansar would go outside the city towards Quba (قبا), waiting for the Prophet ﷺ to arrive. Every day, they would go in the morning and wait until around 11 AM until the sun gets too hot. One day, when they went back to their houses, the Prophet ﷺ and Abu Bakr appeared in the distance. It so happened one of the Jews was on the top of the tree plucking the dates - so he was the first to see in the distance the Prophet ﷺ coming. The excitement of waiting for the Prophet ﷺ was so immense among the people of Yathrib that it even affected

the Jews. So the man shouted out, "O Arabs, your king has arrived!" (Notice he knows that the Aws and the Khazraj have taken the Prophet ﷺ as their "king." Also notice he says "your" - he doesn't ascribe it to the Jews. Because up until this point, the Jews always felt that, "That's their business, and we have ours. And they will not interfere in our business.")

When the news of the arrival spread, the Ansar rushed out in hoards, hundreds of them. The Prophet ﷺ entered on a Monday, in the 14th year of the dawah, which was to become the 1st year of the Hijrah, on the 2nd or 12th of Rabi' al-Awwal.

Al-Bara' ibn Azib (البراء بن عازب) narrates in Sahih Muslim, "I saw the Ansar all dressed up and coming out. Over 500 men came outside; all of them armed and dressed to accompany the Prophet ﷺ. The women climbed up on the houses. The children thronged around to see. The Prophet ﷺ are surrounded by hundreds of people, all believing in him." For the first time we get a glimmer of hope that change is in the air. There is a freshness happening that people in the thousands are thronging to welcome and greet the Prophet ﷺ. And we can sense the joy and vibrancy that a new tide is coming, that the change has begun, that the blessings of Allah will signal a new era. And this is the seed of the first Islamic nation. And the story of its nurturing, expansion, and flourishing, will insha'Allah be the story of the Madani seerah.

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## 030 - The Beginning of the Madani Era [TOP]

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How many Muhajirun were in Madinah? We can estimate by looking at the number of participants of the Battle of Badr (which will take place later in 2 AH). There were exactly 82 male Muhajirun in the battle. So roughly there were around 300-400 Muhajirun in Madinah including the women and children. They didn't have quantity, but they had quality. Whenever Allah mentions the Muhajirun and the Ansar in the Qur'an, Allah always prefers the Muhajirun over the Ansar. The Muhajirun are always mentioned first, e.g. [Qur'an, 9:100].

### Verses of Hijrah in the Qur'an: From Lenient to Strict

At this point it was fard ayn (compulsory/obligatory) upon every single Muslim to emigrate to Madinah, down to women and children. The Prophet ﷺ was one of the very last to emigrate. There were only handful few that emigrated after him e.g. Ali ibn Abi Talib. Ali RA was entrusted to return back all the amanat (أمانات - trusted amounts/items) to people who gave it to the Prophet ﷺ to protect. Otherwise the Prophet ﷺ was the last to emigrate. Allah SWT revealed many verses, around 8 or 9, with every one of them getting stricter and stricter in command, to emigrate to Madinah. Allah first encouraged to emigrate, and then eventually threatened. E.g. in Surah al-Hajj, a surah revealed some say during the Hijrah, Allah says:

وَالَّذِينَ هَاجَرُوا فِي سَبِيلِ اللَّهِ ثُمَّ قُتِلُوا أَوْ مَاتُوا لَيَرْزُقَنَّهُمُ اللَّهُ رِزْقًا حَسَنًا ۚ وَإِنَّ اللَّهَ لَهُوَ خَيْرُ الرَّازِقِينَ

"And those who emigrated for the cause of Allah and then were killed or died - Allah will surely provide for them a good provision. And indeed, it is Allah who is the best of providers." [22:58] This is encouragement. There is no threat.

Fast forward in Surah al-Nisa which came down 2-3 years down the line, Allah says if you do not emigrate, you are a major sinner, and Allah will punish you. One such verse is:

إِنَّ الَّذِينَ تَوَفَّاهُمُ الْمَلَائِكَةُ ظَالِمِي أَنْفُسِهِمْ قَالُوا فِيمَ كُنْتُمْ قَالُوا كُنَّا مُسْتَضْعَفِينَ فِي الْأَرْضِ ۗ قَالُوا أَلَمْ تَكُنْ أَرْضُ اللَّهِ وَاسِعَةً فَتُهَاجِرُوا فِيهَا ۚ فَأُولَٰئِكَ مَأْوَاهُمْ جَهَنَّمُ ۖ وَسَاءَتْ مَصِيرًا

"Indeed, those whom the angels take [in death] while wronging themselves - [the angels] will say, 'In what [condition] were you?' They will say, 'We were oppressed in the land.' The angels will say, 'Was not the earth of Allah spacious [enough] for you to emigrate therein?' For those, their refuge is Hell - and evil it is as a destination." [4:97]

Note this is the sunnah of Allah; laws come down gradually - the first is an encouragement, then it becomes obligatory.

There's now two groups of Muslims in Makkah: (i) Those who were already Muslims when the Prophet ﷺ emigrated but they remained behind and didn't emigrate [we don't have any particular names of these people]; and (ii) Those who convert in Makkah after the Prophet ﷺ emigrated to Madinah [we have some of their names.] (Note: Dawah still continued in Makkah even after the Prophet ﷺ emigrated to Madinah.) And Hijrah was made obligatory on both groups.

Ibn Abbas says, "A group of Muslims remained in Makkah. And in the Battle of Badr, because they didn't tell their Islam to others (out of fear of persecution), they were forced to participate on the wrong side." They didn't actually fight; they just kept in the back and did whatever they did; but some of them were killed by the Muslims (because of arrows etc.). So Allah revealed the above verse for those people, that the angels are basically asking, "What were you doing? Why are you on this side? How can you be fighting against the Muslims?" And they will

say, "We were weak, we were forced to fight," but the angels will say, "You weren't forced to remain in Makkah. You could have gone to another place i.e. Madinah." Ibn Abbas says, "They were told by Allah that they have no excuse not to emigrate. This verse of Surah al-Nisa was sent to them." (Note: This shows us there's a secret correspondence going on between the Muslims of Makkah and the Prophet ﷺ in Madinah - obviously the Prophet ﷺ knows who are the Muslims, because they have informed him. So there's some messages [e.g. this Quran verses] being sent by the Prophet ﷺ to these Muslims in Makkah.) So Ibn Abbas says, "Some of them tried to emigrate, but the pagans prevented them. [The word used is fatanuhum (فَتَنُوهُمْ) - which basically means they could hurt/persecute them; details are not given.] And so they stayed put again. They didn't emigrate." And so Allah revealed a verse in Surah al-Ankabut which says:

وَمِنَ النَّاسِ مَن يَقُولُ آمَنَّا بِاللَّهِ فَإِذَا أُوذِيَ فِي اللَّهِ جَعَلَ فِتْنَةَ النَّاسِ كَعَذَابِ اللَّهِ وَلَئِن جَاءَ نَصْرٌ مِّن رَّبِّكَ لَيَقُولُنَّ إِنَّا كُنَّا مَعَكُمْ ۖ أَوَلَيْسَ اللَّهُ بِأَعْلَمَ بِمَا فِي صُدُورِ الْعَالَمِينَ

"There are those that say 'we are believers' - but when he is slightly irritated, he considers the fitna of the people to be as bad as the Punishment of Allah." [29:10] The word udhiya (أُوذِيَ) could mean 'persecuted' but also 'slightest irritation,' i.e. a little bit of pressure and he collapses. Then Allah says, "But when the help of Allah comes, they say, 'Indeed, we were with you.'" i.e. they want to have their cake and eat it too. They want to be Muslims, but they also want to remain in Makkah. Why do they want to be in Makkah? Because it's a world where property and wealth is around them. In those days they didn't have bank accounts they could transfer money to, so performing Hijrah meant they need to give up bulk of their wealth; emigration automatically meant poverty. That's the main point here. Allah is saying these small groups of people (probably 3-5 people) prefer living in Makkah for the sake of their wealth over living in Madinah as instructed. And then Allah says, "Is not Allah most knowing of what is within the breasts of all creatures?" [29:10] i.e. "Verily, Allah knows what is in the hearts of the believers."

We have a story of one sahaba who converted after the Prophet ﷺ emigrated to Madinah. His name is Junda' ibn Damura (جندع بن ضمرة). Ibn Abbas tells us when Surah al-Nisa was sent, which says, "Those whom the angels come to and they are wronging themselves, the angels will ask them, 'What were you doing?' they will say, 'We were weak in the land.'" [paraphrased from Qur'an, 4:97], Allah did not accept these excuses from them, but He SWT then made an exception and excused those who were truly very weak, as in the case of this sahabi Junda'. In fact, Allah revealed this exception for Junda'.

Junda' ibn Damura was a sahaba that was so weak, elderly, blind, and he couldn't even walk. But when this verse came down, he said, "I am not one of those that have an excuse. I can emigrate to Madinah." He said, "I will not spend another night in Makkah," and so he commanded his servants to lift him up on his chair/couch and walk with him outside the city, and he had tawakkul he would find his way to Madinah. But Allah was merciful to him and he met his death right outside of Makkah. On his deathbed, he put his right hand on his left hand and said, "O Allah, this is my oath of allegiance to the Prophet ﷺ upon what he wanted me to do," i.e. "I don't have the opportunity to do it in person, so whatever I can do, O Allah, accept from me." He died in [Tan'im](#) (basically near [Masjid Ayesha](#) in our times). When the news of his death reached Madinah, the sahaba basically said, "How unlucky. He almost made it" i.e. "He didn't really make it; but he tried," (look at how strict the sahaba were.) At this, Allah revealed the next verse in Surah al-Nisa, which said:

إِلَّا الْمُسْتَضْعِفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ لَا يَسْتَطِيعُونَ حِيلَةً وَلَا يَهْتَدُونَ سَبِيلًا فَأُولَٰئِكَ عَسَى اللَّهُ أَن يَعْفُو عَنْهُمْ ۚ وَكَانَ اللَّهُ عَفُورًا غَفُورًا

"Except for those who are genuinely weak of the men, women, and children, that they cannot find a way out, nor find a passage. For these people, perhaps they will be forgiven." [see Qur'an, 4:98-99] Note Allah SWT says 'asa' (عسى - perhaps); but Ibn Abbas comments that whenever Allah says 'asa,' it is certainty. Meaning Allah WILL forgive him. But still 'asa' is used to show the severity of those who don't have a genuine excuse for remaining in Makkah.

## **Tangent: Can Muslims in Our Time Live in Muslim Minority Lands?**

Now the whole issue of Hijrah and living in Dar al-Kufr and Dar al-Islam is very pertinent to our times today. It requires a long fiqh discussion but to summarize a few major points, the ruling of Hijrah from Makkah to Madinah was fard ayn for the Muslims of that time. After the Battle of Ahzab in the 5th year of the Hijrah, when it became clear that the Muslims are the more powerful, the ruling became laxer, and after the Conquest of Makkah, this ruling was abrogated. In Sahih Bukhari, the Prophet ﷺ said, "There is no Hijrah after the Conquest of Makkah," meaning the Hijrah from Makkah to Madinah has been nullified. If anyone emigrates now, they won't get the reward promised by Allah for the emigration. Also it means the commandment to emigrate to Madinah is abrogated. This led to controversy in later fiqh among the four madhhabs. Is it allowed to live in a land that is not Islamic? In medieval Islam when there was a true Islamic land, there were two opinions on this issue.

1) Majority of Hanafi & Hanbali, and also standard Shafi'i, said it's permissible to live in a land that's not Dar al-Islam with the condition that he can live an Islamic life i.e. he can pray without being tortured, not being forced to do haram, has access to halal food, and live an Islamic life. This is based on a sahih hadith: Towards the end of the Prophet's ﷺ life, a sahabi by the name of Fudayk (فديك) came to Madinah and said, "O Messenger of Allah, the people are saying that whoever does not do Hijrah will be destroyed." And in one version he said, "My people are upon shirk (شرك), so I have been told to make Hijrah." His land is not a land of Islam. The Prophet ﷺ said, "O Fudayk, establish the salah, avoid the sins, and live with your people wherever you like." This hadith is reported in Ibn Hibban's Sahih. This hadith is as explicit as you can get. Fudayk's people were mushriks and people were telling him his Islam in not valid because he is living with people that are committing shirk. But clearly the Prophet ﷺ is telling him that he can live with his people.

2) Maliki school were stricter here. Generally speaking they consider it to be impermissible for a Muslim to live in Dar al-Kufr if there is a Dar al-Islam. The reason that they were the strictest in this regard is because of what happened to Andalus, which was of course the land of Maliki schools and Maliki scholars. Andalusia really changed their perspective about Muslims living in Dar al-Kufr. Post Spanish Inquisition, what happened to the Muslims was very sad: They were forced to eat pork, forced to dress un-Islamically, etc. In the beginning, the conqueror Ferdinand and Isabella said the Muslims would be safe etc., but within the next 100 years, the Muslims were being persecuted. So the Andalusian scholars basically said, "This is what happens to those who remain in Dar al-Kufr." So the Maliki school became very strict on this issue.

Now can we import these 500 year old fatawa, when there was an actual Dar al-Islam and khilafa, into our times? In our days, in India alone there are 200 million Muslims - where do you expect them to go? If you do the math, you will get half a billion Muslims living in minority lands. Scholars in our times who say it's wajib to emigrate, with all due respect, they are not being realistic. Even in the time of the Prophet ﷺ, Hijrah was only wajib because of the circumstances of Makkah and Madinah. Therefore we say: if any land becomes difficult to live and practice Islam in, then yes, Hijrah will become wajib. For every land, it's for the scholars of the land to judge. In America, UK, etc. there is complete freedom to practice Islam. So there is no need to emigrate.

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### **When Did the Prophet ﷺ Emigrate?**

When did the Prophet ﷺ emigrate? Everybody loves to quote 12th of Rabi' al-Awwal for everything, e.g. for the birth date of the Prophet ﷺ, for the first date the Quran came down (which obviously cannot be true, since it came down in Ramadan), but really we don't know the exact date. It was however most likely the first week of Rabi' al-Awwal, which corresponds to September 622 CE.

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## Arrival in Madinah

Now, Madinah at the time wasn't a continuously populated city - every tribe were in their small areas, separated by desert and trees. The very first settlement, the furthestmost settlement outside central Madinah, was Quba. (In our days, the city of Madinah is so big that it goes even beyond Quba.) The Prophet ﷺ and Abu Bakr arrived in Quba and waited for Ali RA, Aisha RA, and Asma RA. They waited around a week for them - and when they arrived, they entered central Madinah with them. And it's said they entered central Madinah on a Friday. When the Ansar heard that the Prophet ﷺ is entering, they all dressed up in their armor and over 500 went to Quba and accompanied the Prophet ﷺ into Madinah.

(Tangent: There is a famous story that when the Prophet ﷺ was entering, there were little girls singing, "طلع البدر علينا من ثنيات الوداع (tala' al-badru 'alayna, min Thaniyat al-Wada' [The full moon rose over us, from Thaniyat al-Wada'])" - but this story for sure did not happen during the Hijrah. It's impossible because Thaniyat al-Wada' has nothing to do with the road from Madinah to Makkah (southward). In fact it's the road to the exact opposite side (northward). So even IF this incident occurred, it happened AFTER the Battle of Tabuk [9 AH]. Thaniyat al-Wada' is literally on the opposite side of Quba, so this story cannot take place during the Hijrah.)

We do know that the Ansar accompanied the Prophet ﷺ into Madinah and then every sahaba wanted him to live with them. But it was decided to let the Prophet's ﷺ camel walk freely and wherever it sits and whomsoever's house it is near to will be where the Prophet ﷺ will reside. The Prophet ﷺ said, "Let the camel be, because Allah has taken charge of it." When the camel sat down, the Prophet ﷺ understood that is where Allah wants him to build his masjid. The camel sat on a small plantation that was used by the people to dry their dates. There were a few trees, it was an open ground by and large, and the villagers would dry their dates there. When the camel sat down, the Prophet ﷺ asked, "Who amongst my family is the closest to the camel?" (Remember, the Prophet ﷺ had distant cousins in Madinah - his great-grandmother is a Madani [Banu Najjar].) So Khalid ibn Zayd (خالد بن زيد), who was also known as Abu Ayyub al-Ansari (أبو أيوب الأنصاري), said, "O Messenger of Allah, I am from the Banu Najjar," and Abu Ayyub is roughly the Prophet's 6th cousin. Remember the Arabs memorized their lineage and genealogy. So because of this ancestry, the Prophet ﷺ decided to live with him. (And this shows the rights of the relatives.)

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## Staying at the House of Abu Ayyub al-Ansari

The Prophet ﷺ lived at the house of Abu Ayyub al-Ansari for half a year while he waited for his own house and masjid to be built. Abu Ayyub al-Ansari was a relatively upper middle class man so he had a two-storey house that could easily allow the Prophet ﷺ, Abu Bakr RA, and some of the sahaba to live in. And so Abu Ayyub and his wife moved upstairs; the Prophet ﷺ and Abu Bakr RA lived downstairs.

Ibn Hisham mentions: In the middle of one night, Abu Ayyub was sleeping, and in turning over, he knocked over a jar of water. He became worried that the water would seep through the floor and drip onto the Prophet ﷺ, so he woke his wife up and the two of them spent the entire night soaking up the water with their blankets. In another narration in Musnad Imam Ahmad, it is mentioned that one evening, Abu Ayyub and his wife suddenly realized, "We are walking above the head of the Prophet ﷺ!" meaning their feet were above the head of the Prophet ﷺ and they felt that was inappropriate. So they sat with their feet withdrawn in for the entire night.

The next morning, they go down to the Prophet ﷺ and say, "O Messenger of Allah, please move up." The Prophet ﷺ replied, "The bottom floor is easier for me," meaning, "You have more privacy. I have guests coming in here," etc. But Abu Ayyub said, "No, wallahi, O Messenger of Allah! We can never ever be on top of you, on a

roof that your head is under." So, amazingly, they disobeyed him out of respect. So the Prophet ﷺ and Abu Bakr RA for the bulk of the time were upstairs (only a few weeks they were downstairs).

It's also narrated that Abu Ayyub and his wife would always cook the food, send the full dish up to the Prophet ﷺ, and then eat the leftovers. When the leftovers are sent down, Abu Ayyub would ask, "Where did the Prophet ﷺ eat from?" and he would eat from where the Prophet ﷺ ate from. One day, the food came down untouched, so Abu Ayyub panicked - he rushed upstairs and asked, "O Messenger of Allah, what have I done? Is there something wrong?" etc. The Prophet ﷺ said, "No, but the food has garlic in it." Abu Ayyub asked, "Is garlic haram?" The Prophet ﷺ said, "No. But I speak to those whom you do not speak to (i.e. the angels)."

(Tangent: Most people in our times misunderstands that it is makruh [مكروه - disliked/discouraged] to eat garlic; but look, the discouragement is meant only for uncooked garlic, because it has a bad after-smell. If you grind it, cook it, etc., that removes the odor, so there is no problem. And even if you ate raw garlic, it is still halal. But the Prophet ﷺ said, "Whoever eats garlic should not come to the masjid," because the masjid is the place of angels. So if your breath is smelling really bad with garlic, then you should wait until the bad smell goes away. But otherwise garlic is no issue cooked - and in our times no one eats it raw anyway.)

So these are a few narrations about Abu Ayyub and his wife. And the Prophet ﷺ stayed at his house for around 6 months.

### Building Masjid al-Nabawi

Back to the story of the camel: The camel sat down around a land that wasn't used for date palms, but used for drying the dates. The Prophet ﷺ said, "Who does this land belong to?" And it's said it belonged to some orphans (Sahal and Suhayl / سهيل وسهيل) that inherited it from their father. They said, "O Prophet ﷺ, this is a gift to Allah from us." The Prophet ﷺ said, "No, I will only take it with its due price." And he negotiated a price with them and paid them the agreed money. Further, he ordered the date trees be cut down, and two corpses which were buried in the land to be dug up and buried elsewhere. This shows us the permissibility of digging up graves for a legitimate reason. This also shows us a fiqhi point: One may cut down the trees of the Haram for legitimate needs e.g. construction work.

Note the very trees the Prophet ﷺ cut down, he used them to make the front and back walls of the masjid; the other sides were built with clay bricks the sahaba constructed. Note the Prophet ﷺ physically participated with the construction. He was a part of the line that was moving the bricks along etc. The sahaba told him to sit down, but the Prophet ﷺ refused, and he built the masjid with them. And it's said the Prophet ﷺ began saying lines of poetry/du'a at the time, "اللهم إنه لا خير إلا خير الآخرة \* فانصر الأنصار والمهاجرة" (O Allah, there is no good other than the good of the hereafter; so have mercy on the Ansar and the Muhajirun.)" - recorded in Sahih Bukhari. They were all saying it together just to get the time go by as they pass the bricks to one another, etc. And it's reported in al-Bayhaqi's Dala'il that it took almost two weeks to build the masjid. For its time it was very large. (Even for our time it is quite big - if you go to the actual Rawdah [روضة], you get an idea it's a large place. Allah knows best, but some modern estimates have said the masjid was around 100 x 130 ft. [more of a square than rectangle].)

Also we learn that there were at least three main doors:

1. South side: Bab al-Rahma (باب الرحمة) - Door of Mercy)
2. West side: Bab Jibril (باب جبريل) - Door of Gabriel)
3. East side: Bab al-Nisa' (باب النساء) - Door of Women)

To this day there are pillars which say, "Bab al-Rahma," "Bab Jibril," and "Bab al-Nisa" i.e. exactly where they used to be. One door was assigned for women because Umar RA told the Prophet ﷺ men and women should not enter with the same door. In addition to this, there were private entrances to the masjid. The three were public entrances, but there were at least half a dozen private entrances directly from houses on the other side of the walls of the masjid.

We know Abu Bakr RA was one of those whose house was attached to the masjid. How do we know this? Because the Prophet ﷺ, on his deathbed, said, "Every [private] door to the mosque should be closed/sealed from now on, except for the door of Abu Bakr RA." The Prophet's ﷺ house (Aisha's house) was also connected to the masjid, separated only by a curtain.

The roof of the masjid was very low, and initially the Prophet ﷺ only covered one area of the masjid with a roof (the northern portion) which at the time was the one facing the qibla (Jerusalem). Later when the qibla direction changed to Makkah (facing southward), the roofed area became the back of the masjid. And anyone who wanted to spend the day in the masjid would have to spend it under that shelter, so that area was called al-Suffa (الصفة).

The Prophet ﷺ eventually built a roof above the whole masjid; but it was a roof that was only to protect them from the sun (not coldness, rain, etc.). We know this for sure, because in Sahih Bukhari, it's stated that on the 22nd of Ramadan, probably in the 8 year of the Hijrah, it rained, and the entire masjid got muddy, but the Prophet ﷺ still did full sujud, and when he came up, there was the traces of mud on his forehead and nose. This shows that the roof was leaking - it wasn't a solid roof.

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### **Tangent: Expansions of Masjid al-Nabawi During Various Khilafa**

In terms of expansion, Abu Bakr RA didn't touch the masjid during his reign. Umar RA was the first one to solidify it, put pillars of wood, and install a waterproof roof. He also expanded it by 10-15 rows. Then during Uthman's RA reign, he did a major expansion, by around 50%.

The next Umayyad khalifa a few generations down the line, al-Walid ibn Abd al-Malik ibn Marwan (الوليد بن عبد الملك بن مروان), in approximately 96 AH, was the one who destroyed the entire old mosque and built a fully expensive, decorative, solid mosque. He was also the one to incorporate the grave of the Prophet ﷺ and the house of Aisha RA inside the masjid. There's a common misconception/myth that, "The Prophet ﷺ was buried in the masjid." But that is not the case. He was buried in his house, and his house was outside the masjid. (It was connected to the masjid, but was outside.) And al-Walid ibn Abd al-Malik was the one who incorporated the house of Aisha RA into the masjid. And he literally more than doubled the space of the masjid in all four directions. He is the only person in our entire history to do this. He added 15 rows including towards the direction of the qibla, so the original minbar (منبر - pulpit) of the Prophet ﷺ is actually not where the imam prays right now in Madinah - the minbar is 15 rows back which is why the imam does khutbah there, then walks through the crowd to lead the salah. Al-Walid also destroyed all the houses of the sahaba (except for Aisha's, because that's where the Prophet ﷺ is buried). Of course a number of tabi'un objected - Sa'id ibn Jubayr (سعيد بن جبير) said, "You are including the graves inside the masjid, but graves should not be in there!" Indeed Islamically speaking, graves and masjid should be separate. Others objected as well - they said, "You are destroying the heritage of the Prophet ﷺ and the Mothers of the Believers! Let these buildings remain so people can see how simply the Prophet ﷺ lived!" (Subhan'Allah, this was only 80-90 AH but even within a century luxury began. Even the later sahaba lived 10x better than the earlier sahaba.) But al-Walid had his reasons and so all houses were destroyed other than the house of Aisha RA.

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## Two of the Blessings of Masjid al-Nabawi

Of course the blessings of the masjid are well known.

1) A prayer in Masjid al-Nabawi is equal to 1,000 prayers anywhere else.

2) The Prophet ﷺ said, "What is between my house and my minbar is one of the Gardens of Jannah (the Riyad al-Jannah / رياض الجنة)." Scholars have differing interpretations: Some say: that very land will be transferred to Jannah. Other more common interpretation say: worshipping Allah on that land will get you to Jannah. However, note that the blessings of the 1,000 prayers is for the entire masjid, and not just the Rawdah. The Rawdah al-Jannah is blessed for other reasons - dhikr, du'a, etc.

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### Story of the Crying Stump

We know that in the beginning (in the early portion of the Madinan period), one of the stumps of a tree was used for the Prophet's ﷺ minbar. It was rather large that he would, in one hadith it's said, pray his salah on the stump to show the Ansar how to pray (and of course he stepped down during sajdahs). And for a few years, the Prophet ﷺ would give the khutbah on this stump. Then in Sahih Muslim it's said one time the Prophet ﷺ told one of the Ansari ladies who had a slave who was a carpenter to, "Tell your carpenter to make for me a [proper] minbar." So the carpenter made a minbar of three steps. This narration is found both in Bukhari and Muslim. During the first khutbah that he gave on those three steps, away from the tree stump, the sahaba said, "We began to hear a wailing/crying like that of a baby camel, and we found that the source of the noise was the stump. And the Prophet ﷺ interrupted his khutbah, came down, and hugged the stump, and it sniffled and stopped crying." (This is a miracle - Allah SWT allowed the sahaba to hear the emotions of the tree.) Anas ibn Malik RA said, the Prophet ﷺ said, "If I hadn't hugged it, it would have cried until the Day of Judgment." Obviously the tree is jealous that the Prophet ﷺ has left him for another minbar. So the Prophet ﷺ gave the tree its wish by digging it under his new minbar.

At this, al-Hasan al-Basri (الحسن البصري), after narrating the hadith to his students, said, "O believers, look, this was a tree that was crying because it wished to be with the Prophet ﷺ. Is it not more befitting that those of us who are men should cry even more to be with the Prophet ﷺ?"

Note here the Prophet ﷺ did not even build his own house until the house of Allah was built. He built the masjid first, and only then attention was turned to his own house.

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## 031 - Building of the first Mosques in Islam [\[TOP\]](#)

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We're still discussing the first few days of the Prophet's ﷺ arrival. In this episode we back up a little bit to talk about the Prophet's ﷺ stay in Quba, before he entered central Madinah.

### When Did the Prophet ﷺ Arrive in Quba?

As to when he arrived in Quba, we don't know for sure. People did not concern themselves with dates that much. 12th of Rabi' al-Awwal was commonly put - but academically, it doesn't make sense. One early book says the Prophet ﷺ left Makkah on the 1st of Rabi' al-Awwal - the average time it took to get from Makkah to Madinah, by a fast rider, is about 3½ days. If it's a slow caravan, it would take 9 days. So it doesn't make sense the Prophet ﷺ arrived on 12th, even if we put in 2-3 nights in Ghari Thawr. A date of 8th or 9th makes more sense.

Ibn Ishaq mentions that, "The Prophet ﷺ arrived on a Monday, and we know from the reports that he arrived around high noon." The report said, "We've derived it." And it said, "When the news reached Madinah that the Prophet ﷺ has left..." - the fact that the news has reached shows that 4 days has already passed.

The Ansar go out to meet the Prophet ﷺ every day but when the sun gets too hot, they would go back to qaylulah (by 11 AM or so). And the Prophet ﷺ arrived around high noon i.e. when the people had gone back home. And this was on a Monday.

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### Houses the Prophet ﷺ Stayed in While in Quba

We already said Madinah is composed of small pockets of villages. The farthest settlement of Madinah in the direction of Makkah was Quba, so the people of Quba met the Prophet ﷺ first.

When in Quba, the Prophet ﷺ stayed in the house of Kulthum ibn al-Hidm (كُلْثُومُ بْنُ الْهَدْمِ), who was an elderly man from the tribe of Amr ibn Awf (أُمْرُو بْنُ عَوْفٍ), and he was the first sahabi to die in Madinah after the Prophet ﷺ arrived. So subhan'Allah, Allah allowed him to live until the Prophet ﷺ came, host the Prophet ﷺ, and then die.

It is also said the Prophet ﷺ stayed in the house of Sa'd ibn Khaythama (سَعْدُ بْنُ خَيْثَمَةَ). But some reports say, rather, he would spend the night with Kulthum, and then go to the house of Sa'd ibn Khaythama - Kulthum was a married man with children, and Sa'd was a bachelor, thus the Prophet ﷺ would spend the day in the house of Sa'd, so guests could come without any problem. Abu Bakr RA stayed in the house of another of the Ansar.

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### Building Masjid Quba & the Blessing of Masjid Quba

The next day, the Prophet ﷺ started to build the first masjid in Madinah, that is Masjid Quba (even though there was already a makeshift masjid that the sahaba would use to pray in - most likely it's the house of As'ad ibn Zurarah (أَسْعَدُ بْنُ زُرَّارَةَ)). And Jumu'ah had already begun and taken place even before the Prophet ﷺ came -

because they had Mus'ab ibn Umayr RA (مصعب بن عمير) with them. The Prophet ﷺ had not prayed Jumu'ah once yet. This shows us the commandment of Jumu'ah is so important that the sahaba had to establish it even without the Prophet ﷺ. The Prophet ﷺ start building Masjid Quba when Ali RA arrived (i.e. 2-3 days after staying in Quba). Note that technically, Quba is the first masjid the Prophet ﷺ built, but he did not witness its completion. The first masjid he completed himself and prayed in is his own masjid, Masjid al-Nabawi. Of course there is a "first" element to both of them.

The Prophet ﷺ left Makkah before Ali RA by three days, he stayed some night in the Cave of Thawr, and he took a longer path. But Ali RA took a faster route and essentially Ali RA arrived on around Wednesday or Thursday. And then according to Ibn Ishaq, they set out for the city of Madinah (central Madinah) on Friday morning. So Masjid Quba was begun to be built on Wednesday or Thursday. The first stone/pillar was put by the Prophet ﷺ, then Ali and Abu Bakr RA continued, and then the Ansar took over.

There is a little bit of controversy in the books of tafsir about a reference in the Qur'an, Surah al-Tawba, verses 108-110. The Prophet ﷺ is being told, "You are not allowed to pray in Masjid al-Dirar (the masjid of the munafiqun/hypocrites)." - we will come to the story of Masjid al-Dirar in later episode, but Allah says in the Qur'an, in Surah al-Tawba:

لَا تَقُمْ فِيهِ أَبَدًا ۚ لَمَْسْجِدٍ أُسِّسَ عَلَى التَّقْوَىٰ مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَنْ تَقُومَ فِيهِ ۚ فِيهِ رِجَالٌ يُحِبُّونَ أَنْ يَتَطَهَّرُوا ۚ وَاللَّهُ يُحِبُّ الْمُطَهَّرِينَ

"Do not stand [for prayer] within it - ever. A mosque founded on Taqwa from the first day is more worthy for you to stand in. Within it are men who love to purify themselves; and Allah loves those who purify themselves." [9:108]

Which masjid was being referred to? It's the masjid "built upon Taqwa." But which is it? Masjid Quba or Masjid al-Nabawi? There are obviously two opinions:

1) One opinion which is the majority is that it's Masjid Quba, since it's in the same vicinity as the masjid of the munafiqun (Masjid al-Dirar). In one hadith in Abu Dawud, we are told that it is Masjid Quba. When verse [9:108] was revealed, the people of Quba were asked, "Why did Allah praise you in a manner that He doesn't praise us, 'In it are men who wish to purify themselves'?" And the people of Quba said with regards to purifying themselves after using the restroom: they have a practice that they would wipe themselves, and THEN wash it with water. (Whereas most of the people at the time would only wipe themselves and they would not use water.) So they were told this is why Allah said, "They love to purify themselves." (Tangent about the blessing of Masjid Quba: The Prophet ﷺ said, "Whoever does wudu from his house and then pray 2 rak'at in Masjid Quba will get the reward of a full Umrah." And the Prophet ﷺ would always at least once a week ride to Quba and pray in there [normally on a Monday].)

2) But one day, when a sahabi came to the Prophet ﷺ and asked him, "Which is the masjid referred to by Allah in... (basically [9:108])?", the Prophet ﷺ said, "Indeed, wallahi, it is this masjid of mine (i.e. Masjid al-Nabawi)." [Tirmidhi] - this hadith is also authentic.

Q: So which one?

A: It's both. The verse applies to both. Both masjids were built upon Taqwa from the first day. And the reason the Prophet ﷺ said "my masjid" was so that no one thinks Masjid Quba has higher status than his mosque, because it doesn't. And Allah knows best.

### The Prophet's ﷺ First Salah al-Jumu'ah

So the Prophet ﷺ announced on Thursday night that he will enter Madinah the next morning. On Tuesday,

Wednesday, and Thursday, he was in Quba helping build the masjid. On Friday morning, he leaves Quba, and Salah al-Jumu'ah occurs in the middle. So the first Jumu'ah the Prophet ﷺ prayed was neither in Masjid Quba, nor was it in Masjid al-Nabawi (because there was no Masjid al-Nabawi yet at the time); he prayed it in the area of Banu Salama. He just stops over there and gives his first Jumu'ah khutbah. And this khutbah has been recorded by Ibn Ishaq and al-Bayhaqi, with a slightly weak chain, but there is no haraj/problem in narrating it. What is really amazing is that all of the khutbahs of the Prophet ﷺ that we have recorded—and we only have a few of them—they do not last more than 3-5 minutes. The khutbahs of the Prophet ﷺ were extremely short. In one narration, the Prophet ﷺ said, "It is from the fiqh (intelligence/understanding) of a man that he shortens the khutbah, and lengthens the salah." So his ﷺ salah was longer than his khutbah. But in our times it's the other way around. Why? Because in our times, Jumu'ah is the only time 90% of the ummah ever comes to masjid. And the Prophet ﷺ was speaking to people whose Iman was at a different level. And they did not need the reminders that we need. So this is one of those things that the ummah has had to change, but still we try to keep it reasonable: 20-25 minutes is reasonable. An hour is clearly too long.

As to the khutbah of the Prophet ﷺ, it comprised of a few things:

In the first khutbah, he encouraged them to be generous, reminded them the certainty of death and of meeting Allah SWT, and that Allah will ask every one of them what he had been given and how he spent it, and then he said—and this part is recorded in Bukhari—"Whoever is able to save himself from the Fire even with the seed of a date, let him do so. And if he doesn't even have this, then with a good word. Because every deed is multiplied 10 times." Then he sat down. That's the first khutbah: Charity, death, meeting Allah, hisab (حساب - accountability), and speaking good.

Then he stood up, and began the second khutbah with Khutbah al-Hajah. (Note 1: This is contrary to what we do today, of reciting Khutbah al-Hajah in the first khutbah) (Note 2: However, from other narrations, we learn that he would usually recite the Khutbah al-Hajah in the first khutbah. [So it's just possible he changed over later].) The Prophet ﷺ then said, "The successful one is he whom Allah has beautified his heart, and has caused him to enter Islam after leaving kufr, and has chosen him above the rest of the people for the best of all matters (i.e. you who have accepted Islam have been blessed like no one else on earth)." He then said, "Love what Allah SWT loves, and love Allah with your ENTIRE heart, and never tire of the Speech of Allah, and of the dhikr of Allah. And never let your heart become hard. Allah chooses what He wishes and what He blesses, and He blessed this (i.e. the Qur'an and dhikr) to be the best deed. So worship Allah, and do not associate partners with Him. And have Taqwa of Him as He said you should, and be sincere to Allah in all that you say. Love one another with the spirit of Allah between you. And remember, Allah hates His promise be broken. Wassalamu'alaykum."

Subhan'Allah, look at how comprehensive the khutbah, and how pertinent it is. In the first khutbah, the Prophet ﷺ stressed charity because Islam needed money and sacrifice at that time. Indeed, if there was any time people need to donate for the cause of Allah, it was right at the beginning of Islam. He further reminded them of the reality of life and the certainty of death. This short khutbah has both threats and rewards. This is the way of Islam. We tell people the rewards of Allah to make them feel happy and joyful, but we also make them scared of the fearful punishment of Allah. This concept is called targhib and tarhib (الترييب والترهيب) in Arabic. Note the first khutbah is action based, and the second is purely spiritual. Subhan'Allah, this is the perfection of Islam. Further he tells them to never get tired of reading the Qur'an or doing dhikr - as these two can make your heart soft. And he concludes by reminding them to love one another with the help of Allah, for His sake, and he reminds them that they have a promise to Allah to fulfill His religion.

He then entered Madinah after this, and the events went as we discussed previously. The camel sat down, the Prophet ﷺ asked whose house was the closest, and he stayed with Abu Ayyub.

## Tangent: The Khutbah al-Hajah

The Khutbah al-Hajah:

إِنَّ الْحَمْدَ لِلَّهِ نَحْمَدُهُ وَنَسْتَعِينُهُ ، وَنَعُوذُ بِاللَّهِ مِنْ شَرِّهِ وَأَنْفُسَنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا ، مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ ، وَمَنْ يَضِلَّ فَلَا هَادِيَ لَهُ ،  
وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

"Verily, all praise is due to Allah, therefore we praise Him, and we ask for His help. And we seek refuge in Allah from the evil of our deeds and the consequences of our souls. Verily, whomever Allah guides, no one can misguide. Whomever Allah misguides, no one can guide him [back to the Straight Path]. I testify that there is no deity worthy of worship except Allah—alone and with no partner—, and I testify that Muhammad is His servant and His Messenger."

This is so eloquent. It is such a beautiful and concise speech. This khutbah is so powerful that people accepted Islam just because of this khutbah. The most famous example is that of Dimad al-Azdi (ضماد الأزدي) [during Makkan dawah]. He was from the leaders of the tribes of Yemen. And he was a medicine man. When he came to Makkah, the people of Makkah told him, "Beware of this man [Muhammad ﷺ]. He is a magician, he is a crazy man, etc." So Dimad put cotton in his ears to make sure he doesn't hear what the Prophet ﷺ says - they warned him so much he became terrified. But then he said to himself, "I am an intelligent man. How powerful can his speech be? If he's wrong, I'll guide him. If he's sick, I'm a medicine man, I'll cure him." So he took the cotton out, and walked up to the Prophet ﷺ, and said, "Your people have warned me about you. But I want to listen to what you have to say." So the Prophet ﷺ recited Khutbah al-Hajah, and said, "Amma ba'd" - he was going to begin the speech. But Dimad said, "Stop. Repeat this word that you have just said." So the Prophet ﷺ repeated the entire Khutbah al-Hajah. And Dimad said, "I have memorized the poetry of everyone out there, and I consider myself an intelligent and educated man. But wallahi, I have never heard anything as eloquent as this. By Allah, you must be a man Allah inspires." And khalas, he accepted Islam right then and there. This is how eloquent Khutbah al-Hajah is, and it deserves its own lecture.

And people have written books about it. Ibn Taymiyyah has a treatise explaining Khutbah al-Hajah. Ibn al-Qayyim has many pages in his explanation of Sunan Abi Dawud, about Khutbah al-Hajah. In our times, Sheikh al-Albani has written an entire booklet about Khutbah al-Hajah and its reports.

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### Blessings of Masjids

The first thing the Prophet ﷺ did in Madinah was turning his attention to building the masjid. Notice in the span of 5 days, the Prophet ﷺ has built two masjids, and he doesn't even have a roof over his head yet. (And the people built a third masjid where the Prophet ﷺ stopped and did khutbah.) [On this note, there were many masjids in Madinah at the times of the Prophet ﷺ. Not just Masjid Quba and Masjid al-Nabawi. There were at least a dozen masjids, but the Prophet's ﷺ Masjid was the central and the largest. It also appears to be the only masjid where Jumu'ah was done.]

We see therefore the importance of the masjid. The masjid was built even before his house.

It shows us the status of the house of Allah AWJ - Allah literally calls masjids His houses, and He praises them in the Qur'an [24:36].

The masjid was the place of ilm (knowledge) and shura (discussion).

It was the place where people decided affairs and socialized. They would laugh and joke in the masjid.

The masjid was the place of celebration e.g. nikahs.

And subhan'Allah, the Prophet ﷺ was in his Masjid more than he was in his own house.

From the masjid, ilm, Qur'an, and the armies of Islam spread.

And in it, those who had no house would sleep - as soon as Muslims came, they would be housed in the masjid. The Prophet ﷺ said in a sahih hadith, "Masjid is the house of every muttaqi (can loosely be translated as "believer")." Of course the scholars have discussed whether it is wajib to house every Muslim that has no shelter, but basically the general rule of Islam is that a Muslim who needs a place to sleep, the masjid would become his place to sleep. (Sidenote: This hadith has a secondary meaning as well, which is, "The muttaqi would want to be in the masjid i.e. they would feel comfortable being in the masjid as they would in their house.")

And of course, the Masjid of the Prophet ﷺ literally became a university, and a house, and a masjid, all in one, for the People of the Suffa (Ahl al-Suffa) - we will talk about Ahl al-Suffa in episode 34, insha'Allah.

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### **A Poem That the Sahaba Versified While Building Masjid al-Nabawi**

We mentioned that the Prophet ﷺ himself participated in building the masjid. When the sahaba saw him, they versified a poem:

لئن قعدنا والنبي يعمل لذاك منا العمل المضلل

"Wallahi, if we sit down and the Prophet ﷺ is working, then this from us is a very astray/shameful matter."

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### **Ammar ibn Yasir's Little Chitchat With the Prophet ﷺ While Building Masjid al-Nabawi**

One incident is narrated that has deep theological and historical implications. Ammar ibn Yasir (both his parents were the first shaheeds) was carrying two large bricks (quarry stones), and his entire body is dusted in full. And he is struggling with them, and he says (jokingly), "O Prophet ﷺ, they are killing me by giving me two stones and they are only carrying one stone." (Sidenotes: This shows us the sahaba had a sense of humor with the Prophet ﷺ. It also shows a fiqhi point: When it comes to these types of jokes, it is not considered "lying" as long as the person you are speaking to understands that it is a joke.) The Prophet ﷺ smiled and said, "No, O son of Sumayyah, they are not killing you. Rather, the people who shall kill you will be al-Fiat al-Baghiyah (الفئة الباغية - the Group That Has Gone Beyond the Bounds)." (And note he called him "son of Sumayyah" to give honor to his mother Sumayyah, the first shaheed in our religion. Forever afterwards the sahaba would call him "son of Sumayyah" because the Prophet ﷺ called him this.) And the Prophet ﷺ also said, "Everyone is getting one reward and you are getting two. And the last thing you shall drink in this world will be a glass of milk."

Ammar only joked with the Prophet ﷺ, but the Prophet ﷺ replied with a hadith that would carry such a deep theological and historical implication. Ammar ibn Yasir's death would become a very important death. Why? Because during the time of fitna (37 AH, in Ali's khilafa), Ammar will choose to be on the side of Ali RA against Muawiyah ibn Abi Sufyan RA (معاوية بن أبي سفيان). Thus as Sunni, we believe that Ali was closer to the truth than Muawiyah, based on this hadith of Ammar. But also as Sunni, we respect all of the sahaba, so we don't say anything bad about Muawiyah. We say Muawiyah was sincere too, it's just that Ali was closer to the truth - radi-Allahu-anhum ajma'in (رضي الله عنهم أجمعين - may Allah be pleased with them all).

(As a footnote, there were three groups of the sahaba during the time of fitna: [1] The group of Ali, [2] the group of Muawiyah, and [3] the group that didn't fight i.e. the abadihlah: Abdullah ibn al-Zubayr, Abdullah ibn Umar, and Abdullah ibn Abbas. They were asked multiple times to take part, but they said no. And Ibn Abbas was

asked, "Are you on the team of Ali or the team of Aisha?" He said, "Neither. Don't get me involved with this. I am on the team of Prophet Muhammad ﷺ." Ibn Taymiyyah says, "This group of sahaba [who didn't pick sides] was ON the truth; Ali was \*closer\* to the truth; And Muawiyah was \*not as close\* as Ali.")

And indeed, as the Prophet ﷺ prophesied, Ammar ibn Yasir drank some milk, went to fight in the battle against the forces of Muawiyah, and he died from an arrow shot.

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### Changing of the Rak'ah & the Legislation of Adhan

Moving on to the prayers in the masjid. We don't know exactly when the changing of the rak'at of the 5 salahs occurred. Recall the 5 salahs were given during al-Isra wal-Mi'raj. However, at that time, every single salah was two rak'at. In Sahih Bukhari, Aisha RA tells us, "When we came to Madinah, the salahs were placed as you know them; and the two rak'at were kept for the traveler." This shows us therefore, some time earlier on, the Prophet ﷺ and the sahaba started praying as we now know it: 2-4-4-3-4. But before this, every salah was just two rak'at. And then the sunan and the nawafil were added.

As to the times of the prayer: The Prophet ﷺ called the sahaba and asked them, "How should we call the people at the time of the salah?" One said, "Let us use a bell like the Christians." But this was discarded. (And there are authentic hadith that the Prophet ﷺ did not like bells, and that he also said, "The angels do not accompany any caravan that has a bell.") Others say, "Let us use a shofar (i.e. a horn)." But this was discarded too. And others gave other ideas, but no idea basically made sense, so the meeting finished without any idea being chosen. That night, two people saw a dream, Umar RA and Abdullah ibn Zayd (عبد الله بن زيد) RA. Their dreams were the same. Abdullah ibn Zayd saw a man selling some items (either the horn or the bell or something). And Abdullah ibn Zayd asked the man, "Can we buy these items?" The man said, "Why?" and he said, "Because the Prophet ﷺ wants to call the people to prayer, so I'm thinking one of these would do the job." The man said, "Should I not tell you something better than that?" and Abdullah said, "Of course." The man said, "When you want to call the people to prayer, say, 'Allahu'akbar, Allahu'akbar (and all the way to the end - basically adhan as we know it now).'" And then he woke up - this dream was so vivid he rushed to the Prophet ﷺ to tell him. And the Prophet ﷺ said, "This is a true dream, insha'Allah." And it's clear from the report that Abdullah ibn Zayd was hoping to be the muezzin, but the Prophet ﷺ had other plans. The Prophet ﷺ then said, "Stand up, O Bilal, because you have the loudest voice." And the Prophet ﷺ told Abdullah ibn Zayd to stand with Bilal to tell him the adhan. So Abdullah ibn Zayd told him every phrase and Bilal repeated in a loud voice. (So technically, Abdullah ibn Zayd did give the first adhan.) And as Bilal is saying the adhan, Umar RA comes rushing into the masjid, without having fully tied his lower garment, and said to the Prophet ﷺ, "O Messenger of Allah, I saw these phrases in my dream too." So Allah AWJ had shown it to multiple of the sahaba; but He willed that Abdullah ibn Zayd was the one who get the honor of telling it to the Prophet ﷺ.

(Note: This is the only aspect of our shariah that was legislated by the dream of a sahabi - BUT its legislation was NOT the dream, rather the Prophet ﷺ saying, "It is true." We DO NOT BASE our shariah on dreams. If the Prophet ﷺ had not said, "It is true," we would not have based on it.)

Why was the adhan legislated in this manner? Allah knows best. Sh. YQ haven't found anybody commenting on this. And Sh. YQ also tried to look up about Abdullah ibn Zayd, but all he could find was from Ibn Hajar who says, "This is the sahabi who is famous for the story of the dream." That's it. So why did Allah choose him for the dream? We do not know.

So the Prophet ﷺ spent around 2-3 weeks building his mosque, and thereafter, started building his houses. At the time, he had 2 wives: Sawda RA and Aisha RA. And so both of their houses were built next to the masjid. These were the only two houses of the Prophet ﷺ that were connected to the masjid. (Other wives were married later on by a number of years; and by that time, people had moved in and connected other houses to the masjid, so the Prophet's ﷺ other wives' houses were in a separate block i.e. they didn't have direct entrances to the masjid.) Note Sawda RA was an elderly lady and senior to the Prophet ﷺ in age. She wanted to please the Prophet ﷺ so much that she told him one year, "Ya Rasulallah, I am an elderly lady, and I know that you prefer the company of Aisha, so I will gift you my night to her." This means Aisha's RA house was the only house the Prophet ﷺ LIVED IN that was connected to the masjid. Sawda's RA house was connected as well, but the Prophet ﷺ didn't spend the night there. He would visit Sawda and spend time with her during the day, but he would not spend the night in her house, because she gifted her night to Aisha.

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Next time we will discuss the pairing up of the Muhajirun and the Ansar, and the treaty that the Prophet ﷺ drew up between the Ansar, the Muhajirun, the pagans, and the Jews, of Madinah. This was an unprecedented treaty.

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## Q&A

Sunnah prayer.

The regular sunan can be divided into two categories:

1) Sunan al-Ratibah = prayers that the Prophet ﷺ would do as a habit i.e. the 10 or 12 rak'ahs that are linked to the 5 daily salawat. The Prophet ﷺ said, "Whoever prays for the sake of Allah 10 rak'ahs a day, Allah will build a palace for him in Jannah." 12 has also been reported. These 10 or 12 rak'ahs are:

Fajr: 2 sunnah before Fajr

Zuhr: 4 before Zuhr, 2 after (some say 2 before, and 2 after)

Maghrib: 2 after Maghrib

Isha: 2 after Isha

These are the Sunan al-Rawatib (or Sunan al-Ratibah) which the Prophet ﷺ always prayed when he wasn't travelling. Except for the sunan of Fajr, he would pray it even when he's travelling.

2) Witr prayer. In the terminology of hadith, witr prayer is basically tahajjud and is basically qiyam al-layl. (It's basically the same concept: "the night prayer.") It can be said any time after Isha until Fajr. If you can't get to the level of excellence of waking up at 3 AM, you can pray it before going to sleep, but it's the least rewarding to do so. Witr is basically praying an odd number of rak'at - the Prophet ﷺ would usually pray 11 or 13. This the Prophet ﷺ would never miss even when he's travelling. Ibn Taymiyyah and others say witr was wajib upon the Prophet ﷺ no matter what (but not upon his ummah), based on the verse in the Qur'an [17:79].

There is also nafl prayer which is unlimited in its scope. You may pray it in any time of the day and night, as long as it's not in the time of prohibition.



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## 032 - The People of As-Suffa [[TOP](#)]

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Note: For some reason the episode is titled "the People of al-Suffa," but it's not discussed at all in this episode. If you want to learn about the People of al-Suffa, jump to episode [34](#).

### **Tangent: Establishment of Hijri Calendar During the Reign of Umar RA**

Before we move on, there is an interesting important milestone in our history that's not related directly to the incident of the Hijrah, but it's very important for our history, and that is the establishment of the Islamic calendar based upon the Hijrah. The Arabs did not have a calendar they relied upon. A sign of civilization is to have a calendar, script, architecture, etc. The whole miracle of Islam is that it came and transformed this backward society to become the rulers of the entire world - and Allah says this in the Quran [21:10]: "We have revealed a book, in it will be your remembrance/legacy."

The Arabs had many problems:

1. They didn't have a unified calendar; rather each tribe had their own calendar system. And it's based upon important incidents, e.g. when someone important in their tribe dies, they call the whole year "the year of the death of the chieftain." And they would use these as demarcations, e.g. "two years after the death of the chieftain," "three years before the incident of the elephant," etc. Every few years some milestone happened and they would just calculate their calendar and sense of time around this. But of course this was just a local decentralized calendar to each tribe.
2. There was also a very confusing practice that the Arabs had: al-Nasi (النسيء) [see Qur'an, 9:37]. In the time of Ibrahim AS, Allah revealed down the shariah that 4 months of the year will be sacred. Allah tells this in the Quran, "Indeed, the number of months with Allah is 12 [lunar] months in the register of Allah [from] the day He created the heavens and the earth; of these, four are sacred." [Qur'an, 9:36] Allah decreed there is 12 months from the beginning of time. (And note every significant calendar on the face of this world has had 12 months. It's in the shariah of the earliest prophets. Where did the Romans, Persians, etc. get 12? All of these goes back to the original shariah that Allah revealed down. Also, 7 days of the week is also in the shariah - Allah decreed this.) The concept of keeping four months sacred is from the time of Ibrahim AS and the Arabs knew and followed this. But the issue was that the powerful tribes (e.g. the Quraysh) would flaunt these four months. Suppose they wanted to declare a war and it's just so happened it's in the sacred month (and of course you can't have any fighting during a sacred month), so they would just swap the current month around (e.g. they would change Muharram to Safar). This is al-Nasi and it's a type of kufr. Literally they would swap months around at their desire, announce this, and the other tribes would pay heed to this and follow them.

Now imagine what would happen after decades and centuries of swapping months around. The entire months are going to be jumbled up like a jigsaw puzzle, and nobody has any idea what month should it actually be. So the months lost the significance of their order that they used to have. But the year the Prophet ﷺ performed the Hajj al-Wada [10 AH], he announced that, "This year, the months have fallen in order the way that they were when Allah created the heavens and the earth." Allah willed that in that year the months go in their proper order. And the Prophet ﷺ then said, "From now on, no swapping." So from that time up until our times, those months have been repeating correctly. And so the problem with the order of the months is taken care of.

3. The other issue is the year. The Prophet ﷺ did not directly institute a calendar. What happened was, one year —most likely in the 17th year of the Hijrah— one or two things happened: (1) Umar RA was presented with a

case of two people fighting. One of them said, "He was supposed to pay me back money by Sha'ban, and it's already Ramadan." The other said, "No, I meant Sha'ban of next year. Not this year." So Umar RA said, "How are we going to decide this dispute?" - Each has a valid point because the contract just says, "Sha'ban." Allah knows best, but maybe both of them were honest; but this of course caused a problem. (2) Umar RA then got a letter from Abu Musa al-Ash'ari or one of his governors, who says basically a similar thing, "O Umar, sometimes you tell us to do something by a particular month, but we don't know if you mean the same year's or the next year's month. So find a way to tell us."

So Umar RA called a gathering of the sahaba to sort this out. One or two suggested, "We'll follow the calendar of the Romans or the Persians," but this was immediately rejected because the Muslims realize they had their own civilization now - you don't need to be following others. They then decide to have their own calendar. Umar RA asked, "Which year should we begin with?" The sahaba differed. One of them said: with the death of the Prophet ﷺ. Another said: with the birth of the Prophet ﷺ. Another said the Battle of Badr... Ali ibn Abi Talib said, "The year of the Hijrah shall be the first year of the calendar because this was the one decisive thing that changed the Muslims from being humiliated to being honored." The sahaba all agreed to this. Umar RA said, "This is the wisest opinion." (Note: Later scholars tried to read in a Quranic evidence for this [from 9:108]], but Allah knows best.) The second issue is: Which month should be taken as the first month? People differed again. Some said Ramadan as it's the holiest month; others said Dhu al-Hijjah, Rajab, etc. until Uthman ibn Affan said, "It shall be Muharram." Why Muharram? Scholars have differed. Two reasons have been given:

i. It's linked to Ali's announcement of the years of the Hijrah being the first year. Note the ACTUAL month the Prophet ﷺ migrated was Safar (late Safar to early Rabi' al-Awwal). Why not choose Safar then? The announcement came for people to do Hijrah in Muharram, and the bulk of Muslims emigrated then, and the Prophet ﷺ emigrated right at the end of Safar. So Muharram was taken as the first month.

ii. In some reports, Uthman RA expressed a reason. In those days, the sahaba pretty much every year did Hajj. And for them, returning back from Hajj represented a new life and a fresh beginning. And when do you come back from Hajj? The end of Dhu al-Hijjah. So what month represents the new beginning? The following month, which is Muharram. So they take Muharram as the first month.

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### Summary of Madani Seerah

The Makkan period lasted 13 years, the Madani period lasted 10 years. This period can be split up into three distinct categories:

1. Era of consolidation: This was an era of internal descent being eliminated from the hypocrites and the Jews. These were the two major points of weakness. Note initially there were also pagans; but slowly but surely these were eliminated, as were the hypocrites (or to be precise, they were minimized, not eliminated) and eventually the Jews as well in the end. The Muslims were facing internal threats and also external from the Quraysh. So the first era was the elimination of any major threat. After this, the Muslim ummah/republic could stand confidently independent of any serious problems. This era was from the beginning of the Hijrah to the Battle of Ahzab (5 AH). So during this time, any major threats were eliminated to the extent that the ummah can stand with no serious issues. The Prophet ﷺ himself said during the Battle of Badr, "If this group is destroyed, You will not be worshiped on earth" i.e. the very existence of the ummah was at stake. The Battle of Uhud and Khandaq was also the same. But of course Allah protected them, and the Battle of Ahzab was the main changing point.

2. Era of truce: This lasted two and a half years. From the Treaty of Hudaibiyyah to the Conquest of Makkah. In this era, the Muslims witnessed a peace along with a coexistence of non-Muslims. And the Prophet ﷺ is sending out letters and envoys etc. During this era, the Muslim republic expands five fold. (So it expanded much more than in the era of war.) This was the 6th, 7th, and 8th years of the Hijrah.

3. Era of establishment: This is post Conquest of Makkah up until the death of the Prophet ﷺ in Rabi' al-Awwal in the 11th Hijrah. This is when Allah revealed the verses of Surah al-Nasr, "This is the ultimate victory" - i.e. that the entire Arabian Peninsula embraced Islam.

Note even though we have discussed 53 years of the Prophet's ﷺ life, the Madani seerah is three times as large as the Makkan seerah as we have three times the information. Therefore there is still much more to go in the seerah, insha'Allah.

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### **Loving Madinah**

Now, how did the early immigrants find Madinah? The fact of the matter is, they did not like it. Not because of anything problematic, but because they missed home. There is truly "no place like home." It doesn't matter how well you are treated at someone's house, or if you visit a fancy hotel, "there is no place like home." That comfort you get there you will not get anywhere else. On top of this, they miss the environment, the city, and the people of Makkah. Therefore the Muhajirun (Immigrants) felt so homesick that they literally fell sick. Aisha RA narrates that she visited Abu Bakr and Bilal RA after she arrived in Madinah and asked them, "How are you?" She said both of them were moaning and Abu Bakr was in a severe fever. And he said, "We wake up with our family, but death is closer to us than our shoelace" - the point here is that he's so sick he is thinking of death.

Aisha RA then asks Bilal and he also says some poetry, "How I wish that I would spend a night in a valley full of thorns" i.e. he is missing the thorns and dryness of Makkah. And Bilal said to Aisha, "May Allah's punishment be on..." and he starts listing the Quraysh leaders. Why? Because he says, "They kicked us out of our homes," and he is venting his anger out on them.

And Aisha RA says she goes back to the Prophet ﷺ to inform him of what's going on. And so the Prophet ﷺ made a special du'a for all of the Muhajirun (and Muslims in general), "O Allah, make Madinah beloved to us like we used to love Makkah, or even more." And, "O Allah, bless us in our food measurements (i.e. all of the food supplies); O Allah, remove the bad weather and diseases/plagues (Madinah had more plagues than Makkah) and throw it outside of Madinah in the barren land of Juhfah (جحفة)." And so slowly but surely, the love of Madinah entered their hearts, so much so that when the Muslims would go away from Madinah, they would count the days they are going to come back to Madinah. And when the Prophet ﷺ would see Madinah in the distance, he would fasten his camel/horse to reach home quicker. And indeed, even today, when we visit Madinah, it's truly peaceful, and there is a sense of love for Madinah that's not felt elsewhere.

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### **The Hadith of Salam**

The famous first hadith that is narrated from Madinah was by Abdullah ibn Salam (عبد الله بن سلام - the big Jewish rabbi who converted to Islam; one of the few who did). He said when he heard the Prophet ﷺ arrived in Quba, he rushed to take a look at him. And he was of the first who arrived. And when he saw the face of the Prophet ﷺ, he knew that, "This face is not the face of a liar" - Allah AWJ allows righteousness and piety to show in a way that we will never understand. This is called firasa (فراصة): pure people can sense pure people. (And in one hadith, the Prophet ﷺ affirmed the reality of firasa.) And Abdullah ibn Salam says the first thing he heard the Prophet ﷺ saying was, "Spread the greetings of salam (peace); feed the people; be good to your relative; and pray during the night when everybody is asleep. You will enter Jannah in salam (peace)." So the Prophet ﷺ is encouraging being brotherly, kind, and generous, from day one. But then he went a step further and instituted the concept of muakha:

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## The Muakha (المؤاخاة): The Pairing up of the Muhajirun and the Ansar

Of the early things the Prophet ﷺ did—so much so that one of the earlier scholars said he did this even before the masjid was built—was he made a muakha (making people 'akhi' i.e 'brothers') between the Muhajirun and the Ansar - despite the fact that he had already encouraged the Ansar to be generous to the Muhajirun (and they were indeed generous).

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### Tangent: Generosity of the Ansar

Allah SWT mentions their generosity in the Quran [59:9]:

وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ

"And those who prepared the abode [الدار] and [adopted] the faith before them..." Note Allah called Madinah "the abode/home/house" - this is an interesting noun to use. And also note He said THE house, instead of THEIR house. What's the difference here? It is technically the house of the Ansar, so if Allah had said, "Those who had prepared THEIR house," this would have been accurate, but He didn't. Allah called it THE house because the Ansar gave up half of their house to the Muhajirun. So Allah calls Madinah THE house of the Ansar and the Muhajirun. And then He said:

يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِّمَّا أُوتُوا وَيُؤْثِرُونَ عَلَىٰ أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ

"...They love those who emigrated to them and found no hesitancy to give everything. And they preferred others over themselves, even if they themselves were in poverty." They gave the Muhajirun everything they needed, from home, to food, to animals, etc.

It is even reported in Sahih Bukhari that the Ansar came to the Prophet ﷺ and said, "O Messenger of Allah, we shall give half of our land over to the Muhajirun." And the Prophet ﷺ made du'a for them, but he refused to accept such a generous gift. He said, "They will take care of the manual labor, and you will share in the produce," i.e. let them do work for the dates and for the privilege. Subhan'Allah, this shows us the spirit of Islam - that the Prophet ﷺ did not want this free handouts; he wanted the Muhajirun to work. And he also didn't want shaytan to maybe bring animosity between the Muslims 5 generations or 5 decades later; the descendants of the Ansar might say, "Oh, we gave you all of this for free," etc. You never know. The Ansar of course had pure hearts, but how about their descendants? Or the munafiqun who were forced to give? So this is the long term thinking of the Prophet ﷺ - he cut off this possibility; even though it was such a generous gift. The Prophet ﷺ said, "No. They shall do work, and take their wages in dates and in food. And you can take your percentage as well." So he insisted the Muhajirun to do work, and he insisted the Ansar be generous too.

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### (Cont.) The Muakha

The Prophet ﷺ paired every single male Muhajir with an Ansari. In this early stage, the pairing was so complete that they would be considered like full brothers even in inheritance (but this was of course later abrogated). It is mentioned that over 100 such pairs were done - which basically means, for every single male Muhajir, there was a pair done. One of the examples is the muakha between Abu Bakr and Kharijah ibn Zayd (خارجة بن زيد). And every time you look at the biographies of the people that are being paired, you find that they have a lot of things in common - they were very similar. Abu Bakr and Kharijah ibn Zayd were both one of the noblemen of their people. The Prophet ﷺ knows exactly who he is pairing with who. Every one of these names paired together, we also find them mentioned in the seerah many times together. Which means they took this pairing together very seriously they literally became like brothers to one another. For example the famous story about when

Salman al-Farisi (Muhajir) visited Abu Darda (أَبُو الدَّرْدَاءِ) (Ansari) in his house.

Another famous story is with Abd al-Rahman ibn Awf (Muhajir) and Sa'd ibn Rabi'ah (Ansari). Sa'd wanted to split everything down the middle: His house, his money, his land, and he even offered one of his two wives. But Abd al-Rahman said, "May Allah bless you even more in your money and your family. But I don't want any of this; just tell me where the marketplace is." And Abd al-Rahman worked hard, bought and sold items, etc. until he got some money, and built himself up. The Prophet ﷺ saw him one day walking by in fancy clothings with perfume; and Abd al-Rahman informed him that he got married to a woman of the Ansar. Notice the generosity of the Ansari and the self-honor of the Muhajir. One is offering out of Iman, and the other is declining out of Iman.

The Ansar in fact helped the Muhajirun so much that the Muhajirun went to the Prophet ﷺ worried and said, "O Messenger of Allah, we have never seen a group of people like this: They share everything with us equally at times of difficulty, and are generous with us at times of ease; they have taken care of our needs, and allowed us to share with them in good - so much so that we are worried." They are worried that the Ansar will take all of their ajr away from them; that all of the rewards from enduring the torture in Makkah, leaving behind their wealth for the sake of Allah, etc., will go to the Ansar. Look at the complaint - it's truly amazing! (It's not a complaint against the Ansar, obviously; it's a troubled worriness that they have about their own good deed.) The Prophet ﷺ said, "No. They will not get all of your reward as long as you praise them and make du'a for them." 'You have your reward, they have their reward.' So what the Muhajirun did cannot be just taken by the Ansar. This is why the Muhajirun are at a higher level than the Ansar, even after all that the Ansar did.

We already mentioned that the two would even inherit from one another, until finally after the Battle of Badr [2 AH], Allah revealed Surah al-Anfal and said,

وَالَّذِينَ آمَنُوا مِنْ بَعْدُ وَهَاجَرُوا وَجَاهَدُوا مَعَكُمْ فَأُولَئِكَ مِنْكُمْ وَأُولُو الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ

"And those who believed after [the initial emigration] and emigrated and fought with you - they are of you. But those of [blood] relationship are more entitled [to inheritance] in the decree of Allah. Indeed, Allah is Knowing of all things." [8:75] i.e. it abrogates the inheritance clause between each pair.

### Points of Benefit From the Muakha

There are several points regarding the muakha:

1. The muakha began in this era but continued right until the end, even after the Conquest of Makkah. How do we know? By the names of the people mentioned who were paired together. E.g. Salman al-Farisi and Abu Darda. Ja'far ibn Abi Talib came to Madinah in the 7th year of the Hijrah, but still the Prophet ﷺ did muakha between him and Mu'adh ibn Jabal. It's also mentioned that the Prophet ﷺ did muakha for Muawiyah ibn Abi Sufyan, and he accepted Islam after the Conquest of Makkah. So this shows us that the concept of pairing people together was not something that was unique only to the beginning of Islam. It lasted throughout the entire course of the Madani phase. Therefore from this we extract that this is a neglected sunnah; up until our time we should be doing this, especially when people convert to Islam. We need to resurrect this sunnah.

2. It also shows that for any society to grow and develop, there needs to be a strong bond between the people. And the strongest of bonds is a bond of religion. Because the people of a religion, they share many things in common that really define ethics, outlook on life, etc. In fact, the Quran [49:10] tells us that this is indeed the strongest bonds. When you look at this early society of Muslims, you will see that no society in the history of mankind has been as selfless and as generous to strangers as them. It's one thing to do it, and then Allah praised them from above the Seventh Heaven by saying, "Their hearts were pure when they did it." And it is impossible for any society to achieve such standards without having these bonds.

3. Also realize that the true leader (the Prophet ﷺ in this case) cannot just give general advice and leave it at that. Rather, he implemented this decision. How so? He chose two people one after the other. Because he knew each one of the Muhajirun better than anybody else, so he knows who is the most qualified to be the brother of each Muhajir. Therefore the real leader is not just theory and talk, he is also practice and action. Anas ibn Malik mentions the Prophet ﷺ literally sat down and did the muakha "in our house (فِي دَارِنَا)." (What does it mean "in our house?" Scholars say probably Anas meant in his area of Madinah, because the Prophet ﷺ didn't have the masjid yet.) And this shows the Prophet ﷺ was a very practical and pragmatic visionary, not just somebody talking theoretically.

4. It also shows us the wisdom of Allah in gradually formulating the laws of the shariah. As we know, the shariah came down bit by bit - it didn't just come down all together. In the beginning, when the Muhajirun have no family, the Ansar literally become their family - there was even inheritance between the two. Then Allah makes it easier, and once the Muhajirun have their own family, He changes the laws of inheritance. Therefore, for that generation, Allah allowed them to experience the shariah being brought down in a gradual manner. Similarly, the prohibition of wine did not come down overnight: It came down in four steps. First it was discouraged, until it was forbidden in the end. Question: If a new convert in our times comes and says, "Why can't I use this four step program to give up alcohol? Give me one year for each of these stages, etc.," the response is, by unanimous consensus of all the scholars of Islam, a new convert is not allowed the privileges those sahaba had. Why? The sahaba were the first society of Muslims. They have no role model or support. When a convert comes into Islam, there is a society up and running, exemplifying the shariah. Therefore you cannot give him the laxities the first generation had. So we will say, "You are not going to be given this concession. You are required to stop drinking instantly." Not only this, we know that technically the convert should start praying immediately, even if he has to hold a paper during prayer to recite al-Fatiha. Technically, the shariah is applicable upon him instantly. But of course it's a different story that we as a community needs to be wise in gradually telling him what to do.

5. The status of the Ansar: Allah praises them in multiple verses, which is why loving the Ansar is a sign of Iman. In Sahih Bukhari and Muslim, the Prophet ﷺ said, "The sign of Iman is to love the Ansar; and a sign of hypocrisy is to hate the Ansar." Therefore we must love the Ansar. In fact so much is the blessings of the Ansar the Prophet ﷺ even said to them that, 'If I could, I would give up my lineage and be a part of you.' When did he say this? After the Conquest of Makkah. And he said, "Were it not for the Hijrah, I would have considered myself one of you. If all of mankind went in one direction and the Ansar went in another direction, I would choose the direction of the Ansar." The amount of praise he gave to the Ansar is literally unprecedented, but note the Muhajirun still have a degree above them. Subhan'Allah. Whenever Allah praises the Ansar, He praises the Muhajirun before them every time. He says in the Qur'an:

وَالسَّابِقُونَ السَّابِقُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ

"The first people to embrace Islam from the Muhajirin and the Ansar..." [9:100]

لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالْأَنْصَارِ

"Allah has already forgiven the Prophet and the Muhajirin and the Ansar...." [9:117]

And even in the highest praise to the Ansar in [59:9], Allah praised the Muhajirun first in [59:8] - the verse right before it. When the Ansar were praised so highly, this is why the Muhajirun became scared that their reward would be taken.

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[[TOP](#)]

## 033 - The Treaty & Constitution of Madinah [[TOP](#)]

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### The Constitution of Madinah

The next major incident of the early Madani period is the Constitution of Madinah. So what exactly is this constitution? One of the problems we have is this constitution is not mentioned in every classical source of seerah, and those that mention it, sometimes they mention it without a chain of narrators (isnad). When we go back to Ibn Ishaq, he mentions it in full but says, "It has been narrated to me" - the issue here is there is 150 years between him and the Prophet ﷺ, so we don't have a direct isnad. Other early books sometimes mention the constitution as well, but again, without a full chain of narrators. Some books of hadith e.g. Musnad Imam Ahmad, does mention one phrase of the constitution, (Imam Ahmad says, "The Prophet ﷺ wrote a book between the Muhajirin and the Ansar, and this book mention in it: 'Every one of them would take care of their own debts and problems, and there will be *islah* [إصلاح] and *ma'ruf* [معروف] between them'"), but the problem comes is that there is no early book which mentions the WHOLE constitution WITH an isnad. And this has led some people to doubt there ever was a constitution; they say, "There is no evidence for this constitution to have taken place."

However, many modern researchers say, "Even if there is no chain of narrators, when you look at this constitution and its language, you see that it uses a very archaic language - a language that is not common even in the time of Ibn Ishaq. If somebody were to fabricate it, he wouldn't have fabricated it with such a difficult language." And therefore, the majority of scholars of our times consider this constitution to be an authentic constitution. Note the constitution takes up 5 pages, so we cannot discuss every single clause, so we will rather break up the constitution into four issues:

1. Everything related to the Muslims
2. Everything related to the Jews
3. Everything related to the pagans
4. Everything related to everyone in general

(Sidenote: Imam al-Dhahabi [الذهبي] and others just gloss over the constitution. It seems many people underestimated the importance of this constitution. Ibn Sa'd [ابن سعد] and al-Waqidi [الواقدي] hardly mention it. And it's mentioned in bits and pieces by others. So it seems the significance of the constitution is not fully appreciated. For us who live in Muslim minority lands however, the constitution is very heartening and optimistic.)

The constitution is written in a very difficult language; and it's composed of sentences e.g., "The Prophet ﷺ said this, and he said this, and he said this," and a lot of what is mentioned are the names of tribes that we don't know anymore. (Recall "the Ansar" means "the Helpers," and they were composed primarily of the Aws and the Khazraj, but they were more than these two; and even within the Aws and the Khazraj, there are at least 40-50 subtribes. And most of these subtribes, we don't have much details of their names.) But this constitution mentions every single one of these (which is in fact a sign of its authenticity), and what is required of these subtribes. The same applies for the Jews: There were three large tribes, but within them there were many subtribes.



And the way the constitution was written was very different to today: sentences were jumbled up (not each in their own section) i.e. it's very difficult to analyse. So we will simplify it:

### 1. Clauses Related to the Muslims

- Of the clauses, the Prophet ﷺ said in the constitution, "The Muslims from the Quraysh and Yathrib..." Notice here "Yathrib" is used, which again shows its authenticity, because right when the Prophet ﷺ came, Madinah was still called Yathrib. The fact it's called Yathrib shows he is talking to people not used to Madinah yet. Also the term "Muhajirun" and "Ansar" isn't used yet. He said, "The Muslims from the Quraysh and Yathrib, and those who join them, are one ummah. And this ummah is in and unto itself (i.e. the ummah is unique to itself to the exclusion of the rest of mankind)."
- He then mentions 40 subtribes all by name, and says, "Every subtribe will be left with their own responsibilities they had before Islam. They shall take care of their own blood money disputes, their own prisoners of war, and their own poor." So in this early state, the welfare system was local - if someone needed help, they would keep it to a tribal level.
- Another clause: All of the Muslims shall unite against those who do injustice, even if it be one of their own. So this means, "If somebody does zulm (oppression), even if he's a Muslim, we will be united against the zalim (oppressor)." (This actually goes back to the treaty of the Hilf al-Fudul - "Everybody will be united against the zalim even if they are one of our own.")
- Final clause was, "The protection (ذمة / dhimmah) granted by the Muslims is the same, and even the lowliest of them can give protection." So every Muslim has the right to give anybody whom they know this 'visa', even if they are the lowliest of them (meaning even if they are a slave or a child at the age of tamyiz [تمييز]) - he has the permissibility to allow anybody to enter Madinah. And if somebody comes in with this 'visa', nobody can harm him.

### 2. Clauses Related to the Jews

Again, the Prophet ﷺ mentioned all of the Jewish tribes by name specifically (and there were around 12 different tribes).

- And then he ﷺ said, "All of these Jews are one ummah, along with the believers." Meaning they have a type of status that in some ways is equivalent to an ummah. And the Prophet ﷺ said they shall take care of their own disputes, affairs, blood money, internal crime etc. - meaning they are all in charge of it, unless they are to come to the Muslims for help OR if it involves an event between both the Jews and the Muslims. So notice the affairs of the Jews is the business of the Jews, unless it's between both parties.
- The Prophet ﷺ further said, "Between the two shall be mutual support against those who fight the people of this constitution. And the Jews will stand among the Muslims as long as they are being fought." So notice financial obligations for domestic affairs are not the same (the Muslims must take care of their poor, the Jews will take care of their poor; the Muslims sort out their feuds, the Jews theirs), however, if someone attacks, the Muslims must spend on defense, and the Jews must equally spend on defense. Both will spend for the sake of the protection of Madinah. Therefore at time of crisis, the two shall unite and help one another.
- The Prophet ﷺ said, "No Jews can leave Madinah without the permission of the Prophet ﷺ." "Leaving" means changing your citizenship. Where you live is where your tribe is, and that's where your citizenship is. For them to leave Madinah means renouncing their citizenship and joining another camp - you can't just leave and become a traitor/neutral. To this day, if you want to leave USA and give up your citizenship, you must renounce

it. Similarly for the case of Madinah.

- Another clause is that if any Jew wishes to convert to Islam, he shall be helped and protected, and no injustice shall be done to him i.e. nobody can harm him.

### 3. Clauses Related to the Pagans

Note the fact there were clauses for the pagans shows that there were still pagans in Madinah. They lasted up until the Battle of Badr (2 AH) - when the Prophet ﷺ returned back to Madinah victorious, that's when every pagan realized, "We are such a small minority, we can't stay pagan now," so they converted. (And consequently, that's also when the phenomenon of nifaq/hypocrisy began.)

The main clause is that the Prophet ﷺ said, "No mushrik shall offer protection to the Quraysh even if it's in return for life or money, nor shall he in any way come between the Quraysh and the Believers (i.e. to defend)," i.e. the Prophet ﷺ is saying you cannot support the pagans in Makkah or defend them, or come between us and them. In short, to stay out of affairs between Makkah and Madinah. This shows us the Prophet ﷺ allowed the pagans to be in Madinah. And indeed, look how fair this is. (Tangent: Later on, the madhahib differed: Can pagans live in the state of Islam? Should we extend the rights and protection to pagans? Of course Jews, Christians, and Majus, are allowed. Hanafi say yes, but other schools of thought say no. Of the evidence of the Hanafi thought is that the Prophet ﷺ allowed the pagans to live in Madinah - this is what some of the classical scholars say. These were pagans who were allowed to be pagans, but with an extra condition that they must remain neutral.)

### 4. Clauses Related to Everyone

- The Prophet ﷺ said the interior of Yathrib is a Haram for the people of this constitution. Thus it's a sacred land and all the rules of a Haram must be followed (e.g. no weapons that are unsheathed; no plucking leaves or trees; no hunting; no fighting or killing; etc.)

- And the Prophet ﷺ also clarified exactly what is Madinah: He mentioned the four points and said, "This is the Haram." At east and west are two labba (volcanic foundations); at south and north are the mountains of [Ayr and Thawr](#). And the bulk of people lived inside the Haram.

- He also said, "Whatever disagreement occurs between the people of this constitution which leads to internal arguments shall be decided by Allah and His Messenger." (E.g. disagreement between Muslims & Jews, Jews & pagans, pagans & Muslims.)

- He also said, "It will not be allowed for any believer to help or support any rebel. Whoever does so will have the curse of Allah, the angels, and all of mankind; and no good deed will be accepted from him."

- The final point he mentions, "Whoever leaves Madinah shall be safe, whoever stays in Madinah shall be safe, except for anyone who does an injustice or sin. And Allah will protect those who are pious and righteous." And the constitution ends with, "And Muhammad [ﷺ] is His Messenger."

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### Misinterpretations of the Constitution

Some people exaggerate it's importance; others disregard it completely. This is the standard case of everything - some people go to one extreme, others go to the other extreme.

One extreme: One academic Muslim leader back in the 1980s said Thomas Jefferson read this constitution and based the whole constitution of the USA on it. But to Sh. YQ, this type of mentality is a sign of an inferiority complex: that everything that is good somehow has to be linked to Islam and say, "We invented it." There is no doubt this constitution was ahead of its time, and the western civilization took some aspects from it, but to claim the whole constitution is based on that of Madinah's is far-fetched - because they are so different.

Another extreme: Non-Muslims who say the Prophet ﷺ had bad intentions, e.g. by saying, "He wanted to isolate the Jews." It's a very delicate concept - they accuse the Prophet ﷺ treated the Jews unfairly. And for non-Muslims, this is not an 'accusation' anymore; for them it's a 'fact.' So they say this constitution is antisemitic. But obviously, it's not the case, because the same obligations on the Jews are on the Muslims.

As usual, the truth is in between the two extremes: The constitution was very significant, it had a lot of long-range implications, and it establishes an overall philosophy of how an Islamic state is run.

### What We Learn From the Constitution

1. Of the most important concepts that this constitution puts into writing is that the Prophet ﷺ is defining relationships based upon theology. This is completely unique in the history of Arabia. Because he said the Ansar, Muhajirun, etc. are all one ummah, and they don't have differences amongst themselves. Anyone who converts to the faith will become a part of the ummah. So the old system of lineage, tribalism, of "you are who your father was" is being broken. Now you are who YOU are. In that time, this was completely unprecedented. Bilal RA was a slave and Abu Bakr RA was a nobleman from a pure lineage - however, this constitution in writing now means they are one and the same, in one ummah. Note the word "ummah" occurs in the Qur'an [23:52]. The word "ummah (أمة)" comes from "umm (أم)" which means "mother". And the word "umm" comes from "amma (أم)" which means "to strive for." "Amma" is basically the object of attention; and when a child is born, that object is their mother, so mother is "ummi." Now when we look at ummah, this means the bonds between every person in an ummah is so strong it's as if they have one mother. Of course there are many other meaning of ummah; Ibrahim AS is called an ummah because the quality of his Iman is so strong it's as if he is a whole ummah by himself. The word has over 15 derived meanings. The point is the word ummah comes from "umm" because the people are bonded so strongly they are one family.

2. The constitution demonstrates the justice of the Prophet ﷺ. He treated the Jews with the utmost respect and gave them their full rights. They were the ones who kept on making things difficult for themselves. They were treated the way they were treated because of their actions, not because of who they were. Notice the constitution says, "اليهود أمة مع المؤمنين" (The Jews are an ummah along with the Believers)," i.e. 'You are an ummah and we are an ummah, along with each other we are two ummahs.' The word used in Ibn Ishaq is literally "ma'a (مع)" which means "along with" - it's an amazing respect given to the Jews. If they fulfilled the constitution, they would have been shown the utmost honor, and benefited the most. They were businessmen etc. and the success of the Muslims would have meant their success as well. They would have risen along with the Muslims, but they broke these promises. The clause was very clear: Do not side with the pagans against us. But the Banu Qurayza did! (in ?? AH) So what was coming to them was fully deserved. Similarly, any issues between the Jews and the Muslims would be dealt with by the Prophet ﷺ.

3. Another benefit of this constitution is that we are seeing that the Prophet's ﷺ political status has now become a de facto leader. His followers are so numerous he can establish a constitution on their behalf. Even the Jews and the pagans; they are told they have independence, but if something happens that deals with each other, they must come to the Prophet ﷺ. Therefore this constitution made official what was already understood: That the Prophet ﷺ is the de facto and the accepted ruler of Madinah.

4. Note there is no jizya (جزية) mentioned. Why? The laws of jizya had not been revealed yet by Allah.

5. Another benefit is, the reality of Islam—without any political correctness or appeasement—is that freedom of religion is guaranteed by the shariah, not to an unlimited extent, but to a great extent. No doubt, classical Islamic fiqh did not give the types of freedom the modern secular world gives: a non-Muslim does not have the right to preach and convert others; but apart from that, pretty much everything is allowed. The non-Muslims are even allowed to sell alcohol amongst themselves. (So much so the books of fiqh discuss the issue if a Muslim is married to a Christian lady, can he prevent her from drinking wine? And the majority scholars say no. He can enforce the wine not be in the house, but he cannot enforce her not to drink the wine, because wine is 'halal' for her and the Catholics drink it in their churches as a part of their rituals.) This is the type of freedom that Islam allowed.

The irony is, in our times, we Muslims are accused of being intolerant, but yet, if we compare our track record with the accuser's, it's unbelievable how they can have the audacity to say that we are religiously intolerant. We cannot allow people to say things about Islam when they don't even know their own faith. They have no right to tell us that our faith was intolerant, when, Western powers were frankly the most religiously intolerant in the history of humanity. Even when Constantine converted to Christianity, what did he do? He adopted a version of Trinitarian Christianity and outlawed all other Christianities - e.g. those that believed that Jesus is al-Masih and not the son of God, those that believed that Christianity is not a new religion (i.e. that Christianity is just "Judaism + believing in al-Masih"), etc. Constantine came along and banned everyone who didn't follow the Trinity form of Christianity. Everyone had to either flee or get killed.

Arius, the main opponent of Constantine, did not believe in the Trinity or Divinity of Jesus. He had to run away and go down south. (Note: It's said he went down to what is in the time of the Prophet ﷺ Abyssinia; and it's said therefore the ruler of Abyssinia was aware of the Arian creeds.) And this is just the beginning. And throughout medieval times, the Catholic church killed millions. And we are not talking about killing Jews, etc., we are talking about killing fellow Christians! The Roman Catholic church could not tolerate dissent! And there was a group called the Huguenots - again, tens of thousands were killed. The Anabaptist as well: 20,000 - 30,000 were killed. And there were wars between Catholics and Protestants. Even Martin Luther had to flee to Switzerland because Roman Catholics wanted to kill him. This is not even intolerance of another religion; this is intolerance of their OWN religion! It's ironic that even John Locke (the main founding father of intellectual political science of this country - considered to be the greatest philosopher of the time) said to look at the Turks. He is putting the Ottomans (Turks) as the role models. John Locke said to the Christians, "The Turks allow different faiths to live peacefully - why don't you follow them?"

6. Getting back to the constitution: We notice the semi-independence of every single group of people. The Prophet ﷺ is giving them almost full independence WITHIN the state of Islam: each group is responsible for their own affairs, the positives and the negatives, including crimes and issues. However, when it comes to the issues of the state, everyone becomes ONE group. E.g. if an external threat comes, they will be united. Some people in our time say the system of the Prophet ﷺ is a federalist system - even though to try to read modern terms back into history is a little bit problematic, but there's an element of truth to this.

7. Another benefit: If you're Muslim or non-Muslim, if you do a crime, you will be dealt with. The constitution says, "All of the Muslims will be united against them." Simply being a Muslim does not let you off the hook. If someone commits a crime, everyone has to unite against him regardless of the religion. No one can shelter a murderer, etc. Again, these are novel ideas for the time, and so the Prophet ﷺ is being very forward thinking here.

8. The Prophet ﷺ accepted the legal norms and customs (urf / عرف) of every tribe, as long as they didn't conflict with the laws of the shariah. (Tangent: There are five major rules that govern all of fiqh. One of them is: "In the absence of a shar'i ruling, the culture of a people [how people typically interact with one another, etc.] will be given precedence.")

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## What the Prophet ﷺ Has Done After Arriving in Madinah

Let us now take a step back and examine again what the Prophet ﷺ has done after arriving in Madinah:

- i) The first thing he does is build a masjid - the masjid is of course the basis of tawhid and fundamental of Islam.
- ii) He then establishes the bonds between the Muhajirun and the Ansar through the muakha (pairing).
- iii) He then makes this entire constitution where he ratifies/affirms the status of the Muslims, Jews, etc.

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### Q&A

Point of note: Classical fiqh says clearly the People of the Book are allowed to freely worship in the state of Islam, but there are restrictions: E.g. proselytizing is not allowed; what you say in your churches, you can say in your churches, but you cannot 'blaspheme' out loud in public. So there isn't ultimate freedom of expression. And classical fiqh has the penalty for blaspheming Allah and His Messenger. The question arises: Do we have room for fine-tuning? Here we have a spectrum of opinion. Major scholars have their positions about this. Sh. Yasir Qadhi's position is that it doesn't make sense to apply this law to a nation state, because this deals with multiple factors, one of them being the supremacy of Islam. When the state is not run by Islam, it doesn't make sense.

For example, for Pakistan to have a system of blasphemy laws, it doesn't make sense, since it is not fully Islamic - it is more secular. In Pakistan, the rights of a Muslim, Jew, etc., are the same, but classical fiqh tells us the rights of a Muslim are different, the rights of a Jew is different, etc. The point is this is a sensitive question. If we had a perfect Islamic system, that is one thing. But we don't. We only have attempts to do so. Some scholars give more laxities in fatwas than are found in classical books - why? Because modernity calls for it.

But classical fiqh, without any doubt, gives the right of other religions to worship, build churches, and even have their own courts.

**Q: Why aren't non-Muslims allowed into Makkah and Madinah?**

**A:** The Prophet ﷺ, on his deathbed, said (reported in Bukhari and Muslim), "I wish to get the People of the Book out of the Jazirah al-Arab." But he ﷺ didn't actually do it as he was on his deathbed. Abu Bakr RA was too busy with Ridda Wars, so Umar RA was the first person to execute it. And he put a number of conditions. They can only come if:

1. Someone invites them in
2. They come temporarily (for business or whatnot)
3. They are non-free-slaves (i.e. slaves)

Classical fiqh therefore took this hadith ("I wish to get the People of the Book out of the Jazirah al-Arab"), and the Shafi'i, Maliki, and Hanbali, all agreed that the People of the Book cannot permanently reside in Jazirah al-Arab. There is then ikhtilaf between them how long they can stay there, can they actually enter Makkah and Madinah (because Allah says in Surah al-Tawba [9:28], one of the last big surahs to be revealed, "...Let them not come close to Masjid al-Haram," - so the Hanbalis made tarkib (تركيب) between the hadith and this verse, and said, "Masjid al-Haram, they can never enter; and the Jazirah al-Arab, they can enter with conditions"), etc. So to this day, you can be a Christian/Jew in Jeddah, Ta'if, Khobar, Dammam, Riyadh, etc., but when you are driving

to Makkah, there is a big sign which says no non-Muslim can enter. The Shafi'i have a similar reasoning. The only madhhab to disagree is Hanafi who say they can enter Makkah and Madinah unconditionally.

The ikhtilaf comes: What is Jazirah al-Arab? Every book of fiqh discusses what is Jazirah al-Arab. A modern scholar has the position that the entire Arabian Peninsula is Jazirah al-Arab - but this isn't the majority opinion. The majority opinion basically says Jazirah al-Arab is more like central Arabia (خرج مخرج الغالب), because even when the Prophet ﷺ said this, there were still Jews in Yemen. But again, this is legitimate fiqh ikhtilaf. There were scholars in the past who said the entire peninsula, from Bahrain and Oman and Najran and everything, is Jazirah al-Arab. So this is not a modern opinion.

Note that anywhere outside the Jazirah al-Arab, the shariah says the Ahl al-Kitab can build whatever they want, e.g. churches, as long as not inside the Jazirah al-Arab.

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[\[TOP\]](#)

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## 034 - Change of the Qiblah & Abrogation in Qur'an [[TOP](#)]

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We pointed out that the Constitution of Madinah was unprecedented and forward thinking. The Prophet ﷺ gave each religious group nearly complete independence, and then put some bonds between them that were more political in nature.

(The modern world is divided into nation states, and we are told to view each other based upon our nationality: Americans, Canadians, British, Mexicans, Australians, Nicaraguans, etc. and we are told that this is the strongest bond. But if you really think about it, the bonds of the nation state are actually pretty imaginary, because there is nothing that combines people of one nationality other than that nationality. E.g. What is the one thing common in all Americans? Is it language? Religion? Skin color? Ethnicity? Food? Hardly anything! In fact the only thing that is common is the fact that we are American. Which is a circular loop. The modern world makes fun of religious people, saying that, "You guys still view the religion as being the primary factor?!" But wallahi think about it logically: the religion gives you so many things in common: Ethics, values, philosophy of living, morality, language, qibla [which we are going to discuss today], etc., i.e. that which is genuinely important; not superficial things like skin color, ethnicity, etc. So it makes more sense to divide the system of governance based upon religion rather than upon nationality.)

The point is when the Prophet ﷺ came to Madinah, he got rid of the "Aws vs. Khazraj" mentality, but retained the Yahud, Muslim, mushrik identity. And he put the Yahud as an ummah alongside the Muslims. Then he allowed each group to judge according to their own laws. He in fact gave each group semi-independence - even if murder occurs, "You guys deal with it internally" - unless it's the two groups that are fighting one another, then they had to go external. Otherwise, there was—for all practical purposes—complete independence! And this was completely unprecedented.

Note after a year, the pagans fizzled off, so there were two ummahs left. And if the Jews had fulfilled their part of the bargain, they certainly would have become the most successful Jewish community in the whole world. But instead, they did not appreciate the freedom (even though they had never been given that much freedom - a complete semi-independent state), so what happened to them happened, as we will see in later episodes.

And of course, non-Muslims in our time claim that the Prophet ﷺ was antisemitic, but we completely reject this and will prove (in fact already have) that this wasn't the case.

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### The Concept of Naskh (Abrogation)

The next major incident takes place a few months after the formation of the constitution. During this 7-8 months, nothing major occurs. Recall the seerah is like a series of snapshots where only major events are recorded, and in between them, there isn't a running list of events.

So the next major incident mentioned in the books of seerah is the change of qibla, and it occurred around 15-16 months after the immigration of the Prophet ﷺ. And it caused a mini-crisis. Why? For many reasons:

Perhaps the main reason was that this was the first time Allah had abrogated a ruling. The concept of naskh (نسخ - abrogation) was new to both Muslims and non-Muslims. What is abrogation? Allah reveals a law, then He

reveals a new law to abrogate the first law. This is a detailed topic of Usul al-Fiqh. Classic example: Allah revealed in the Qur'an that those women whose husbands die shall wait one year before getting remarried [Qur'an, 2:240]. Few months/years later, Allah abrogated the year and put in place "4 months and 10 days" [Qur'an, 2:234]. So there is two verses in the Qur'an that clash - it's not a contradiction, rather, a clear case of abrogation. (It's not a contradiction because we no longer implement the abrogated one.) Shia denies abrogation, Mu'tazila denies abrogation, but Ahl al-Sunnah affirms it.

The first time abrogation occurred was pertaining to the change of qibla.

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## Change of the Qibla

### 1. Background

Initially, the Prophet ﷺ was told by Allah SWT to pray facing Bayt al-Maqdis (Jerusalem) and he did so throughout his entire time in Makkah. It is reported in some of the books (e.g. Ibn Sa'd's *Tabaqat*, al-Hakim's *Mustadrak*) that whenever the Prophet ﷺ prayed in Makkah facing Jerusalem, he would in fact put the Ka'bah in front of him - so he has a 'double qibla' basically. He would situate himself such that the Ka'bah was in front of him and Bayt al-Maqdis was also in that direction. Therefore it's as if he wanted to pray facing the Ka'bah. Now Bayt al-Maqdis, as previously mentioned, is indeed a blessed land; and the Prophet ﷺ praised al-Sham many times. (Sidenote: Ibrahim AS and Ismail AS made Makkah the holiest land, but this was not for the Jews. For the Jews, they thought Bayt al-Maqdis was the holiest, and they were not familiar with Makkah. To this day they don't consider Makkah to be holy. By the way, many of the prophets [over 70 prophets], including Musa AS, made Hajj to Makkah, but not their followers - we know this because our Prophet ﷺ told us.)

Now when the Prophet ﷺ came to Madinah, Allah AWJ wanted to show to the Jews that the Prophet ﷺ is following the real religion of Ibrahim AS, so he wanted to resurrect the original qibla, because that is the first qibla. Remember, "The first House ever built of worship was Bakkah" [Qur'an, 3:96]. (Also, when the Prophet ﷺ was asked what is the first masjid ever built on earth, he said the Bayt Allah [Ka'bah]. And when he was asked what is the next, he said Bayt al-Maqdis. When he was asked what was the time between them, he said 40 years [between the time Ibrahim AS built the Ka'bah and the time either Ishaq AS or Ya'qub AS built some kind of structure in Bayt al-Maqdis.]) When the Prophet ﷺ emigrated to Madinah, initially, the qibla was still Bayt al-Maqdis. And [Madinah is due north of Makkah; and Bayt al-Maqdis is due north of Madinah](#). So if you want to pray facing Bayt al-Maqdis, you have to turn your back to the Ka'bah in Makkah. So the Prophet ﷺ had to turn his back to the Ka'bah when he was praying. (By the way, naskh [abrogation] doesn't have to be Qur'an with Qur'an. All four logical possibilities can occur between Qur'an and Sunnah. The ruling to pray towards Bayt al-Maqdis, Allah had revealed it in the Sunnah - it's not in the Qur'an.)

### 2. Tensions Between the Prophet ﷺ and the Jews

So what happened was the tensions between the Prophet ﷺ and the Jews increased. For the next year after the Hijrah, tensions began.

Initially when the Prophet ﷺ immigrated to Madinah, he was very optimistic. After all he is finally amongst a people who believe in the Abrahamic faith. He is amongst a large group of Jews who believe in the same God and line of prophets. (The Quraysh didn't even know what a prophet was. Nor did they believe in a book.) The Jews however believe in everything; Heaven, Hell, Judgment Day, etc. And so the Prophet's ﷺ heart was very optimistic. Why not? After all, they have been waiting for a prophet, they know the Prophet ﷺ is THE Prophet (indeed Allah said, "They recognized the Prophet ﷺ like they recognized their own children" [see Qur'an,



2:146]), and so the Prophet ﷺ was very hopeful. Also, Abdullah ibn Salam, their main rabbi, converted, so this is even more reason to be optimistic.

Aisha RA narrates that when the Prophet ﷺ first came to Madinah, he wanted to resemble the Jews as much as possible, to show them that, "We are the same," i.e. to make them feel comfortable. But as the tensions increased, eventually, the Prophet ﷺ began commanding the Muslims to dissociate from them, to be different from them. In the beginning it was the opposite, but when it was clear that they had made up their mind to never accept the Prophet ﷺ through their arrogance, the Prophet ﷺ gave completely opposite rulings. So much so even where you part your hair, the Prophet ﷺ said, "They part it on this side, [so] you part it on the other side." Also in Bukhari, the Prophet ﷺ said, "The Jews don't pray with their shoes on, so you pray with your shoes on." (But if in a mosque for example, of course you must take your shoes off.) The Prophet ﷺ further said the Jews don't touch their women in the menses, so to be different to them, the Prophet ﷺ said to the Muslims: Eat with your women, sit with them, do everything other than the actual act of intimacy. And of the main things to be different came down as the qibla.

(Note we will discuss in length about these tensions between the Prophet ﷺ and the Jews in future episodes. In particular there are three topics we will discuss in direct response to common attacks on Islam in our times:

1. Treatment of the Jews
2. Accusation that the Prophet ﷺ was always waging war as a military commander
3. Women's issues and the marriage to Aisha RA

We will discuss these topics in a way that will defend our Prophet ﷺ, and being fair to our tradition.)

### 3. Revelation of the Verse

So when all this animosity started, the Prophet ﷺ began wanting to change the direction of the qibla. And of course he could not change it at his own will. And it's narrated that once when Jibril AS came down with some Quran, the Prophet ﷺ expressed his wish to Jibril, saying, "O Jibril, I wish to pray facing Makkah." But Jibril said, "I am a slave just like you, and I only come by the command of Allah. If you want this, make du'a to Allah."

So the Prophet ﷺ began making du'a earnestly, in tahajjud, at night, in the day, so much so that he was looking up to the sky - looking up to the sky is only done in du'as at times of extreme distress. Normally the Prophet ﷺ would lower his head, but on specific occasions, when the situation called for it, he would raise his head up to the sky. E.g. before the Battle of Badr (that will happen in a few months), he looked up to the sky and begged Allah for help - and this was the most famous time he did so in public. Very rarely did he look up to the sky, and doing so is a sign of extreme desperation. Therefore, the Prophet ﷺ did this; but he did it at night when no one was looking. How do we know he did it? Because Allah revealed it in the Qur'an, "We have seen your face turning up at the skies; so let it be decreed We will face you in a direction that you want." [see Quran, 2:144] Notice the way the verse is phrased - instead of saying, 'Allah had already decreed the qibla is going to change to Makkah,' He SWT said, 'Because you want it, I am giving it to you.' This is to show that the desire of the Prophet ﷺ is indeed one that Allah wants to fulfill and give. Allah says, "We will cause you to turn to a direction that will please you. So from now on, turn your face in the direction of Masjid al-Haram, and wherever you are, turn your face in that direction" [see Quran, 2:144]. And Allah AWJ then revealed multiple verses. This is the first two pages of the 2nd juz of the Qur'an.

### 4. Wisdoms of the Change of the Qibla

When these verses came down roughly 15-16 months after Hijrah, this command proved to be a great source of

confusion for everyone - the Muslims, the Jews, and the mushrikun. Why? Allah mentions in the Qur'an, "The foolish people will begin questioning, 'Why have they turned away from the qibla that they were upon?'" [Quran, 2:142]. One of the Jews said, "If this man is a prophet, why is he praying one day facing north and the other day south?" Another said, "Isn't our qibla good enough for him?" Of course the issue of abrogation itself was new. Therefore Allah revealed the concept of abrogation itself in Surah al-Baqarah. (Sidenote: Recall Surah al-Baqarah was the first major surah to be revealed in Madinah. So it provides us the first year and a half: It mentions Badr, the change of qibla, and a lot about the Jews. Think about that. Why does it talk so much about the Jews? Because this is when the Muslims needed to know all of this information. Surah al-Baqarah is full of the story of Bani Israel, Musa AS, etc.)

In Surah al-Baqarah, Allah mentions the concept of naskh: "Whenever We abrogate a ruling or We cause it to be forgotten, We then bring forth something better than it, or [at least] something equivalent" [Quran, 2:106]. So there is a wisdom behind abrogations in Islam. And Allah mentions, "The only reason We changed the qibla is to test those who follow the Prophet ﷺ versus those who reject the Prophet ﷺ" [see Quran, 2:143]. So every commandment is a test.

1. For the Muslims, it was a test to see if they implemented this new ruling from Allah SWT, and of course they did.

2. For the Jews, there was a clear sign/message: 'This Prophet came in the line of your prophets, so he is facing your qibla (and indeed for the first year and a half of the Prophet's ﷺ time in Madinah, he faced Bayt al-Maqdis); but he shall now supersede your prophethood line, and he shall take it back to the original.' i.e. The purpose primarily was to demonstrate to the Jews that this prophet is from the same tradition as their religion, but he is not just a Jewish prophet; he is more than this (i.e. he is a prophet for the mankind). Remember the Jews think they are the chosen people (and we Muslims indeed believe they WERE a chosen people, because Allah says in the Quran they WERE a chosen people.) But Allah wanted to demonstrate that this status will now cease, primarily through the change of the qibla.

The Jews then began saying, "Anyone who faces any direction other than Bayt al-Maqdis, Allah will never be pleased with him, and He will not accept from him." And they said, "It's a part of piety to face Jerusalem." At this Allah revealed, "Piety is not in which direction you face; real piety is to believe in Allah and the Final Day and..." [see Quran, 2:177] (This also shows that those groups of Jews whose main emphasis is the observance of the law with very little spirituality have got it wrong. The emphasis of rituals should be about what's inside the heart, along with the observance of the law.) And in fact, Allah says (all in 1st page of 2nd juz), "If you were to bring every Sign to the People of the Book, they won't follow your qibla; and you will not follow their qibla; and they themselves don't follow each others' qibla" [Quran, 2:145]. So Allah is consoling the Prophet ﷺ.

3. And even for the mushrikun (pagans), there is a message: They are not worthy of being the custodians of the Ka'bah; rather, the Prophet ﷺ is more worthy - he will be the one who inherits the Ka'bah and resurrects the prestige that it had in the time of Ibrahim AS.

So in the change of the qibla, there were multiple messages being given.

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### **Theological Tangent: The Status of Salah in Islam**

There is also an interesting theological point: When the qibla changed, the sahaba asked the Prophet ﷺ, "What will happen to those who prayed towards Bayt al-Maqdis and then died before this verse came down? Will Allah accept their salah?" Of course salah was obligatory after al-Isra wal-Mi'raj. So they are asking, for 3-5 years, were the Muslims been praying in the wrong direction? At this Allah revealed in the same series of verses, "Allah will never cause your faith to be wasted away" [Quran, 2:143].

Now this verse was a primary evidence of many of our classical scholars when they talked about the status of salah. That praying is a requirement of being a Muslim. This was their main evidence always. Why? The question that the sahaba asked was about, "Will Allah accept their SALAH?" And Allah revealed, "Allah won't cause your IMAN to waste away" [Quran, 2:143]. So Imam Bukhari says, "Allah called their SALAH their IMAN." Thus without salah you don't have Iman. Therefore, salah is a necessary requirement of being a Muslim - not a luxury (i.e. NOT something if you do it you are good and if you don't do it you are bad). [Quran, 2:143] is the primary verse used for evidence. Ibn al-Qayyim wrote a whole book about this (see "Hukm Tarik al-Salah / حكم تارك الصلاة - Ruling on Neglecting Prayer"), and in it he mentioned 22 verses to support this, along with dozens of ahadith. Of the verses that is used are [9:11], [74:42-43], [75:31], [77:48], [30:31]. And many scholars say salah is a necessary part of being a Muslim. In Sahih Muslim, the Prophet ﷺ said, "Whoever abandons the salah is a kafir."

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### **Masjid al-Qiblatayn (Mosque of the Two Qiblas)**

Note there is a common myth that the Prophet ﷺ was praying one day and Jibril AS came down and the whole masjid turned direction with him. But this is not true - this is a confusion later on that took place. The authentic reports are very clear: The Prophet ﷺ prayed Fajr facing Jerusalem and then he prayed Zuhr facing Makkah. So the commandment came down in the early morning; and when it came down, the Prophet ﷺ announced it in his masjid. And so what used to be the front of the masjid became the back; and the previous back became the new front. Now those people who prayed Zuhr in the masjid, they went back to their homes, and one of them reached the famous masjid that we now call Masjid al-Qiblatayn (this masjid was the masjid of the tribe of Banu Salama). The sahabi prayed Zuhr in the Prophet's ﷺ masjid, and he strolled back (maybe he did some other errands); and by the time he got back home, they were already praying Asr. He wanted to reach there BEFORE they prayed Asr to tell them the change of direction, but it was too late. So he cried out from the back of the masjid, "O people of the masjid! I have just come from the Prophet's ﷺ masjid, and I prayed with him Zuhr, and he was praying facing Makkah! The command has come to change direction!" Therefore this was the masjid where the entire jama'ah (جماعة - congregation) turned around, and the imam walked straight through the entire sufuf (صفوف - lines/rows), changing direction. This masjid therefore became known as Masjid al-Qiblatayn (مسجد القبلتين - Mosque of the Two Qiblas).

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### **Tangent: "Ummatan Wasata"**

The whole page of Surah al-Baqarah is very relevant. One particular ayah is very relevant, which came down smack in the middle of these verses about the qibla. Allah says, "We have made you a middle nation (ummatan wasata)" [Quran, 2:143]. Note the Arabic word used is "wasat (وسط)," and its meaning is commonly thought to be 'the middle/moderate', and this is valid, but this is the secondary meaning; the primary meaning of the word is 'the highest' - classically, the term wasat meant this. So for example, the highest point of a mountain is its wasat (and note the highest for the mountain is usually also the middle). And wasat does not just means highest in stature, but also highest in excellence, character, and honesty. And Allah uses the term in the Quran primarily for this meaning. E.g. In Surah Nun/al-Qalam [68:28], in the story of the garden, the word is used to say 'the best one / the wisest one / the most knowledgeable one.' Therefore, in Surah al-Baqarah, when Allah says "ummatan wasata," it primarily means, 'the best nation'; and yes, it does have another meaning which is, 'the middle (not extreme) nation' - but this is secondary. Allah is saying the Muslims are the pinnacle of all nations. And it is the perfect time to demonstrate this because, 'You won't face the qibla of the Jews or Christian; rather We have given you the best qibla, which is Makkah, the true original qibla of mankind.'

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## The Roof of Masjid al-Nabawi

After this change, the back of the Prophet's ﷺ masjid becomes the front, and the front becomes the back. The Prophet ﷺ then commanded that the back of the masjid which used to be the front be covered up by a shade. (Note initially there was no roof at all. Only later there were palm trees put up, but these were not waterproof as mentioned in episode 30. Only after much later on the roof became watertight.) So the Prophet ﷺ ordered what used to be the front be covered up because the number of people who were emigrating to Madinah became too much to absorb by the people of Madinah, so they needed a shelter. The first batch of emigrants, of course every one of them was given a household (and the household basically adopted him for a while, took care of him until he got on his own feet, and then they sent him his way.) However, as the number of Muhajirun and converts increased, the Prophet ﷺ could not handle all of them, so what happened? A public shelter was built inside the masjid, and the shelter became known as the Suffa. And the people who stayed there became known as the Ahl al-Suffa i.e. the People of the Shelter.

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### Ahl al-Suffa

The People of the Suffa have a special status in our seerah books. They have entire chapters dedicated to them. Why? Because they are—in many cases—the elite of the sahaba - they possessed exemplary Iman. They had basically given up everything and lived in a public shelter in the masjid of the Prophet ﷺ. Note, the Suffa was probably built around Ramadan; and it was only after Badr this concept of the People of the Suffa was known. Up until Ramadan, every Muhajir or convert could be accommodated—the Prophet ﷺ assigned them to a sahabi and they took those people on as their guests—but eventually it got too crowded; the houses that could cater for people were full, and so the Prophet ﷺ built this Suffa. And so the Prophet ﷺ spent a lot of energy on these people.

There are many narrations on the difficulties faced by the People of the Suffa. They were so poor the Prophet ﷺ had to make a general commandment to the women, "O women, don't raise your heads up from sajdah until some time has passed" - because the People of the Suffa, when they went into sajdah, their awrah (عورة) would be exposed. It's an embarrassing hadith, but it shows how poor the People of the Suffa were. This is why the Prophet ﷺ gave many hadith about taking care of the People of the Suffa. When his grandchild was born (Hasan RA), he said to Fatima RA, "Give some charity to the People of the Suffa." And some years later when the Prophet ﷺ got a whole batch of prisoners of war who were going to become slaves, and when Fatima RA came complaining to the Prophet ﷺ saying, "O my father, I have so much housework to do. Can you give me one servant?", the Prophet ﷺ said, "How can I give you a servant when the People of the Suffa, their stomach have collapsed? They have nothing to eat. By Allah, I will sell all of them and spend the money on the People of the Suffa." So the People of the Suffa were on his mind at all times.

There is a semi-humorous tradition about Abu Hurairah (أبو هريرة) RA who was the most famous person of the Ahl al-Suffa. Abu Hurairah narrated this himself. He says that, "Many times I would ask a companion (sahabi) a question when he went out of the masjid; and wallahi I knew the answer better than him. But the only reason I'm asking is to drag out the conversation until I get to his doorstep [in hope that] perhaps he might invite me in for a meal."

Further Abu Hurairah is the one who narrated that, "Once the Prophet ﷺ saw me so hungry I was weak with exhaustion. So the Prophet ﷺ invited me to his house. And he asked Aisha RA, 'Is there anything to eat or drink?' Aisha RA said, 'Yes, one of the Ansar gave us a glass of milk.'" Of course Abu Hurairah got happy - but the Prophet ﷺ said to him, "Go and call the People of the Suffa." And there were like 30-40 people! He is narrating the hadith and said, "I HAD to obey the command," and so he gathered together all of them. The Prophet ﷺ handed Abu Hurairah the cup and said, "Go to every one of them and give them the cup." (And so

it's as if he was their servant, serving them.) And he continued narrating, "So I went to every one of them giving the cup, and I thought to myself, 'What's to be left for me?' Every single one of them finished until finally there was only me and the Prophet ﷺ left who had not drank from the cup. The Prophet ﷺ then said to me, 'Sit down.' So I sat down. He said, 'Drink,' so I drank." And Abu Hurairah said the cup was brimming as if it was more than the first time the Prophet ﷺ handed it to him. And the Prophet ﷺ said again, "Drink," so Abu Hurairah drank again. And the Prophet ﷺ kept saying, "Drink, drink, drink," until Abu Hurairah said, "Wallahi, O Messenger of Allah! There is not a single space left in my stomach for this milk." (The Prophet ﷺ knows exactly what's happening - it's a type of joke, playing with Abu Hurairah RA.) Then after all the 30-40 people drank, the Prophet ﷺ took the cup the last, and he drank from it.

Most of the companions went for two days in succession without food, so much so when the Prophet ﷺ came into the masjid to lead the congregational prayers, they would fall down due to weakness. Food given in charity to the Prophet ﷺ was given to them - when the Prophet ﷺ was offered food as a present, he would invite them to share it. Often, the Prophet ﷺ would ask one of his other companions to take some of the People of Suffa for supper, and to entertain them as best they could. Sa'd ibn Ubadah (سعد بن عباد) RA sometimes entertained as many as eighty men at once.

It's said one of the sahaba said, "Why not anytime we get some food, we give a portion to the People of the Suffa?" So a string was hung between the 2 pillars of the Suffa, and food (mainly dates) was put on it for those who couldn't afford - so as to avoid people begging. Note this custom lasted up until the 1940s/1950s - so for 1300 years!

As we said, the most famous inhabitant of the Suffa was Abu Hurairah. His name was Abd al-Rahman ibn Sakhr (عبد الرحمن بن صخر), and he was from the tribe of Daws (بنو دوس) from Yemen. He came to Madinah after the Battle of Khaybar i.e. the 7th year of the Hijrah. YET he is the number one narrator of Hadith! He narrated so many that even some of the next generation said, "How can he know so much when some of the sahaba are longer companions than him?" They began questioning him. He explained himself how this is the case: Abu Hurairah said (in Bukhari and Muslim), "The people are complaining that I narrate too many ahadith. But were it not for the fact that Allah has criticized those who withhold knowledge (see Quran [2:159]), I would not have narrated one hadith! And I will tell you why I know more than our brothers of the Muhajirun and the Ansar. As for the Muhajirun, they were busy buying and selling in the marketplace. As for the Ansar, they were busy harvesting in the fields. As for me, I would stick to the Prophet ﷺ with my hungry stomach. Therefore I would memorize what they would not memorize."

By the way, Abu Hurairah was not poor; he was from what we would call a middle-class family. We know this because eventually, his mother who was in Yemen, when she moved in to Madinah, she purchased a house there! But Abu Hurairah stayed in the Suffa. Why? Because not only was it a shelter, it became the first university of Islam. Because the Prophet ﷺ is in his masjid at all times, so Abu Hurairah stuck to the masjid to be with the Prophet ﷺ at all times and learn from him as much as he could. (Tangent: some of the Sufi groups say the term 'Sufi' comes from Suffa - but this is not true.) Abu Hurairah at this time gave up an easy life for the sake of knowledge. Note, even some of the Ansar moved into the Shelter. Hanzala (حنظلة), who was the one washed by the angels, also did so. Ka'b ibn Malik (كعب بن مالك) is also a member of the Suffa. This shows us that the Suffa isn't a freeloading shelter - it is primarily a place of learning. It's just too good - the Prophet ﷺ is always there. Some of the Ansar therefore left their houses and moved into the Suffa. And also the Muhajirun: Abu Dhar al-Ghifari, Suhayb al-Rumi, Bilal ibn Rabah, Abdullah ibn Mas'ud, they moved in to the Suffa.

And the People of the Suffa became legendary amongst the Muslims for being the best of them: The most in the memorization of the Quran, the most in tahajjud, the most in knowledge, etc. And in every single major battle, amongst the top of the shuhada were the People of the Suffa; including in the Wars of Ridda [11-12 AH] - so many of the People of Suffa died that Abu Bakr RA/Umar RA wanted to compile the Qur'an because of it. So think about the status of the People of Suffa and how it is associated with the Quran! The reason why the Qur'an

is compiled is because so many of the People of Suffa died. In the Wars of Ridda against Musaylimah al-Kadhhab, many of the memorizers of the Qur'an died, most of which were the People of the Suffa.

How many people were in the Suffa? At times 5 or 10; other times up to 70. Anytime a delegation came, they would stay in the Suffa. It's said people from far villages would come and stay in the Suffa to learn the Qur'an, fiqh, how to pray, etc., and they would then go back to their people to teach them. Ibn Mas'ud said, "Anytime anyone came to us, the Prophet ﷺ would assign one of us to the newcomer to teach him the Qur'an and salah." So the Suffa was like a university. And after the Prophet ﷺ died, the Suffa did not retain the status that it used to retain.

One final note: The covering (roof) of the Prophet's ﷺ masjid was only at the back, for the People of the Suffa. And this shows us he ﷺ prioritized them over even the regular musallin (مصلين - congregation). He was more concerned about Ahl al-Suffa because they lived in the masjid. (Tangent: As for the raised platform in our time; people say that that is the place of the Suffa, but in fact it appears that the Suffa was ahead of that point. Also, the Suffa was NOT a raised platform.)

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### Sirma the Hanif of Madinah

Interesting story: We learn that around this time, one of the elderly people in Madinah converted to Islam, and his name was Sirma (صرمة). And Sirma was the only hanif we know of in Madinah. Hanifs were people who abandoned idolatry and said they would follow the [monotheistic] religion of Ibrahim AS. And Sirma was the hanif of Madinah. He was 100+ when the Prophet ﷺ came. When he was a young man, he was just like the hanifs of Makkah, openly rejected the idolatry and decided to accept Christianity. But right before he converted, he said Christianity doesn't make sense either. So he said he would remain on the way of Ibrahim AS. Ibn Ishaq mentions that he would even do ghusl after intercourse, tell his woman to do ghusl after their menses, etc. - so he had some idea about the shariah of Ibrahim AS. He had poetry that praised monotheism and criticized paganism and idolatry. And he stayed amongst the Quraysh in Makkah before the coming of the Prophet ﷺ for many years, but he didn't find what he wanted there, so he returned back and became a hanif. When the Prophet ﷺ emigrated, he was still alive (the very last few weeks or months of his life), and Allah blessed him to convert, and he passed away shortly afterwards. It's a beautiful story. For 120 years he waited for the truth, and it's as if Allah stretched his life out to give him the blessing of being a sahabi and of those who saw and lived with the Prophet ﷺ - because he was that sincere. This shows that those who are sincere, Allah SWT will bless them in that sincerity.

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[Revised by Br. Syed Haq & MAR, October 2020]

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## 035 - The Preparation for Badr [\[TOP\]](#)

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We discussed the famous Constitution of Madinah, and the People of the Suffa. Today we will talk about a number of important changes in the Madani society. Of course the Prophet ﷺ had moved to a new place, it's a new era, everything is different. So a number of different policies were put into place that were new and were impossible to implement in Makkah. We will discuss three of them (two of them briefly, one of them in detail):

1. Economic policies
2. Spiritual developments
3. Political and military developments

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### 1. Economic Policies

In Makkah, the Prophet ﷺ and the Muslims were a minority. They could not have an independent economic policy. However in Madinah, they are now independent in terms of there is no more dictatorship. Therefore one of the first things the Prophet ﷺ did when he came to Madinah was he visited the souqs (marketplace) of Madinah. In those times, the Arabs of Madinah (soon to be Ansar) primarily were involved in cultivation - generally they were not people of business; and if they wanted to do business, they would go to the souqs of the Jews outside of Madinah. The Jews were known for their businesses while the Arabs were more known for cultivation. The Arabs of Madinah did not have a major souq in the city. Most of their souqs were outside the city, basically in the encampments of the Jewish tribes - and there were more than one major souq, but outside of the center of Madinah. So the Prophet ﷺ visited those souqs —and this is reported in Sunan Ibn Majah— and he disapproved of the practices, the cheating, the deception that was going on, and he said to the Muslim, "This is not a souq for you." Then he went back to the masjid and with his own feet he demarcated lines in the sand and said, "This shall be your souq, so let it not be diminished, and let no one tax the people in it." So he instituted a souq towards the west of the masjid, and gave two simple rules:

- a. All business must be done within this demarcated line (i.e. no one should encroach any houses etc.)
- b. No extra taxes (no one is going to be having to pay a penalty or a fee to be in the souq)

The Prophet's ﷺ policies for the economic system are very different. And it is not true by the way to say that Islam promotes a capitalist system. (There are three main "-isms" in the 20th and 21st century: socialism, communism, capitalism. If you are forced to compare, no doubt, the Islamic system is closest to capitalism; but there are many differences, and thus it's not fair to say that Islam is an "-ism." Islam is its own system.) The Prophet ﷺ instituted a whole new policy of economics that was unprecedented at the time. And of course this is a whole different tangent which we don't have time to talk about - what new policies did the Prophet ﷺ bring, etc. Many books have been written on this. Notably, he banned interest completely. Also, he linked buying and trading to religiosity and spirituality: he praised honesty, criticized dishonesty, and further said, "The righteous businessman will be blessed on the Day of Judgment," "Those who cheat and lie is not of us," etc. And anyone who understands the modern economic system knows that if you don't have ethics and morals, 'you can do whatever you want' - the only thing that's preventing you from abusing your power or wealth over other people is

an inner conscience. And the Prophet ﷺ linked commerce with religiosity and encouraged practices that were spiritual in nature, and then of course also demanded a certain code of conduct. E.g. he forbade cheating, lying, swearing false oaths, and hiding defects. He used to monitor the souqs that he instituted himself. Famous hadith in Bukhari: He once found a date seller who was selling bags of dates, and the seller puts good quality dates at the top of the bag, but rotting ones at the bottom. And the Prophet ﷺ said to him, "Whoever cheats us is not of us."

Also the Prophet ﷺ forbade anyone living in Madinah to act as an agent for a Bedouin who comes. Let the Bedouin go to the marketplace and buy and sell himself. Why? Because when you have an agent who lives in the city, he will know the ins and outs, and he will inflate or deflate, and he's going to play the game. Whereas the Bedouin will go and he's going to give a fair price. There is clear wisdom here too. The Prophet ﷺ knows middle men would play biggest tricks/tactics and take advantage of the ignorance of the outsider. Subhan'Allah look at how modern economics works - so much of the profit goes to people who don't do much but they simply have the cunningness. So the Prophet ﷺ forbade this and many other practices we don't have time to get into, but the point is very early on the Prophet ﷺ rejected the marketplaces that were there, and he established his own souq with his own Islamic shariah being fulfilled. And of course this souq flourished. Therefore, later on when the Jewish tribes were expelled one by one and their souqs collapsed, it left no effect on the Muslim's economy, since they were wholly independent. Big lesson for us to learn in the modern world.

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## 2. Spiritual Practices

As soon as the Prophet ﷺ immigrated, one by one the major commandments came down - within a year, pretty much the entire shariah of worship had been revealed (except for Hajj, it was revealed in the 9th year of the Hijrah - it was delayed because Makkah was still enemy territory). The Ramadan of the year of immigration, nothing happened (there's no shariah for fasting); next Muharram, on the 10th, the Prophet ﷺ made the fast of the 10th of Muharram wajib (obligatory), "Whoever ate breakfast in the morning, let him not eat anything for the rest of the day." So the first obligatory fast was a stepping stone — 1 day only — to let the Muslims get used to it. Then that Ramadan (the 2nd year), Allah AWJ revealed in the Quran verse 185 of Surah al-Baqarah, "Whoever is present in the month (i.e. not traveling), then he should fast that month" [see Quran, 2:185]. And some scholars say, even the first Ramadan was encouraged - Allah knows best, but it wasn't made wajib for sure (by unanimous consensus, Ramadan became wajib in the 2nd year - and at that point in time, the 10th of Muharram became sunnah. So Ramadan becomes wajib, 10th of Muharram then becomes sunnah for the next year). In Ramadan, Zakat al-Fitr (زكاة الفطر) is revealed and became wajib too. And as we know, Zakat al-Fitr is the easier of the zakat - in our days, it's about \$7-\$10 - again, to make them used to the concept of zakat. Then within a few months, the same year, Zakat al-Mal (زكاة المال) came down i.e. 2.5% of your wealth. And of course, at this point in time, the basic rulings of the salah (صلاة) had been perfected; the Prophet ﷺ said, "Pray as you see me pray." In Makkah, all of the salah were two rak'at, and as we said, when he moved to Madinah, then Zuhr, Asr, Maghrib, and Isha increased in length (4, 4, 3, 4). Also how you do taharah (طهارة), wudu (وضوء), the laws of janaba (جنابة) and ghusl (غسل), etc. all of these came down within these first two years i.e. by the time the second Ramadan finishes, all of these laws have been ordained. And insha'Allah we will talk about the spiritual development as well later on. But the point is a lot was happening in Madinah.

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## 3. Political and Military Developments

This is a whole new ballpark. In Makkah there were no military developments. The Prophet ﷺ never ONCE did anything military in Makkah. In Makkah the Muslims are told to turn the other cheek, "Turn away from them" [Quran, 32:30], "Endure with beautiful patience" [Quran, 70:5], "Whatever they do to you, trust in Allah" [Quran, 26:216-217]. Despite the fact the sahaba are literally being torn to shreds like Yasir, Sumayyah, Bilal etc.



Think about it - technically, the Prophet ﷺ could have told one of the sahaba to kill the persecutor of Bilal. But he understands this isn't the right way to do things, and he understands the repercussions. One needs to think 10 steps ahead and not just 1 step ahead. Even if Bilal is suffering, to kill Umayyah ibn Khalaf would bring much more persecution the ummah cannot bear it now. One must look at the overall picture and weighs the benefits and the negatives, in Arabic it's called masalih (مَصَالِح - pros) and mafasid (مَفَاسِد - cons). In fact, in the early stage, some people wanted to fight, especially the youngest; but Allah criticizes them, "Don't you see those people who were told (in the days of Makkah), 'Lower your hands, establish salah and pay zakat.'" [see Quran, 4:77] (Note every reference of zakat in Makkah is optional charity; not compulsory. In Makkah, general rules of ethics came, but no real laws or obligatory commandments came down, other than praying 2 rak'at of salah five times a day.) Thus in Makkah, the Prophet ﷺ is forced to tell the people to not fight and just concentrate on spirituality. And then Allah says, "This same people who were bursting to fight, when Allah finally gave them permission (in Madani phase), all of a sudden they balked" [see Quran, 4:77]. This shows us those who talk the loudest act the least. So Allah criticized them for their hesitancy and lack of enthusiasm now. And of course, Allah SWT then revealed verses that allowed jihad (جِهَاد) and qital (قِتَال).

(When we talk about jihad and qital, we are talking about historical realities of what happened in the time of the Prophet ﷺ. We are being descriptive and not prescriptive. We are talking about the past, not about the present, and of course not intending any type of terrorism be done. This disclaimer has to be given because of the perilous times that we live in - people are locked up merely for saying things that are taken out of context.)

The first verse that was revealed about jihad really underscores the philosophy of why did Allah SWT allow jihad. It explains why Allah allows military fighting. Verse 39 to 40 Surah al-Hajj is the first concession for jihad. Allah says:

أُذِنَ لِلَّذِينَ يُقَاتِلُونَ بِأَنَّهُمْ ظَلُمُوا ۖ وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ

"Permission [to fight] has been given to those who are being fought, because they were wronged. And indeed, Allah is competent to give them victory." [22:39]

الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ إِلَّا أَنْ يَقُولُوا رَبُّنَا اللَّهُ ۚ وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَفُتِنَتِ صَوَامِعُ وَبِيَعٌ وَصَلَوَاتٌ وَمَسَاجِدُ يُذَكَّرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا ۚ وَلَيَنْصُرَنَّ اللَّهُ مَنْ يَنْصُرُهُ ۚ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ

"[They are] those who have been evicted from their homes without right - only because they say, 'Our Lord is Allah.' And were it not that Allah checks the people, some by means of others, there would have been demolished monasteries, churches, synagogues, and mosques in which the name of Allah is much mentioned. And Allah will surely support those who support Him. Indeed, Allah is Powerful and Exalted in Might." [22:40]

Breaking it down: Allah says, "Permission is given." Notice the phrase used, "permission is given" which means jihad is not the most important thing of Islam - before, Allah has withheld those who wanted to retaliate, and now the permission is granted. Next, "Because they have been wronged." Notice here fighting is done for those or on behalf of those who have been wronged against the oppressors. No nation/tribunal/law would not recognize this type of fighting. Oppressed people whose rights have been taken away are allowed to fight if the only medium to get those rights back is to fight. Next, "And Allah is capable of protecting them." Next, "Those who were kicked out of their houses just because they said 'Our Lord is Allah.'" Notice the reasoning of jihad is very clear: They wanted to kill you, they kicked you out of your houses, they confiscated your property, [so] NOW I'm giving you permission to fight back. The philosophy of jihad is so clear: "Because they have persecuted you, permission is given." Any society on earth would justify and accept this as being a just cause. Subhan'Allah, America went to war because the British raised the taxes on tea - if that is a worthy cause, then wallahi, Islamic cause (to retaliate against oppressors) is a billions times more worthy. Next, [Sh. YQ got verse 22:40 and verse 2:251 mixed up, but the point made is still valid as they both have similar meaning]: "Were it not for the fact that Allah allows wars, the world would go to chaos." You need to have people stand up and fight for the truth. And everybody —even pacifist— need to understand that if people didn't oppose Hitler, the world would be a fascist state now. You have to stand up. This is what Allah is saying, "Had Allah not repelled a group of people by [the might of] another (i.e. Had Allah not allowed war), corruption would have dominated the earth. But Allah is Gracious to all" [Quran, 2:251]. What is the reason people go to war in Islamic shariah? To fight against zulm

(ظلم - injustice/oppression) and fasad (فساد - corruption). This is exactly what —in any society— is called a just war theory. You are allowed to go to war for certain causes. And we should not shy away from saying this. Yes, in our religion as well we have something called jihad, and it is not what most non-Muslims think it to be; it's a noble cause for people who have been denied their rights and basic freedoms, to fight against those who have oppressed them, in order to get their rights and freedoms back.

Abu Bakr RA said, "When Allah revealed Surah al-Hajj [22], I knew there would be war." And of course this would happen very soon after. (Note: Some people say Surah al-Hajj was revealed right in the very ends of Makki era, and some say right in the beginning of Madani era. But most say it's a Makki surah.)

### Four Stages of Jihad

To summarize, the stages of jihad in the seerah of the Prophet ﷺ can be divided into four primary phases:

1. Military jihad was forbidden; the jihad of Makkah was the jihad of the nafs (نفس - self) and soul. Be patient, and "Don't worry, Allah will take care of those who mock you" [see Quran, 15:95]. "Your job is only to deliver [the message], judgment is for Us" [Quran, 13:40]. This first stage lasted all 13 years of Makkah.
2. Permission is given, but it's not made obligatory [see Quran, 22:39]. So in the beginning, jihad was on a volunteer basis - this was immediately after the Hijrah.
3. Jihad became wajib (obligatory) against the Quraysh only, not against the other tribes. This was the bulk of the Madani phase.
4. The Prophet ﷺ engaged in jihad against all of the polytheists of Arabia. And this is when he said "أمرت أن أقاتل الناس حتى يقولوا لا إله إلا الله" (I have been commanded to fight the people [i.e. Arabs of my time] until they all testify to 'La ilaha illa Allah')." Jihad was against the entire peninsula.

Now after this, the scholars differed, is this commandment still applicable? - and this is a theoretical issue. In our times, no major scholar is discussing the issue. And for most of the ummah's history —after the time of the Umayyads, basically since the time of the Abbasids— the Muslim khulafa by and large have not been engaged in war with other nations. By and large the Islamic conquest took place in the first 150 years. What Muslims conquered in the first 150 years is where Islam stands to this day, by and large (with small exceptions). This shows us that for the bulk of the history of the ummah, people did not interpret jihad to be an all out war against all of mankind. They understood that there is a time and a place - when there is no need, there is no reason to engage in jihad.

This therefore began the first of a series of expeditions that the Prophet ﷺ and the sahaba engaged in. And there were many reasons for these expeditions - they had some specific goals:

1. The main goal was to show to the Quraysh that the Muslims had not fled weakly, but rather they had fled and now will fight back and regain what was taken from them; to illustrate and establish that the Muslims are an independent political and military force. Note for the first few years, the Muslims only targeted the Quraysh up until Khandaq [5 AH]. No other Arab tribes are targeted unless they attack.
2. To cut off the oxygen supply i.e. money from the Quraysh. The Quraysh got their oxygen from Rihlat al-Shita'i wa al-Sayf (رحلة الشتاء والصيف) - this is what brought izzah and economic prosperity to the Quraysh and made Makkah the center of the entire Arabian Peninsula. Without this linkage, the Quraysh would have collapsed. So the Prophet ﷺ wanted to attack both the Rihlat al-Shita' and the Rihlat al-Sayf (i.e. both up north to the Byzantine Empire and down south to Yemen).

To go to Syria, the Quraysh had to pass right by Madinah - to get to Rome, or rather a city called Bosra, which is

right at the tip of the Byzantine Empire, they had to pass by Madinah. (To this day, there are still the ruins of the trading places that made Bosra famous. The same trading places the Quraysh went to.) So the Muslims wanted to cut off these lifelines of the Quraysh, especially the one to Syria; but they also attempted Yemen as we will come to - and this shows the strategy of the Prophet ﷺ.

3. To increase the size of the Islamic state. To make treaties with neighboring tribes and make Islamic state larger. Clearly this happened as Madinah expanded in size after Badr and Uhud - the neighboring tribes formed alliances, so you become larger and larger.

## Two Types of Military Expeditions

The scholars of seerah mention two types of military expeditions:

1. Ghazwa (غزوة) [plural ghazawat (غزوات)] - is any military expedition that the Prophet ﷺ himself accompanied. (And of course anytime he accompanied, he was the commander.) Ghazwa is typically translated as "war" or "battle."
2. Sariyya (سرية) [plural saraya (سرايا)] - is something that he ﷺ commanded the sahaba to go on, but he did not accompany. Sariyya is typically translated as "expedition."

The ones he accompanied of course are more important for us; Badr, Uhud, Khandaq, etc. but there were many sariyyas. How many ghazawat and how many saraya are there? There are a number of opinions: In Sahih Bukhari and Sahih Muslim, Zayd ibn Arqam (زيد بن أرقم) says, "The Prophet ﷺ participated in 19 ghazwas and he only did 1 Hajj." In Sahih Muslim, another sahabi, Burayda (بريدة) says, "The Prophet ﷺ participated in 19 ghazwas; he fought in only 8 of them (so the rest didn't actually end up in a battle - he participated, but there was no battle for whatever reason, either a truce or the two sides never met)." This shows there are 8 that are of particular importance. There's a little bit of ikhtilaf (إختلاف - difference of opinion) as to what these 8 are.

One list is:

Badr (بدر)  
 Uhud (أُحُد)  
 Ahzab (أَحْزَاب)  
 Al-Muraysi' (المريسيع)  
 Al-Qadid (القديد)  
 Khaybar (خيبر)  
 Makkah (مكة)  
 Hunayn (حنين)

Another sahabi says:

Badr (بدر)  
 Uhud (أُحُد)  
 Ahzab (أَحْزَاب)  
 Bani al-Mustalaq (بني المصطلق)  
 Khaybar (خيبر)  
 Makkah (مكة)  
 Hunayn (حنين)  
 Ta'if (طائف)

The point is for every military expedition the Prophet ﷺ engaged in and there was actually a battle, we have a lot of details about. And for the ones where there wasn't an actual battle, we don't have so much details; sometimes we just have a reference. As for the saraya, they are so many that the scholars don't really list all of them with many details; sometimes they will just mention with one line, sometimes don't even mention it. For example, one scholar mentions there were 24 saraya, Ibn Ishaq lists 30, al-Waqidi lists 48, Ibn al-Jawzi lists 56, etc. It really depends of how you want to constitute - a sariyya could even be 3 people going out to check out something i.e. to spy. So how many are there? Definitely around 30-40 or so, we can say.

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### Ghazwat al-Abwa

It appears the first military expedition was that of al-Abwa. The Expedition of al-Abwa (غزوة الأبواء). This took place on the 12th of Safar, 2nd year of the Hijrah, i.e. 9-10 months after the immigration of the Prophet ﷺ. In this expedition, the Prophet ﷺ heard of a caravan of the Quraysh, so they went out, but they couldn't get to it in time, so there was no actual battle. However, the Prophet ﷺ formed the first of many alliances - with the Banu Damra (بنو ضمرة), a local tribe around Madinah, so for the first time the Muslim ummah expanded. The sariyya has the purpose of expanding the Islamic state. The military state reached a level that was another 100 miles outside of the city, so we are getting the beginnings of an independent Islamic state.

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### Sariyya of Ubaydah ibn al-Harith

The second expedition that took place was the first time an arrow was shot in the way of Allah SWT. It is called "the first arrow fi-sabillillah (في سبيل الله)." Because of this, it is mentioned by great pride by the one who did it (and he deserves to be proud), but no actual fighting occurred. Some arrows were passed back and forth and no blood was shed, and then a neutral party came in and basically caused a type of truce, and the Quraysh went their way, and the Muslims went their way. This sariyya is called the Sariyya of Ubaydah ibn al-Harith (سرية عبيدة بن الحارث). And Sa'd ibn Abi Waqqas (سعد بن أبي وقاص) was the first person to shoot the arrow in the way of Allah SWT. After this, the neutral tribe formed an alliance with the Muslims. So once again, in the wisdom of Allah AWJ, more tribe are embracing, if not the religion of Islam, at least the political state of Islam. What does it mean embracing the political state? They write a contract that they won't support the Quraysh; and if the Quraysh comes, they will inform the Prophet ﷺ.

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### Ghazwat al-Ushayra

The first significant expedition even though again no blood was shed was the Ghazwat al-Ushayra (غزوة العشيرة). The Prophet ﷺ took around 150-200 sahaba to attack the mother of all caravans. This is the annual caravan that went up to Syria. It's not small - it has in it at least 70-80 camels. Also it has on it around 70-80% of wealth in Makkah. Because anyone who has any money in Makkah would invest in this caravan. Even if you're a woman, —like Khadija RA used to do— you would invest in this caravan. It's the main source of money - they purchase some goods, send it to Syria, get the money back, purchase another goods, send it to Yemen, get the money back, so on and so forth - this is how they get richer, by being the middle man between the trades and the goods up north and down south. Who was the leader of this particular caravan from Makkah that the Prophet ﷺ was targeting? The famous Abu Sufyan ibn Harb (أبو سفيان بن حرب).

So Ghazwat al-Ushayra was stage one of the Battle of Badr. Because the Prophet ﷺ wanted to catch the caravan

as it went up. However, qaddar'Allah (قدر الله - Allah willed), they weren't able to cross paths. Some say it was a 'stroke of luck' that one of the people of the caravan accidentally strayed and happened to see the Muslims from the distance coming. So he rushed back to inform his people, and Abu Sufyan hastily went a way that otherwise he would have not gone. Obviously it's the qadr of Allah - Allah made it so that Abu Sufyan found out about the Muslims so he immediately diverts the caravan until when the Prophet ﷺ gets where he's supposed to be (i.e. on a highway / a well-traveled road), he wasn't there, so they didn't cross paths; but little did he know that in attempting to save the caravan, he would bring about an even bigger destruction to the Quraysh. Truly, "They plan, and Allah plans. And Allah is the best of planners" [Quran, 3:54]. (Note highways were present at that time too.) So the Prophet ﷺ came back to Madinah and he did not know that Abu Sufyan had already found out about his plan. The assumption was, "Maybe we're a day earlier," etc. Abu Sufyan — after all he was very clever and had leadership in his blood — he knows that he cannot come back unprepared, so he sends an envoy/a crier back to Makkah, making sure that they are prepared for him on the return journey. The Quraysh will send an entire army, and this was the set-up for the Battle of Badr.

The Muslims were not expecting an army, but Abu Sufyan was thinking 10 steps ahead - he sent a crier with false stories, exaggerations, etc. - he told the crier to brush himself up, cause himself to bleed, tore his clothes up, etc. and basically was causing frantic chaos in Makkah to get an army together and prepare for war. And so they went berserk and gathered the largest army the Quraysh had ever seen. We will discuss this in detail in the next episode.

So Ghazwat al-Ushayra was stage one of Ghazwat Badr - this was on the way up to Syria. And then on the way down, THE Ghazwat Badr al-Kubra (غزوة بدر الكبرى - the Major Battle of Badr) will take place.

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### Ghazwat Badr al-Sughra

There is another ghazwa, it's called Ghazwat Badr al-Sughra (غزوة بدر الصغرى - the Minor Battle of Badr) - not to be confused with stage one of Ghazwat Badr al-Kubra which is Ghazwat al-Ushayra. Ghazwat Badr al-Sughra (or sometimes called Ghazwat Badr al-Ula [غزوة بدر الأولى] - the First Battle of Badr) is called Battle of Badr because it took place on the Plains of Badr, but it had nothing to do with the Ghazwat Badr al-Kubra - as it wasn't with the Quraysh, rather with one of the allies of the Quraysh.

What happened was: one of these allies of the Quraysh snuck into Madinah in the middle of the night and stole a bunch of camels from inside Madinah; along with this, they killed 1-2 herders along the way. As soon as the Prophet ﷺ found out, he gathered 70 of the Muhajir and he went out with them to look for these people who stole the camels. So Ghazwat Badr al-Sughra is not a military expedition, it's an ambush meant to get the camels back. But because the people that ambushed were 4-5 in number, they were much faster (compared to the Muslims), so they managed to flee the scene. So the Prophet ﷺ was not able to capture them at this point in time. And note this shows us even being the prophet of Allah, Allah didn't just gift him with miracles after miracles. Allah didn't just allow every expedition to be successful. Some of them he came back empty-handed, because there's a lesson to be learned even in this; because there are other wisdoms that we might not understand, but Allah's AWJ plan is infinitely wise.

One of the consequences of the First Battle of Badr was that the Prophet ﷺ decided that he needed to have spies for reconnaissance (i.e. to monitor the tracks of the Quraysh and their allies). So the Prophet ﷺ sent out groups of sahaba to find out what's happening with the trip to Yemen. Even though Yemen is on the opposite side (the southern point of Makkah), the Prophet ﷺ still wants to know all the options. Because, of course, an attack on the Yemeni side would take the Quraysh completely by surprise - they would never expect the Muslims to double back all the way around Makkah and try to attack them from the direction of Yemen. Now, interestingly enough, no attack of the Muslims actually took place; but the Prophet ﷺ is not ruling it out. Look at this. He's keeping all options on the table. He sends out a reconnaissance expedition to see what's happening with the caravans of

the Quraysh that go to Yemen, "If we missed the caravan of the Quraysh from Syria, let's get the ones from Yemeni side." And so this is now called Sariyya al-Nakhla. Again, Sariyya al-Nakhla is the direct consequence of the First Battle of Badr.

### Sariyya al-Nakhla

The main incident we will discuss is the Sariyya al-Nakhla (سرية نخلة). It took place in the month of Rajab, 2 AH. The Prophet ﷺ handpicked 8 of the Muhajirun, no Ansar. Note every expedition thus far has been Muhajirs only. The Prophet ﷺ put his cousin Abdullah ibn Jahsh (عبد الله بن جحش) in charge, and gave him a letter, and told this group to go north east, travel for 2 days, and then on the morning of the 2nd day to open the letter. After two days, Abdullah obeyed the Prophet ﷺ and opened up the letter. The Prophet ﷺ said to him in it, "When this letter of mine is read to you, proceed to Nakhla (eastern side of Makkah towards Ta'if)." So they will have to double back and go down to Nakhla. And the Prophet ﷺ said, "Watch the movement of the Quraysh and inform us of their preparations and actions. Do not force any of your companions to go, whoever wants to come back can come back [to Madinah]."

Now, why this strange letter?

Firstly for utmost secrecy. Not even the people knew where they were going.

Secondly for illusion - he send them north east and then they have to go down south. In a hadith, the Prophet ﷺ said, "الحرب خدعة" (war is deceit)." Sun Tzu says similar thing in the famous book that he has, "All warfare is based on deception. Hence, when we are able to attack, we must seem unable; when using our forces, we must appear inactive; when we are near, we must make the enemy believe we are far away; when far away, we must make them believe we are near."

Also, the Prophet ﷺ is giving them permission to come back because they are literally walking straight into Makkah i.e. the enemy territory, unarmed and defenseless. 8 defenseless people don't stand a chance against the whole city. When Abdullah ibn Jahsh read the letter, he said, "Whoever wants shahada (martyrdom) and is eager to meet Allah, let him come with me. And whoever doesn't may go back to Madinah. But as for me, I'm going to proceed onwards to Makkah." Literally he is thinking there's no way this will work, but, "If the Prophet ﷺ wants it, so be it." (But of course Allah willed all of them came back.) Obviously all 8 of them followed the Prophet's ﷺ message and proceeded with Abdullah ibn Jahsh. They had 4 camels, so two people to a camel. Note there was never one person per camel for ANY expedition in the time of the Prophet ﷺ. The Muslims didn't have such luxury. (The Quraysh tried to do it in the Major Battle of Badr, but the Muslims could not.)

On the way there, one morning they wake up and a camel was missing. And it was the camel of Sa'd ibn Abi Waqqas and Utbah ibn Ghazwan (عتبة بن غزوان). So Sa'd and Utbah insisted, "You guys go ahead, leave us in the desert and we'll try to find our camel; the expedition must go on." So Sa'd and Utbah are left to find their camel/figure out another means to go back to Madinah. So 6 people then actually get to Nakhla. Nakhla is small group of date palms outside of Makkah. And they arrived at Nakhla on the 30th of Rajab. The last day of Rajab. And before even they set up camp, they saw in the distance a caravan coming. And they hid themselves waiting to see what it was. It turned out to be one of the smaller business caravan of the Quraysh coming back early from the trade, and it is loaded with goods complete to the top. And it doesn't have any military protection since the Quraysh were so sure nothing would happen at this time. So the 6 began discussing amongst themselves what should be done. There were around 8-9 camels and just 3 men guarding them, so it was like a fortune, and it would have been easy to retrieve.

But there were 2 issues: (i) The Prophet ﷺ told them to get information. He didn't say 'don't fight' but the purpose was information. But this is a lot of money; it's a fortune. So they are wondering, "This is a fortune for

the ummah, but the Prophet ﷺ didn't tell us to attack." (ii) A bigger problem is that it's the 30th of Rajab i.e. it's the Sacred Month. And of course in the Sacred Month you are not supposed to fight. However, what makes it so difficult was that there was literally just 1-2 hours left until Maghrib, and after Maghrib it's Sha'ban! So they began discussing what is to be done. They said, "If we wait until the sun sets, they will be gone - but if we fight them now, we will be guilty of fighting in the Sacred Month." And by the way, up until this point, the Muslims had not been successful with any capture missions. But this was an opportunity to get 8-9 camels loaded with spices/goods etc. So this was a lot of benefit and blessings for the Prophet ﷺ and the Muslims. So they went and attacked; one of the herdsmen was killed and two of them they captured and took them as prisoners of war. As they came, they went back the same way to Madinah. Allah had willed this.

When the Prophet ﷺ saw them come back with all of this, and heard they had killed someone, he realized this would be a very negative PR disaster. And he told them, "I didn't command you to fight," and he refused to accept any of the booty. And the Quraysh had a feel trip with this - they spread across the entire peninsula, "Look at these Muslims! They contradicted the shariah of Ibrahim and went against the Ashhur al-Hurum (أشهر الحرم - Sacred Months)! They shed the blood of an innocent person in the Sacred Month!" They made a very big brouhaha out of this. Ibn Ishaq and others say the Prophet ﷺ felt great stress because the criticism in its place was valid: The Muslims shed blood in the Sacred Month. So the Prophet ﷺ did not know what to do. (Even the Jews became happy at this. From the beginning it's clear the Jews won't be on the side of the Muslims.) As the fitna gains momentum, Allah reveals in the Quran:

يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ قُلْ قِتَالٌ فِيهِ كَبِيرٌ وَصَدُّ عَن سَبِيلِ اللَّهِ وَكُفْرٌ بِهِ وَالْمَسْجِدِ الْحَرَامِ وَإِخْرَاجُ أَهْلِهِ مِنْهُ أَكْبَرُ عِندَ اللَّهِ  
وَالْفِتْنَةُ أَكْبَرُ مِنَ الْقَتْلِ

"They ask you about the Sacred Month - about fighting therein. Say, 'Fighting therein is great [sin], but averting [people] from the way of Allah and disbelief in Him and [preventing access to] al-Masjid al-Haram and the expulsion of its people therefrom are greater [evil] in the Sight of Allah. And fitna is greater [evil] than killing..." [2:217]

Wallahi, this is the height of eloquence. It's beautiful. Allah criticized the shedding of the blood, He did not sanction it - the Muslims should not have shed this blood and He affirms this. But then Allah gave a judgment that clearly shows that our Lord is a Lord who is al-Haq and decrees with Haq; He criticizes the Quraysh by saying, "Who do you think you are? You are preventing people from coming to the Bayt al-Haram! And you have rejected Allah, and expelled people from Makkah. All of this is much worse in the Eyes of Allah. And the fitna (trial and tribulation) that you are causing is far bigger than the blood that this person has shed." Ibn al-Qayyim comments: So Allah says in this verse that, "The matter you have criticized the Muslims for is indeed a big sin, but if it so, then what you have done of rejecting Allah, of preventing people from coming to His House, and of expelling the Muslims who truly belong there (physically and spiritually) is yet a greater crime." (Sidenote: Ibn Abbas said the meaning of "fitna" in this verse is shirk. It is true that one of the reference is shirk, but also we can be more broad and say: included in the fitna is the chaos, the breaking up of the tribes, the expelling of the Muslims from their household - this is also a fitna. And Allah is saying this fitna AND the shirk is worse than the shedding of blood.) So Ibn al-Qayyim says Allah says, "The shirk that you are upon and the fitna that you have caused because of it is even greater [evil] in the Sight of Allah than the crime of fighting in the Sacred Month." And note the verse is extremely eloquent here - many scholars have had long discussions about how Allah AWJ phrased the verse - it is very atypical. There's even an academic paper in Western journals about the grammatical analysis of this verse.

In any case, once this verse was revealed, the Prophet ﷺ accepted the booty and agreed to take the two prisoners of war, and he sent a message to the Quraysh to send ransom for these two. But he ﷺ said, "We will not release these two prisoners until our two companions (Sa'd and Utbah) reach us safely." Sa'd and Utbah eventually found their camel and after a week or two made their way back to Madinah. So the two prisoners were released, and amazingly, one of them, al-Hakam ibn Kaisan (الحكم بن كيسان) accepted Islam. But he accepted Islam only after the ransom was paid for him. After the ransom was paid, he then return back to Madinah - to make sure the ransom is in the hands of the Prophet ﷺ. And this is not the only time this has

happened. [Later on, in many battles] multiple times people have accepted Islam as prisoners of war, but only after the ransom came. Because they wanted the money to be in the hands of the Prophet ﷺ. So al-Hakam ibn Kaisan is the first example of many to come, including the older brother of Khalid ibn al-Walid. (Al-Hakam ibn Kaisan will later die a shaheed in one of the battles at the time of the Prophet ﷺ.)

### Lessons From the Episode

1. Look at the infinite justice of Allah. And who is better at judging than Allah SWT? Allah did not exonerate the Muslims from their mistake, but He said the crimes of the Quraysh are much worse. This is the reality of the shariah of Allah - there is infinite justice.
2. We also see the different expeditions the Prophet ﷺ engaged in and they show us no victory comes with ease. Even the prophets of Allah will not be handed victory just like that - even they need to go out and sacrifice their families and loved ones, and the Prophet ﷺ himself is injured (we will see all these in future battles). One needs to show dedication, determination, perseverance, and sincerity; and then Allah SWT will bless you with success. EVEN the prophets of Allah had to struggle, so how about those lesser than them (i.e. all of us).
3. Note also the Prophet ﷺ chose his immediate family to take the most dangerous task - he chose his cousin Ubaydah ibn al-Harith (عبيدة بن الحارث), his uncle Hamzah ibn Abdul Muttalib (حمزة بن عبد المطلب) [note we didn't talk about this expedition in detail because time is limited], his relative from his mother side Sa'd ibn Abi Waqqas, his cousin Abdullah ibn Jahsh, etc. to lead dangerous expeditions. The point is no one can accuse the Prophet ﷺ of putting his family out of harm's way. Rather he puts them right center. Because the leader, the prophet, any person, has to sacrifice himself and his loved ones before he's going to sacrifice others. And that's why in the ghazawat, the Prophet ﷺ would be in the forefront, and in the saraya, he sent his own relatives to show the people that nobody can accuse him of trying to protect his own family from the hardships of war.
4. Notice as well up until now only the Muhajirun are going on expeditions, no Ansar - why? Firstly because the Muhajirun should not be made to forget about Makkah. Also one of the main reasons why there are no Ansar is because of the Second Oath of Aqaba - it was an oath of protection, there was no offensive clause. Thus the Prophet ﷺ as a wise leader never pushed the Ansar. In the Battle of Badr al-Kubra, as we will see, they will volunteer. But when they volunteer and it turns out to be an army, that is when the Ansar add their own condition - to join the Prophet ﷺ even in offensive battles. We will talk about this in future episodes.
5. We see that in this early stage, jihad was not obligatory - it was voluntary. Even the 8 that the Prophet ﷺ chose, he told them, "If you want to go back, you can go back." This is tadrib (تدريب - training) - he ﷺ is raising the bar slowly to train the sahaba.
6. Non-Muslims in medieval and our times criticize and distort this picture and accuse the Prophet ﷺ and the early Muslims of basically being highway robbers. They say the Prophet ﷺ and the early Muslims financed themselves off of highway robbery. This is the case with all of the enemies of Allah that they take something and distort the truth in it. There is an element of truth, but they distort it in a sinister manner, and they then read in what they want, and then propagate it in extremely negative manner. And this is exactly like Allah says: You are accusing the Muslims this, but what are you doing? You are ignoring the context. The Prophet ﷺ is not messing with any tribe other than the Quraysh. This is a very important point. It's only them. All of the other transactions in Arabia are safe. And subhan'Allah, what is wrong with trying to get back your wealth from people who confiscated your land and property? As we said, if our nation (Americans) attacked its government because of a raise of taxes on tea and that's why they killed the British soldiers and overturned the ships of Her Majesty and His Majesty, then subhan'Allah, what double standard is this? After all that the Quraysh had done, now the Prophet ﷺ is getting back a fraction - and you want to read in something sinister?! This is the reality of those



whose hearts are full of hatred - they take these things and distort them and ignore the entire context of what is happening. And this is exactly what is happening now in our times. Malcolm X famously said in the 60s, "If you are not careful, the newspapers will have you hating the people who are being oppressed, and loving the people who are doing the oppressing." In other words, "If you listen to the media too much, you will start believing that the oppressed are the oppressors, and the oppressors are the oppressed." And this is so true even in our time: a little Palestinian kid throwing a stone, they make him to be the oppressor; and the military tank in front of him is made out to be the oppressed. This is the reality of the world that we live in.

We also see the hypocrisy of the Quraysh (and of all those who wish to oppose Allah and His Messenger) - they accuse the Muslims of a sin (which MIGHT be a sin) but who are they to accuse anyone of anything? When the crimes they are guilty of, we cannot even compare them to what the Muslims have done. Wallahi how true this is in the world that we live in now. Yes, things happen that we all disagree with - of terrorism of one side versus the other we all disagree with; but are they going to ignore where those are coming from? Are they going to ignore the context? Are they going to ignore the anger? Are they going to ignore their own zulm and oppression that has caused people to do another minor type of zulm and oppression?! You cannot fight terror with terror. Terrorism only leads to other terrorism. Just because a \*country\* does it, it doesn't mean it's not terrorism anymore. When you kill, it is going to come back to you. كما تدین تدان - what goes around comes around. Wallahi the exact same thing we find now. The irony of irony is they accuse Muslims of being terrorist but they ignore the policies that are taking place in the world that are the real policies of terrorism. And so many people are talking about this. Forget Muslims, read Noam Chomsky, Chris Hedges, Robert Fisk, Glenn Greenwald, etc. None of them accuse the Muslims of being the primary terrorist. Of course none of them justifies the terrorism done by the small groups of Muslim that are fanatical, but they are putting it into context, just like Allah says in Quran [2:217]. This is a very important lesson for us to learn from in the modern world that we live in. The hypocrisy of the Quraysh of the past, and of modern powers of our times. So insha'Allah ta'ala we don't fall into the mistake of either of these extremists. We speak the truth whatever the truth is - even if it's against us we will speak it, and if it's against others we will also speak it.

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So all of these minor expeditions will lead up to the Major Battle of Badr which is the first and the biggest encounter where the table will completely turn; it's one of the biggest miracles in Islam. Allah called it Yawm al-Furqan (يوم الفرقان - the Day of Criterion) - the day that the truth was made clear from the error, the day that victory was granted to the Muslims the type of victory that was unprecedented, and it was to have repercussions all the way down throughout Islamic history. The stage is set for the Battle of Badr.

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[Revised by Br. Syed Haq & MAR, November 2020]

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## 036 - The Battle of Badr 1 [\[TOP\]](#)

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### Recap

As we mentioned before, there were two threats facing the Muslims: Internal and external. As for the internal threats, Madinah was not yet unified, so there would always be a group of people who were not happy with the changes (i.e. the Jews and the mushriks who will eventually become the munafiqun — the Prophet ﷺ dealt with the munafiqun until the end of his life). Externally the main difficulty right now is only the Quraysh of Makkah. (But slowly in the next few years, the entire Arabian Peninsula will become involved. So for the first time in human history, the entire peninsula will become polarized between two camps. And this polarization is the precursor to the unification of Arabia. The unification of Arabia which never happened in the history of humanity, it will happen for the first time under the Prophet ﷺ. And how will all that happen? Of course primarily through military expeditions.)

The history of the Madani seerah is thus a history of military expeditions. We would like to know so much more information, but again, the chroniclers only recorded that which was the most important from their perspective; and so probably 80% of Madani phase is simply one battle after another. We will try our best to extrapolate the other incidents as they occur.

We discussed the minor events before Badr. One of them was the Sariyya al-Nakhla. Some sahaba were sent to find out information outside of Makkah; they saw an unexpected small caravan with booty and decided to raid it, killing one person in the process, and brought back the booty to the Prophet ﷺ. But the Prophet ﷺ said, "I didn't tell you to fight or kill anyone." Why was this problematic? Because it occurred in the sacred month. And Allah revealed the verse in Surah al-Baqarah [2:217].

The other incident was the Ghazwat al-Ushayra which was the part 1 of the Battle of Badr. How so? The Prophet ﷺ knew the caravan of Abu Sufyan was going northwards to Syria. So the Ghazwat al-Ushayra was the intended caravan on the way up, and the Battle of Badr is the same caravan on the way down. So Ghazwat al-Ushayra set up Ghazwat al-Badr. But the caravan raiding didn't happen, as by the time the Prophet ﷺ got there, Abu Sufyan found out what happened, so he took another route. Thus the Prophet ﷺ never actually met the caravan. Other minor things happened and he formed some alliances and tribal agreements, so there was a success, but there was no military conflict in Ghazwat al-Ushayra. But because of Ghazwat al-Ushayra, Abu Sufyan was on high alert because he learned that the Prophet ﷺ is interested in his caravan.

The concept of targeting caravans goes back even before this.

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### Targeting of Caravans

One of the particular incidents narrated in Sahih Bukhari shows us the targeting of caravans was something even the Ansar thought about. Sa'd ibn Mu'adh (the most vibrant and dynamic leader of the Ansar) was a close friend of Umayya ibn Khalaf (the owner of Bilal) in the times of Jahiliyyah. So whenever Umayya went north, he would stop over in Madinah and stay at the house of Sa'd. And likewise Sa'd stayed with Umayya whenever he went to Makkah. One time, in 1 AH, Sa'd went to Makkah (perhaps for business trips). And it was the custom of the time they would always do tawaf whenever they visit Makkah. So Sa'd asks Umayya, "When is a good time to do tawaf?" Umayya said, "Go at a time when no one else is there." So clearly, they knew some tension could

happen if Sa'd is seen in the public. Why? Because it was known that Sa'd is helping the Prophet ﷺ. Note his Islam is not known, but what is known is that he is supporting and protecting the Muslims - so Umayya says, "Go right in the heat of the sun when everyone is asleep."

Lo and behold Allah willed they meet Abu Jahal; and Abu Jahal asks Umayya, "Who is your friend?" He figures something is fishy as nobody does tawaf when everybody is going to sleep in this hot sun. Umayya says, "This is Sa'd ibn Mu'adh from Yathrib," and so Abu Jahal gets angry and says, "How is it possible that you are performing tawaf around the House in safety after you have given protection to the suba/صبا and claim you will help them?! (Note: the Quraysh called the Muslims "suba/renegades" i.e. "the people who have left the religion of our forefathers.") And now you have the audacity to come to Makkah and show your face and do tawaf in such safety?! Wallahi, were it not for the fact that you're a guest of Abu Safwan (Umayya), you would not return home in one piece!" This is an open threat, and the threat contradicts everything of their religion (and of Islam) - they knew that Makkah was sacred all the way from the time of Ibrahim AS [see Quran, 3:97]. So no one has the right to stop anybody from coming to Makkah. But when it came to Islam, the double standards began for the first time. Abu Jahal didn't even know Sa'd is a Muslim so he said, "You're helping the Muslims," but that is enough of a crime in his eyes that he is preventing Sa'd from coming to Makkah. Sa'd got very angry, raised his voice and said, "Wallahi, if you are going to threaten me and deprive me of tawaf, I will deprive you of something that is more painful to you than this (i.e. your trade routes to Syria)!" He said in front of the Ka'bah so that everybody in Makkah could hear.

And so the concept of targeting the caravans of the Quraysh wasn't just something the Prophet ﷺ told them to do; even though, yes, up until this time, no Ansari has participated. But Sa'd is feeling the pressure, so he basically says, 'Khalas, tit for tat! You are going to threaten me?! Now you will see as well what we are going to do!' And that is exactly what he did - he then began to target the caravans of the Quraysh, as we will study.

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### **The Plain of Badr**

What is Badr? It's an area or a location that is named after a well that is named after the person who dug the well. So Badr is a name of a human. Many centuries ago, Badr ibn Yakhlood (بدر بن يخلد) dug up a well, so the well was called the Well of Badr, and that whole plain/area around the well was then called the Plain of Badr. It's in between Makkah and Madinah, closer to Madinah than to Makkah - approximately 160 miles south-west of Madinah, 250 miles north of Makkah. It takes around 1 hour 10 mins in our times to get to Badr from Madinah by car. In those days it took around 3 days. Interestingly, less than a month before Badr, the change of the qibla happened (as we discussed), and it's a significant correlation. The change literally occurs 3 weeks before Badr; there is no doubt there's a symbolic change taking place. The qibla of the Muslims changed to Makkah and then the Muslims were granted the greatest victory of early Islam. It's as if there's a sign that now that the qibla has changed, and you've won the Battle of Badr, slowly Makkah as well will be yours.

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### **Incidents Leading Up to Ghazwat Badr al-Kubra**

We get to the incident of Ghazwat Badr al-Kubra (غزوة بدر الكبرى). It's called the Great Battle of Badr in order to distinguish it from Ghazwat Badr al-Sughra (غزوة بدر الصغرى/the Small Battle of Badr that took place close to Badr but had nothing to do with the Quraysh or the caravan of Abu Sufyan).

Ghazwat al-Ushayra took place in Jumada al-Awwal of the 2nd year of the Hijrah. The Prophet ﷺ went to the area of Ushayra (he didn't go to Badr) and he camped there for a few days, and he stayed there until the very first few days of Jumada al-Thani, and then he returned back to Madinah. When the time came that they expected the caravan back (and this is now in Ramadan), the Prophet ﷺ began sending multiple spies to see where has the caravan reached. And we have at least 2 or 3 ahadith that mention different spies - so this means basically that

over the course of every few days, he is sending out another few people. For example, in Sahih Muslim, Anas ibn Malik says that when the time came for the caravan's return, the Prophet ﷺ sent a spy to inform him about the advent of the caravan; and when the spy returned, the Prophet ﷺ made sure that nobody was sitting in the room except for Anas (he was excused because he was a 7 year old child), and the sahabi (spy) informed him about the whereabouts of the caravan.

In another hadith in Ibn Ishaq, it is mentioned that the Prophet ﷺ sent Talha ibn Ubaydillah and Sa'id ibn Zayd (two famous sahaba) to monitor the activities. And they waited for the caravan and followed it for a while until it passed them by, and then they galloped back quickly to Madinah. And they reported to the Prophet ﷺ that it was under the command of Abu Sufyan, and it had around 1000 camels in its entourage. Early history books say the Quraysh had never had such a large caravan in recent history (most likely due to economic factors prior to this - they acquired the Muslims' wealth i.e. they confiscated Muslim property and land; and perhaps other things happened that the books of history don't mention). This was a fortune in that day: The net worth would be around a 5-20 million dollars in our times. This would change the entire treasury and state of the Islamic state. So we can understand why the Prophet ﷺ was so eager.

In our last lesson, we had already talked about how non-Muslim orientalist have skewed and have attacked the Prophet ﷺ by saying he is a highway robber - but this is ridiculous, because most of that wealth was directly confiscated from the Muslims anyway. That's one of the main reasons why the caravan has so much money.

So the Prophet ﷺ gathered some sahaba. And here is a little bit of contradiction what exactly happened. In Sahih Muslim it's reported the Prophet ﷺ didn't announce where he's going - he just said, "We have a mission to undertake, so whoever has his animal ready should come with me." Some sahaba said, "Ya Rasulallah, my animal isn't ready. It's in another place of Madinah. Let me go get it ready." But the Prophet ﷺ said, "No. Only those whose animals are right here and now. We are leaving right now." In Ibn Ishaq the Prophet ﷺ said to the sahaba, "This is the caravan of the Quraysh, it's coming back to you. And it has in it the money of the Quraysh. So let us go out to meet it. Perhaps Allah will give it to you." How do we reconcile these two narrations? Allahu a'lam. But it seems when he stood in the masjid, he didn't announce who, where or what. Why? Because there could be spies. So the Prophet ﷺ did not make any public announcement. Rather he said, "We have a mission to undertake, so whoever has his animal ready should come with me." "We are leaving right now." And indeed that's the ultimate surprise tactic; not even the sahaba knew where they are going. When the army leaves Madinah and the Prophet ﷺ can see who he's with, THEN he announces to them, "This is the caravan of the Quraysh, it's coming back to you. And it has in it the money of the Quraysh. So let us go out to meet it. Perhaps Allah will give it to you." So he didn't mention where he is going in the beginning, until finally they left the city. And this shows again and again the meticulous planning of the Prophet ﷺ. We have seen this in every major incidents - we have seen this in the Hijrah, Bay'at al-Aqaba, etc. Even though he is Rasulallah ﷺ and he could put his trust in Allah SWT without doing anything, but that's against the sunnah. You do everything you can, and THEN you put your trust in Allah.

No one knew where they were going. The Prophet ﷺ didn't even give the sahaba preparation. Why? Because this was easy prey. It's reported there were only 40 armed guards to this 1000s camels fortune. So the Prophet ﷺ realized, "If we only have 200-300 people, that's all we need." And they don't even have to be armed to the hilt. So the Prophet ﷺ basically said, "Whoever is ready, let's go now!" That is exactly what happened. And that is why we understand Badr was not meant to be a war. It was meant to be quick and easy confiscation of 1000 camels - the Muslims would outnumber the 40 guards, the guards would either run or stay and die, and the entire camels would be taken. What's vital is speed and urgency - what's needed is the Quraysh not find out. But Allah willed otherwise for a wisdom that was known to Him - which we will see clearly in the aftermath of the Battle of Badr. Note this also explains why none of the sahaba were fully armed - the animals that were taken were animals that happen to be there only. The entire army of 300+ people only had 2 riding horses and less than 100 camels. Why? Because it wasn't assumed that they would be needing fast horses and a lot of camels. This was easy prey, basically targeting a sitting duck. They just have to go, show them 300 people, and take the prize.

So the Prophet ﷺ, when he reaches the first encampment and sets up tents, he takes a detailed survey of everyone participating. He makes an assessment - and he notices there are two people that are too young to participate. And these are al-Bara' ibn Azib (البراء بن عازب) and Abdullah ibn Umar (عبد الله بن عمر); they were under 14. Note in those times, 15 was basically what we would consider to be 18 i.e. they matured much faster. In every single major battle, we will continue to see this, that 11, 13 year olds want to participate, but the Prophet ﷺ will tell them no. In their eagerness, they wanted to be 'men'. (In our times, we have dumbed down our own youth. If we were to treat them like adults, that young men would become adults faster. But because we have these false age of adolescents where biologically they are men or women, but intellectually we treat them like kids, so we are going to get problems. We Muslims firmly believe that Allah AWJ has made the age of puberty to be the age of intelligence. Therefore, if society were to treat these youngsters the way they deserve, with intellectual integrity, honesty, and respect, then these youngsters would grow up faster. And this isn't just Islamic, by the way. Hundreds of years ago, in every society, when you were 15-16, you were an adult.) Anyway, the two under age warriors were sent back.

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### Number of Muslim Army

The final count was around 315, some books mention 313 or 317, but basically 310 and an odd number. These were all the volunteers. Around 83 of the Muhajirun, 62 of the Aws and 170 of the Khazraj. The Khazraj were double the Aws. (Why? Firstly because they were more than the Aws; secondly the % of Muslims in the Khazraj was more than in the Aws. Why? The Khazraj was generally the poorer tribe, and generally speaking, the poor convert before the rich.) The two horses belong to Zubayr ibn al-Awam (الزبير بن العوام) and al-Miqdad ibn al-Aswad (المقداد بن الأسود). There were less than 100 camels; some books mention 70, so basically every three people had to share a camel. So they would take shifts and turns walking and then riding the camel.

Note there has to be some significance to this number "310 and something." It occurs in multiple places in our religion. Of them is in a famous hadith of Abu Dhar al-Ghifari where the Prophet ﷺ was asked, "How many rasul are there?" The Prophet ﷺ said, "310 and something." Also the number of people fighting with Dawud AS against Goliath was 310 and something.

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### Sharing of the Camel

So the sahaba shared a camel, and the Prophet ﷺ was assigned the camel of Ali ibn Abi Talib, along with Abu Lubaba (أبو لبابة). (Abu Lubaba was the famous sahaba who tied himself to the masjid as an act of repentance - out of guilt he deprived himself of food and water and said, "I won't leave until Allah forgives me." He was almost about to die when Allah revealed his repentance in the Quran. But he said no, "Until the Prophet ﷺ comes and frees me I won't leave." So the Prophet ﷺ himself came and untied Abu Lubaba from that pillar.) Imam Ahmad in his Musnad mentions a very beautiful incident now: Imagine if you had to share a camel with the Prophet ﷺ. What would you do? You will say, "Ya Rasulallah, tafaddal (تفضل - go ahead) - you take the camel, we will walk." And so, both Ali and Abu Lubaba insisted, "Ya Rasulallah, we will walk, and you take the camel." The response of the Prophet ﷺ is so sweet and gentle and profound. It's so full of wisdom. He could have said, "Yes." And wallahi, if he had said yes, who would have objected. He is Rasulallah! But forget even the religious side, he is the general, the commander, and the leader! The leader never travels in the same way as a soldier/private. So if he rode it, no one would have objected. Alternatively he could have said, "No, let's be fair. Let's share" - just be blunt and share. But rather, the Prophet ﷺ allowed them to share in a manner that was very sweet and beautiful. He smiled back at them and said, "The two of you are not any younger/stronger than I am, and I am not in any less in need of the ajr (reward) than the two of you." Technically, Ali RA was around mid 20s, (and we don't know the age of Abu Lubaba), and the Prophet ﷺ is 54-55, so actually the Prophet ﷺ is

senior in age. But he says, "The two of you are not any stronger than I am." And further, "Neither am I in any less need of the rewards from Allah that I will get if I walk." So when he said this to them, they had no response to this. How are you going to respond when he says, "I am doing this for the reward of Allah just like you." And so the Prophet ﷺ insisted that they take turns on this one camel, and that is his way of enforcing the fairness and equitable treatment.

And it goes without saying the psychological repercussions of the Prophet ﷺ walking: Imagine if you were in that army and experience all the discomfort from the heat, the desert sand, the thirst, etc., but then you see the Prophet ﷺ walking - you cannot complain! This is the wisdom. Why was he so respected? Because he acted like a true prophet of Allah. And subhan'Allah, when you have a leader like this, what is going to happen? Abu Bakr, Umar, Uthman, they all lived the same lifestyle. When Umar conquers Jerusalem, he walks in while his slave is on the camel. And the people of Jerusalem thought Umar was the slave and the slave was Umar! Because what leader in the world would walk leading in his slave while he is walking. Where did Umar learn this from? He has the best teacher, the best master, the best mu'allim (معلم), and that is the Prophet ﷺ.

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### Mini Story 1: 'O You Who Believe, Fulfill Your Promises!'

Again the seerah is composed of small incidents, so we need to try to connect these 'disconnected incidents.' Another disconnected incident that happened before the Battle of Badr is the lack of participation of Hudhayfah ibn al-Yaman (حذيفة بن اليمان) and his father al-Yaman. They wanted to participate in the Battle of Badr but they were held back because of a promise they made to the Quraysh. These two were once captured by the Quraysh, and the Quraysh were almost going to kill them when finally one of the Quraysh decided, "You know what, let's just make them promise that they are not ever going to fight alongside Muhammad." Note Hudhayfah and his father weren't Muhajirs. His father wasn't from Makkah or Madinah. He came to Madinah in the days of Jahiliyyah because of a crime he had committed - so he abandoned his tribe, came to Madinah, and was 'adopted' by the people of Madinah. And then he became a sahabi (i.e. accepted Islam) along with his son. So the two of them are neither Makki nor quite Madani, so when the Quraysh capture them, they don't have any direct animosity - rather, they are people who are caught up in the situation. So one of the Quraysh has sympathy and says, "We won't kill you, but promise us you won't fight us alongside Muhammad." So when the Prophet ﷺ heard this, he forbade them to fight in the Battle of Badr or any ghazwa against the Quraysh. This shows us a Muslim is upon his word and promises. A Muslim is never a traitor no matter what - treaties must be respected and honored. Legally binding contracts have to be upheld. This shows us it's not allowed from a shariah perspective to break one's word: Therefore, if you have a visa and passport and live in a Western country, you cannot be a traitor to the state. Hudhayfah and his father, even though they were put on the verge of death by the Quraysh and thus had no choice but to give their word, but when the Prophet ﷺ heard this, he told them to uphold the promise, and did not allow them to fight in the Battle of Badr. "المسلمون على شروطهم" (A Muslim is upon his word/promises)" - this is a hadith. And in the Qur'an, Allah says, "O you who believe, fulfill your covenant" [Quran, 5:1].

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### Mini Story 2: 'We Do Not Ask for Help From Pagans'

Another incident occurred when the Prophet ﷺ is leaving Madinah, one of the pagans of Madinah who was known for his bravery and fighting skills marched up to the Prophet ﷺ and said, "I wish to join you." The sahaba were happy to see him because they were getting a strong man. But the Prophet ﷺ asked him, "Do you testify that Allah is your one Lord and I am the Messenger?" He said, "No." In response, the Prophet ﷺ said, "إنا لا نستعين بمشرك" (We do not ask for help from pagans)." So the man stayed where he was, and a few hours later caught up and again asked, "Allow me to come with you." Again the Prophet ﷺ asked him, "Do you testify..." but he still said, "No." And so the Prophet ﷺ replied, "We do not ask for help from pagans." A few hours later

he comes back and asks to join again. The Prophet ﷺ asks, "Do you testify..." and this time he says yes and recites the kalimah shahada i.e. he accepts Islam. At this point he was allowed to join the expedition of the Muslims.

On this hadith: "We do not ask for help from pagans," we have varying opinions. It has been used politically in our times, in Gulf War I, Gulf War II, etc. "Is it allowed to ask for military help from a non-Muslim?" The four schools of thought differ as to the extent of its implications. Some scholars say that you can never ask for any such help. Other scholars say that it is allowed with conditions. So there is a spectrum of opinion. Imam al-Nawawi says, "This hadith shows that the general rule is that you don't ask help from the pagan army. But there are exceptions. The Prophet ﷺ himself asked helped from Abdullah ibn Urayqit (a pagan) at a time of great sensitivity (he was the guide during the Hijrah)!" Think about it - this man could have got 100 camels as a reward for turning the Prophet ﷺ in. Yet the Prophet ﷺ trusted his life with Abdullah ibn Urayqit, after Allah AWJ. So based on this, Imam al-Nawawi says if a person has a good opinion of Islam, and can be trusted, and the situation calls for it, then one can ask the help of mushriks against an enemy. Similarly, the Prophet ﷺ asked help from Mut'im ibn Adi after Abu Lahab stopped giving protection to him (after Abu Talib died). The point being we should know that there is a spectrum of opinion. And frankly, each opinion has some strength and evidence to it. And in Sh. YQ's humble opinion, it is a case by case situation and basis - when such a situation arises, then the scholars of that region and land, let them talk among themselves and come to a conclusion. And this is an ijthadi issue anyway.

Another interesting point: Subhan'Allah, our religion doesn't ask us to look into the chests of people. Here is a man, wallahi, the average person would doubt his Islam. Correct? The time, the place, and the circumstance - Once he says no, twice he says no, and the third time finally he basically says, "You know what? Okay, khalas. I'm a Muslim." Wallahi, the average person would doubt his Islam. But what does our religion tell us? Islam says, "Judge people by outward, and leave the inner to Allah SWT." Wallahi, we would be so much better if we simply followed this. Don't doubt people's intention. The Prophet ﷺ asked him three times, "Are you a Muslim?" And there's a lot of money to be gained if he's a Muslim. So on the third time he goes, "Khalas. I'm a Muslim." And nobody questions his Islam. Let it be. And in fact, there is no denying that our religion give incentives for people to convert. Monetary sometimes, political at other times. Why? If they convert for any reason, because Islam is true, we are very confident that they will eventually convert for the right reason. We are so confident of our faith that, "You know what? Khalas! Convert for the money! No big deal! But what's going to happen? Slowly Islam and Iman will enter the heart." This is the reality that we see from people to this day and age who convert for secondary reasons - primarily in our times, for marriage and love.

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### Spying Games

It seems we can guesstimate the Prophet ﷺ left Madinah on the 12th of Ramadan in 2 AH. And he put in charge of Madinah Abdullah ibn Ummi Maktum (عبد الله بن أم مكتوم) - and subhan'Allah this sahabi was blind, but he was still put in charge. This shows Islam does not discriminate against people with disability. And this isn't the only instance. The Prophet ﷺ put Ibn Ummi Maktum in charge of Madinah at least a dozen times. Why? Because he was a wise and sensible man. And his blindness did not come in the way of him being, in effect, the temporary mayor of Madinah.

In the mean time, Abu Sufyan is coming back from Syria and he's taking extra precautions. Why? Because he already found out during the Ghazwat al-Ushayra he was close to get caught by just one day. Thus on the way back, he took extra measures so much so he sent delegations out to spy on any spies. Ibn Ishaq mentions some Bedouins mentioned they saw two men spying on the camp (of course these two men are Talha and Sa'id ibn Zayd). The Bedouins took Abu Sufyan to Talha and Sa'id's campsite and he examined their camp and markings. In his intelligence and desperation, he open up the camel dung and found date seeds of Madinah. Then he said, "These are the dates of Yathrib." So Abu Sufyan panics. And this panic causes him to go into overdrive mode. And he does two things, both of which, qaddar'Allah (قدر الله - Allah willed), saved him, but also brought about

the biggest disaster to the Quraysh. The two things are:

1. He took an unknown route. He hired a local guide and says, "Get us out of here. Take us from the shore." So he went from a much farther route, basically bypassing the entire city.
2. He sent for reinforcements by sending his fastest rider, Damdam ibn Amir al-Ghifari (ضمام بن عمرو الغفاري), to Makkah to announce to the Quraysh, "Unless you do something, your caravan will be confiscated." i.e. "Unless you send reinforcements, your money will be destroyed." And Damdam was truly very fast, think about it: this was probably taking place on the 10th, and as soon as Talha and Sa'id reports back to Madinah, the Prophet ﷺ said, "Let's go right now!" (he didn't want the news to get to Abu Sufyan, so he ﷺ too was very quick), so within 2-3 days, Damdam must have reached Makkah, and the same day, they make the decision, and within 3 days, they come back and are at Badr. This is super fast speed.

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### The Dream of Atikah bint Abdul Muttalib

One last thing to discuss: Events happening in Makkah before Damdam arrives that sets the stage, and that is the dream of Atikah bint Abdul Muttalib (عاتكة بنت عبد المطلب), the full sister of Abdullah and Abu Talib, and thus the full aunt of the Prophet ﷺ. (Tangent: Did Atikah accept Islam or not? Ibn Ishaq mentions the only aunt of the Prophet ﷺ who accepted Islam is Safiyyah RA. However Ibn Sa'd says Atikah also accepted Islam. He said she migrated to Madinah after this and died in Madinah. But truth be told, even Ibn Hajar finds this skeptical, because we don't have a single report about anything from Atikah after this dream - had she converted, we would have heard of stories like we have heard from Safiyyah. So Allah knows best. Ibn Sa'd says she converted, but Ibn Ishaq [who is the earlier and greater authority] says none of the aunts of the Prophet ﷺ accepted Islam other than Safiyyah. One thing is for sure: We never hear of her after this dream.)

So Atikah had a dream three days before Damdam's arrival, so the Makkans have no clue what's going on. She woke up flustered and agitated, and she called her brother Abbas (she was closest to him in age and bond), and said to him, "I saw a dream that I am very concerned about." Abbas asked, "What happened? Tell me." She said, "In my dream, I saw that in three days, a crier will come to Makkah, racing on his camel, and he first goes to the Ka'bah and cries out, 'O you traitors! Meet your death in three days from now (i.e. 6 days from the point Atikah saw this dream),' and then the crier is on top of the Ka'bah and says the same thing. Then he's on top of the mountain of Abu Qubays (جبل أبي قبيس - which was the highest peak in the immediate vicinity) and says the same thing." So he said the same thing three times, "O traitor!" Note: Why are the Quraysh called traitors in the dream? Because for the first time in Arab history, they've betrayed the foundation of what they considered the most important to them, and that is blood (tribes); they have not allowed their tribesmen to basically live with them. Another opinion is that they are called traitors because they are traitors to the religion of Ibrahim AS - and this is also plausible. Then Atikah continues, "This crier picks up a large rock (from the mountain of Abu Qubays), topples it down the mountain, it cracks up at the base, and it keeps on rolling until it hits every house in Makkah."

What is the interpretation? It's pretty obvious. Clearly it's showing that whatever announcement this man will make will cause the death of these traitors in three days. And the rock hitting every house is the sign that every house will be struck with a calamity. What calamity? The death of multiple people in the household. Not a single household of the Quraysh was spared in the Battle of Badr.

Abbas became very worried and said to Atikah, "This dream is a very dangerous dream, and I am worried that if you tell it to people, you will get into trouble. So keep it to yourself. Don't tell anybody about this dream." (And it is said that Atikah used to see true dreams like this regularly. And we know that seeing true dream is something that Allah blesses some people with. E.g. The king at the time of Yusuf AS - he wasn't a Muslim, yet he saw these dreams [see Quran, 12:46]. These dreams can come to non-Muslims as well.) Abbas said don't tell anyone, yet he couldn't follow his own advice, he tells his best friend al-Walid ibn Utbah (الوليد بن عتبة) and says, "O al-



Walid! Please don't tell anyone else." And al-Walid promised not to tell anybody, so Abbas told him of the dream. But then al-Walid goes and tells his father Utbah, and says, "Abbas made me promise not to tell anybody, so please don't tell anybody....," and told his father of the dream, so on and so forth, until within some time, all in Makkah knew about the dream. But Abbas still thinks nobody knows, because he has only told al-Walid.

And however you want to interpret the dream, there is clearly signs of doom and dread. The dream is clearly against the Quraysh, so they are not too happy about it.

Official narration:

In March 624, she reported a frightening dream to her brother Abbas. She had dreamed that a camel had halted near Makkah and that its rider had shouted: "Come forth, O people! And do not leave your men to face a disaster that will come three days hence!" Then the man had climbed a mountain and thrown down a rock, which had shattered, spraying pieces on every building in the city. Abbas warned Atikah not to tell anyone about this dream, but he told a friend, who told his father, and soon it was common knowledge in Makkah. Abu Jahal asked Abbas: "Are you not satisfied that your men should play the prophet, that your women should do so also? Atikah has predicted that there will be war in three days. If the three days pass and nothing happens, we will write you down as the greatest liars in Arabia!" Three days later, a messenger from Abu Sufyan arrived in the valley, stood up on his camel, and tore his shirt, shouting: "O Quraysh! The merchant-camels, the merchant-camels! Muhammad and his companions are lying in wait for your property, which is with Abu Sufyan! I do not think that you will overtake it! Help! Help!" Thus alerted, the Quraysh armed themselves for the Battle of Badr. However, Atikah's brother Abu Lahab did not join the army, saying he was afraid of Atikah's predictive dream.

In any case, Abbas goes to sleep, and by the time he wakes up, everyone in the city is gossiping. But he still doesn't know. So he goes about his business, then as was their custom, does tawaf after Asr. But he sees Abu Jahal, surrounded with his minions, and he says, "Ya Abbas, when you're done, come here." So he does tawaf and then come to Abu Jahal. Abu Jahal says, "O children of Abdul Muttalib, since when did you get a female prophetess?" He is being sarcastic. Abbas says, "What do you mean?" He says, "Are you not satisfied that you have a man who claim to be a prophet? You now want woman to be predicting the future as well? If it's true that a crier will come after three days, then it will happen; but if it doesn't happen, then by Allah, we will make a sign and place it on the door of the Ka'bah that the Banu Abdul Muttalib are the most lying of the Arabs known to men!" i.e. "We will publicly shame you!" Abbas narrates this hadith himself later on, and he says he was caught off guard so he denied everything.

But the news of what Abu Jahal did to Abbas humiliated the whole Banu Hashim tribe. Thus the Banu Abdul Muttalib are fuming. Before Abbas even gets back to his house, the women have already heard of what just took place (how news spreads!), and so when he comes back, they begin lashing out at him, "Are you not a man?! Could you not defend your own women? Have you no shame? You and your sister and your tribe was dissed and you just stand there and take it?" Until finally Abbas said he decided the next day to publicly refute Abu Jahal. Now it's no longer a matter of dream, it's now a matter of tribalism. And Abbas later narrates, "For the rest of the day, all the women of Banu Abdul Muttalib came and had it out with me." So now he is thinking, "What can I say tomorrow."

He wakes up the next day and goes to find Abu Jahal. And he narrates this first person in the Mustadrak of al-Hakim, "When I came to the Ka'bah, I saw Abu Jahal in the distance. But as soon as he saw me, he turned pale, turned his back to me, and walked away. I said, 'What is the matter with him? Doesn't he have the courage to face me now?' I went to go face him when I finally saw what had caused him to go pale." It's the third day. The crier has arrived and Abu Jahal has already heard him. So Abu Jahal is so embarrassed he cannot even face al-Abbas now. And of course the crier is none other than Damdam - and to give a melodramatic effect, Damdam mutilated his own camel (in one narration it's said he chopped its nose off, a'udhubiLlah!) and smeared the blood over the camel, had torn his clothes, looked disheveled, and entered Makkah riding backwards - all of this to give the impression that he himself had also been attacked. And then he cried out, "O Quraysh, your caravan! O Quraysh, your caravan! Your property and money with Abu Sufyan is being attacked by Muhammad and his

companions right now! And you will not be able to defend it unless you act immediately! S.O.S! S.O.S!" (And of course it is all a lie, because as of yet, there is no actual attack happening.)

His announcement was "come and fight," but Atikah is saying, rather, this means "come and meet your death."

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## Q&A

Usul al-Fiqh: Does the rulings upon the Prophet ﷺ differ from the rulings upon the other Muslims? The response is: there are some elements/aspects of the shariah where what is unique to him is different than what he is legislated upon us. There are certain hadiths that have been interpreted in this light, that that was unique for the Prophet ﷺ and it was not something that we need to follow. But these are exceptions and not the rules. And generally speaking, when these exceptions exist, he himself points it out. And the most famous example is that of *wisal* (وصال), which is fasting 2-3 days nonstop (i.e. without suhoor and iftar); or if it is explicitly mentioned in the Quran, e.g. where Allah says, "This is exclusively for you, not for the rest of the Believers" [33:50]. So it is true that this is something that exists in Usul al-Fiqh, but we don't invoke this principle unless there is an explicit evidence to show this. Otherwise, the general rule is that everything the Prophet ﷺ did and said and approved, we are also told to follow it. Because he is our *uswah* (أسوة - role model). Now, this does play into fiqh, for example: drinking while standing. The Prophet ﷺ apparently said in a hadith — and there is *ikhtilaf* whether it is authentic or not —: "Don't drink while standing"; but he himself drank while standing, as recorded in Bukhari. So how do we reconcile this? Some people say, it is *khas* (خاص - exclusive) for him, and majority say, "Well, this shows it is allowed. You can do it, but it's *makruh* to drink while standing." So this tension does exist in fiqh, but it should only be evoked when there is no other means of reconciliation. Also, the fact that he is doing this publicly for the communal benefit.

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[Revised by Br. Syed Haq & MAR, October 2020]

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## 037 - The Battle of Badr 2 [\[TOP\]](#)

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Now we will move on to the Big Battle of Badr. Recall Badr was a person's name who dug a well at a particular place - the well is then named after him, and the place was then called after the well. We mentioned Abu Sufyan detected the presence of the Prophet ﷺ and thus he took an alternate route closer to the Red Sea, and he sent a crier to the people of Quraysh to rally them up. Also we mentioned the dream of Atikah - what happened after? The Quraysh convened a council and they debated what must be done. Almost unanimously they agreed to send an army to protect the caravan. The exaggerated reports of Damdam made them very worried that their livestock was in danger. Therefore the largest and quickest gathering ever in the history of Makkah took place, in that, they gathered together the largest quantity of people in the smallest amount of time. Literally within a day they prepared and left Makkah.

A number of incidents occurred during this time. Ibn Ishaq mentions not a single family in Makkah was left behind except that someone from that family was sent. (And indeed this is in line with Atikah's dream, that a rock will strike every household in Makkah.) And if they could not send somebody from within the household, they hired another person to go in his place.

### **To Participate or Not to Participate: Abu Lahab**

Abu Lahab (أبو لهب) himself, who was the uncle of the Prophet ﷺ and the chieftain of the Banu Hashim, decided not to go and instead found someone to go in his place. The person, al-As ibn Wa'il (العاص بن وائل), had an outstanding loan of 4,000 dirhams with Abu Lahab. So Abu Lahab said, "Go in my place and I'll forgive this loan and wipe it out." So this person went and Abu Lahab did not go. It's not mentioned why he didn't go. Perhaps along with the natural fear and cowardice of meeting an enemy and of being killed, Allah knows best, there was also probably a sense of personal conflict that at the end of the day, it's his subtribe he will be fighting, and it's his own nephew. He ultimately could not meet his own tribe in battle - this goes against all that the jahili Arab stood for. Even though Abu Lahab is not worthy of any praise, nonetheless sometimes we find he did some things of nobility (according to his custom, not according to Islam). E.g. When the Prophet ﷺ was born, he was so happy he freed a slave; and because of this the Prophet ﷺ said he will be given a little bit of water in Hellfire. Also, he initially protected the Prophet ﷺ after the death of Abu Talib. Despite all that happened, he said, "At the end of the day, he (the Prophet ﷺ) is my tribe, my nephew. I must protect him." So there seems to be that deep down inside, he had some sense of karam (كرم - nobility) that stopped him from fighting the Prophet ﷺ in battle. But again, this is Sh. YQ's theory. The classical books don't mention anything about why would Abu Lahab not go out and fight.

Also note even though Abu Lahab is of the worst, there are people much worse than him e.g. Abu Jahal and Umayya.

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### **To Fight or Not to Fight: Utbah ibn Rabi'ah**

Further Utbah ibn Rabi'ah (عتبة بن ربيعة) initially did not go - he was the person who gifted the grapes to the Prophet ﷺ after the incident of Ta'if (with the Christian slave). Again this person Utbah, who was a distant uncle of the Prophet ﷺ, had some noble traits. He decided not to fight because they were his blood relatives. However his brother Shaybah (شيبه) said, "If we abandon our people at a time such as this crucial time, then for the rest of

our lives we will have to suffer mockery and humiliation." So the both of them prepared to go out - little did they know they were preparing for their own death. They both will die in the mubaraza (مبارزة - a duel to the death which precedes the war).

We are jumping the gun (and we will repeat this story next week), but Utbah clearly demonstrates some common sense and values - he's the one who will try to prevent the battle until the very last second. When the two armies lined up, Utbah was so disgusted that cousins and uncles would fight each other, so he jumped on his red camel and told the Quraysh, "Do not fight! Even if you win you will be the losers since you will kill your own brothers and sons! Blame it on me and my cowardice! Go ahead and tell the Arabs that \*I\* became scared and \*I\* was the one who stopped you! Let the blame come to me!" That is truly a sense of nobility. But ultimately the battle went on.

Note this mentality that you blindly follow your people even though they do wrong, is not of Islam. Only Prophet Muhammad ﷺ is the human being that we support unconditionally. As for other human beings, we look at their cause, methodology, etc. We need to see what is right and what is wrong. We as Muslims are told to follow the truth even if it is against yourself, or against your father and mother. Utbah was a wise man at the end of the day. In fact (again, we are jumping the gun) the Prophet ﷺ himself said, "If anyone in that gathering has any wisdom/good, it is the man on the red camel." So the Prophet ﷺ is testifying Utbah to be good. But Abu Jahal won over - he accused Utbah of something, and in his anger, Utbah became the first person to go and fight in the mubaraza.

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### To Participate or Not to Participate: Uqba ibn Abi Mu'ayt

Utbah and Abu Lahab, perhaps their reasons of not wanting to go was somewhat noble from a Jahiliyyah standards. But Uqba ibn Abi Mu'ayt's reason was out of pure cowardice. Uqba ibn Abi Mu'ayt (عقبة بن أبي معيط) was perhaps the lowest of the low of the enemies of the Prophet ﷺ. As we said, those who opposed Islam in Makkah was of spectrum. Some of them, even though they were pagans, they nonetheless had some nobility - they didn't do that which was undignified. And the best example of this is Abu Sufyan - despite his Jahiliyyah, paganism, etc., he had a sense of nobility in him. Thus he never did anything vulgar or crude or demeaning to his own dignity. Generally speaking (and of course there are always exceptions), those that were noble enemies, Allah guided them; and those who had no manners etc. were not guided. Uqba was perhaps the worst of the worst - filthiest of the filthy. This is perhaps why Allah didn't even mention him in the Quran. He's so filthy he's not even worthy of being mentioned.

Uqba was that one who snuck up behind the Prophet ﷺ and tried to choke him while he ﷺ was praying in front of the Ka'bah, and Abu Bakr came running up and said, "Will you kill a man just because he says Allah is his Lord?!" Then Abu Bakr was beaten, bloodied and bruised until he was in bed for a week. Uqba was one of those who approved the assassination of the Prophet ﷺ in the secret meeting. And Uqba was that person who when Abu Jahal said, "Who amongst you will pick up the carcass/intestines of the animal and throw it on Muhammad when he's doing sajdah?", he stood up and did the deed. Ibn Ishaq said, "The worst of the people stood up and rushed to get it," - and that is Uqba. (Note 1: the sajdah was an Islamic routine - this posture thus was being mocked by the Quraysh.) (Note 2: Uqba was a rich nobleman, yet he picks up this filthy carcass. He would \*never\* do this for any other cause, but the filthiness inside of him was worse than the filthiness of this carcass. For him to pick up this filth and rush back happy to throw it on the Prophet ﷺ - can you imagine his mentality?) And then they were all laughing when the Prophet ﷺ was stuck under the carcass. Ibn Mas'ud RA said, "I saw him but could not do anything," - because Ibn Mas'ud RA was a mawla. But he or somebody runs to Fatima, and then Fatima RA as a young girl is the one who helps the Prophet ﷺ out from under the carcass. And it's narrated Uqba once sarcastically invited the Prophet ﷺ to a meal. And the Prophet ﷺ said, "I will never eat with you until you testify la ilaha illaLlah Muhammadur rasuluLlah." In his anger, Uqba spit on the face of the Prophet ﷺ. And the Prophet ﷺ calmly wiped that spit away, and he prophesied, "O Uqba, when I meet you outside of

the valleys of Makkah, I shall kill/execute you while you are tied up." Subhan'Allah. And because of this Uqba was frightened when he heard of the Battle of Badr; he said, "This man has promised to kill me so I can't go out of Makkah now."

Look at the irony here - deep down inside he knew the prophecy was true. And that's why he did not want to leave Makkah. But one of his family said, "Don't worry, I have the fastest camel, I will give it to you. So even if the army flees, your camel will take you back to Makkah safe." And the others were castigating and making fun of him, so to prove his manhood, he decided to go ahead and accompany. But of course, even if you have the fastest camel, you cannot outwit the makr (plan) of Allah. As we will see in future episode, when the army of Quraysh fled, Uqba's camel was the first to flee. So he was left in the middle of an empty plain with no protection - and he was captured and executed (one of only two who were executed in Badr).

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### **To Participate or Not to Participate: Umayya ibn Khalaf**

Umayya ibn Khalaf (أمية بن خلف), the master of Bilal RA, was the stereotypical coward - overly fed huge man wearing fancy garments etc. He has a lot of money and a lot of slaves, but no skills of war or anything. When Umayya heard of the battle, he found someone to represent him, paid him a small fortune and said, "This man will represent me," so he was happy he managed to get out. But Umayya was ultimately one of the seniors/leaders of the Quraysh - his presence would bring great morale to the troops, so Abu Jahal said, "If you do not go, this will demoralize many people. You are the sayyid of this whole valley! [So you must go!]" But still Umayya was hesitant.

Abu Jahal then went to Uqba and they devised a tactic to make sure he goes out. When Umayya is sitting in the public space on a fancy carpet with his entourage, Uqba came to him with a perfume burner and coal underneath it, of the type that women use. And he said, "This is your gift, O Umayya! Perfume yourself as you are worthy of being perfumed!" i.e. "You are no man." Umayya understood what's going on - so he stood up and cursed Uqba and whoever sent Uqba (because he knows Uqba is not smart enough to do this himself). Umayya was so insulted he finally changed his mind. But even then his cowardice shows: Ibn Ishaq says when Umayya goes back home, he tells his wife, "Go purchase for me the best camel that money can buy." (Why? So he can run away whenever the need arises.) His wife begs him, "Don't go! You never know! You might die!" etc., but Umayya did not intend to fight in the first place so he calmed her down, "Don't worry, I don't really intend to fight. I'm just going to make a show of it and just quietly sneak back." But ultimately everyone who Allah destined to die, they will die. As Allah SWT said, "Still it transpired so Allah may establish what He had destined — that those who were to perish and those who were to survive might do so after the truth had been made clear to both." [Quran, 8:42]

Recall when the event of the intestines being thrown on the Prophet ﷺ happened, the Prophet ﷺ stood up and made du'a to Allah, "O Allah, I leave you to deal with... [and he mentioned all of the 7 or 8 people by name (i.e. Umayya, Abu Jahal, Uqba, etc.).]" And every single one whom he mentioned will be of the first people to die in Badr. Note Umayya is one of them. He is one of the people destined to die in Badr. So Umayya as well began to make preparations to 'join' the army - little did he know he was preparing for his own death.

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### **Refreshing Memory: The Prophet ﷺ's Du'a Against the Leaders of the Quraysh**

Bukhari Volume 1, Book 9, Number 499

Narrated Amr ibn Maymun:

Abdullah ibn Mas'ud said, "While Rasulullah was praying beside the Ka'bah, there were some Quraysh people sitting in a gathering. One of them said, 'Don't you see this (who does deeds just to show off)? Who amongst you

can go and bring the dung, blood and the abdominal contents (intestines, etc.). of the slaughtered camels of the family of so and so and then wait till he prostrates and put that in between his shoulders?' The worst amongst them (Uqba ibn Abi Mu'ayt) went (and brought them) and when Rasulullah prostrated, he put them between his shoulders. The Prophet remained in prostration and they laughed so much so that they fell on each other. A passerby went to Fatima, who was a young girl in those days. She came running and the Prophet was still in prostration. She removed them and cursed upon the Quraysh on their faces. When Rasulullah completed his prayer, he said, 'O Allah! Take revenge on Quraysh.' He said so thrice and added, 'O Allah! take revenge on Amr ibn Hisham (Abu Jahal), Utbah ibn Rabi'ah, Shayba ibn Rabi'ah, al-Walid ibn Utbah, Umayya ibn Khalaf, Uqba ibn Abi Mu'ayt and Umara ibn al-Walid.'" Abdullah ibn Mas'ud added, "By Allah! I saw all of them dead in the battlefield on the Day of Badr and they were dragged and thrown in the Qalib (a well) at Badr. Rasulullah then said, 'Allah's curse has descended upon the people of the Qalib (well).'"

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### The Du'a of the Quraysh

It's mentioned in the Tafsir of al-Suddi (تفسير السدي), before the army of Quraysh left Makkah, they made a du'a. They gathered around the Ka'bah, held on to the rings and the cloth of the Ka'bah, and said: "O Allah, whichever of the two armies is more noble in Your Eyes, help them! O Allah, whichever of the two groups is more honorable, give them victory! And O Allah, send your aid upon the better of the two tribes!" Little did they realize they made du'a against themselves. And Allah SWT references this in Surah al-Anfal, a surah that deals with the Incident of Badr. Verse 19 says:

إِنْ تَسْتَفْتِحُوا فَقَدْ جَاءَكُمُ الْفَتْحُ وَإِنْ تَنْتَهُوا فَهُوَ خَيْرٌ لَّكُمْ وَإِنْ تَعُودُوا نَعُدْ وَلَنْ تُغْنِيَ عَنْكُمْ فِئَتُكُمْ شَيْئًا وَلَوْ كَثُرَتْ وَأَنَّ اللَّهَ مَعَ الْمُؤْمِنِينَ

"If you [disbelievers] seek the victory - the defeat has come to you. And if you desist [from hostilities], it is best for you; but if you return [to war], We will return, and never will you be availed by your [large] company at all, even if it should increase; and [that is] because Allah is with the believers." [8:19]

Allah is saying victory has already come not to you (not to the Quraysh), but rather to the other side (the Muslims). But if you stop what you are doing, it is better for you. And if you return to war, We shall return to war. And all of your numbers won't benefit, because Allah is with the Muslims.

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### Iblis Appearing in the Form of Suraqa ibn Malik

The Quraysh marched outside of Makkah, and their numbers were around 1,300 - the largest ever gathered in Quraysh's history. And this number will increase exponentially in future battles - in Badr [2 AH] it's 1,300, Uhud [3 AH] 3,000, and Ahzab [5 AH] 5,000+. Because clearly Allah SWT is intending, in a very expedited way, the conversion of the entire Arabian Peninsula. And from the beginning we notice that the Quraysh aren't united - there is always bickering. Allah says in the Quran, "You think they are one group, but in reality their hearts are disunited" [see Quran, 59:14]. So as they exit Makkah, this disunity showed itself. One group said, "We are leaving Makkah unprotected?!" And then they brought up an old rivalry that existed before Islam. What had happened in the past? The Quraysh and the Banu Bakr had started a small tension/war. To make a long story short: One of the Qureshi youth, who was a future leader of the Quraysh, wandered into the land of Banu Bakr. Ibn Ishaq mentions he was a tall and handsome man. And so when the leader of the Banu Bakr saw him, he felt jealousy, so he told someone from their tribe to assassinate him, for no real reason. (Before this, by many years or decades, there was a blood feud where one member of the Quraysh killed someone from the Banu Bakr.) So the chief of Banu Bakr used that as an excuse and said, "I am going to make up for that one for one by killing this young man!" When the Quraysh sent a representative and asked about the reason of the killing, the chieftain of Banu Bakr said, "A man for a man! Remember that guy you killed long ago? I killed this young man for that young man that was killed, so let's call it quits." So the Quraysh said, "Fine, we won't go to war. A man for a man. We did owe them blood money we never paid up." However, the brother of this killed man decided to go and kill the chieftain of the Banu Bakr. Not just any average guy. The very man who ordered the assassination.

And the brother was successful; he cut up the chieftain in pieces in a gruesome fashion and brought the pieces back to Makkah, and put them on the door of the Ka'bah. Note this is all before Islam.

So the news spread that the Quraysh has killed the chieftain of Banu Bakr. This is now civil war, but before this war took place, the message of Islam became stronger and stronger and they had to deal with the Muslims, so both tribes paused the war. So the situation was now in limbo - unresolved. So now when the Quraysh is leaving Makkah for Badr, they are getting paranoid, "NOW the Banu Bakr will attack Makkah when it's empty - they'll take our women, kill our children etc." So there was a huge commotion in the army. And as it is, generally people don't want to go to war - they want an excuse to get back. So a large segment of the army was about to return. But what happened? Shaytan became desperate - Iblis himself physically came to them in the form of Suraqa ibn Malik (the same person who tried to capture the Prophet ﷺ during the Hijrah. Note at this point in time he isn't a Muslim yet. He will embrace Islam later in 8 AH). Iblis chose to appear in the form of Suraqa because Suraqa was from the Banu Kinana - and the Banu Kinana is the larger tribe of the Banu Bakr (just like Quraysh is the larger tribe of the Banu Hashim) - i.e. Banu Kinana rivals the Quraysh, and Banu Bakr is one of the tribes of the Banu Kinana. And Suraqa was a chieftain of another subtribe of the Banu Kinana. So Iblis comes in his form and says, "Don't worry, I have heard of your fear, and I will make sure that the Banu Bakr won't attack you! I will be your protector! You can count on my word!" (And of course shaytan never spoke truth - this is all lie.) And he even said, "I'll accompany you as well [to the war, and fight along with you], so that you know I am serious." So the Quraysh were so happy that one of the chieftains of the Banu Kinana is coming and promised them this.

(But as we all know, later on, when shaytan sees the angels coming down on the morning of Badr, he turned around and started running away. And the Quraysh were like, "Suraqa, why are you running away?!" - because the Quraysh cannot see the angels. Someone tried to stop him, but he pushed that person and revealed his true identity, as recorded in the Quran: "And [remember] when Satan made their deeds pleasing to them and said, 'No one can defeat you today from amongst the people; and indeed, I am your protector!'" But when the two armies faced each other, he turned his back around and said, "Indeed, I am disassociated from you. Indeed, I see what you do not see; indeed I fear Allah. And Allah is severe in punishment" [8:48].)

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### **The Size of the Quraysh Army**

In Musnad Imam Ahmad, Ibn Ishaq etc. it's said there were 1,300 people, Abu Jahal was their undisputed main leader, they had over 100 horses, over 600 suits of armor, [and probably around] 500 camels not only to ride on but also to use as food (it's said every day they slaughtered 10 camels); they even brought along their singing girls for morale boosting (like a type of cheerleaders). Allah mentions this in the Quran [8:47], "Don't be like those [pagans] who exited their homes arrogantly, only to show off to the people, and to block others from the Path of Allah. And Allah is Fully Aware of what they do." So Allah describes their psychological frame of mind: when they're walking out, they're feeling puffed up, they want people to hear they are 1,300 strong, the largest army the Arabs has ever seen up until this time. They want to block others from the Path of Allah, but Allah has surrounded all of them; i.e. they think they are blocking Allah's Path, but they do not realize Allah has blocked them.

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So there's three things going on: (1) Abu Sufyan and his caravan; (2) the Quraysh army; and (3) the Muslim army.

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### **Updates on Abu Sufyan's Caravan and the Quraysh Army**

Once Abu Sufyan felt the caravan was safe and beyond the reach of the Muslims, he sent someone to tell the Quraysh that his caravan is now safe and that they can go back. Notice even Abu Sufyan didn't want war. He

said, "Go tell the army to return" etc. Once the person met the army, they reconvened to decide what to do. Utbah said, "Let's go back; the caravan is safe." But Abu Jahal said, "No. We will go to Badr and we will stay there for three days, drink our wine, have our women sing for us, and let the news spread in all of Arabia that we are a nation to be feared." Notice here there is still no talk of war - the whole purpose of the army was to protect the caravan. So even though Abu Jahal said to carry on, around 300-350 people, consisting of Banu Zuhrah and other smaller tribes, returned back to Makkah. So around ¼ of the army went back, and this was obviously demoralizing. So the Quraysh was differing among themselves; and as we will come to, we will see that the Muslims as well was differing among themselves. So both parties didn't want to go. But Allah has already decreed Badr will take place; and no one can escape from the qadr of Allah AWJ. Allah mentions this in Surah al-Anfal:

"Even if the two armies had made an appointment [to meet], both would have certainly missed it. Still it transpired so Allah may establish what He had destined—that those who were to perish and those who were to survive might do so after the truth had been made clear to both." [Quran, 8:42]

When the Quraysh army reached Juhfa (جُحْفَة) —most likely before the envoy of Abu Sufyan reached them— one of the youngest men from the Banu Hashim (a son of the cousin of the Prophet ﷺ) who was in the Quraysh army, saw a dream. He saw in his dream that a crier, who had a camel with him, riding towards them and announced, "Utbah ibn Rabi'ah has been killed, Shaybah ibn Rabi'ah has been killed, Abu al-Hakam ibn Hisham (Abu Jahal) has been killed, Umayyah ibn Khalaf has been killed..." and he kept on mentioning every single famous name of the Quraysh, and said they all have been killed. And then the young man said the crier cut the hump of the camel and sent the camel forward, and the camel went into their encampment, and its blood splattered on every single tent. The interpretation of the dream is very obvious: not only are the mentioned people going to be killed, but every single tent will have casualties. But the army ignored his dream and considered it to be a meaningless dream - little did they realize it was a true dream.

### Updates on the Muslim Army

Back to the Muslims side now. When they left Madinah, they had NO clue they would meet an army. They just think it's going to be an easy and quick raid where they are 315 against only ~40 armed guards. They thought it would be a clear victory. However, rumors began to come that there is an army that's left Makkah intending to fight the Muslims.

We don't know when, but the Prophet ﷺ was shown a dream that he would be fighting an army. He ﷺ was hoping that this dream would manifest at a later date —maybe not on this particular expedition— but then when the rumor began to reach, the Prophet ﷺ began to think maybe it will manifest in this expedition. He asked the Muslims, "What do you think if instead we met a group from Makkah that has been already informed of your departure (i.e. a group that is prepared to fight you)?" Some of the sahaba began to question this, they said, "Ya Rasulallah, we do not have any preparations to fight an army. We came to attack the caravan." The next day, the Prophet ﷺ repeated the same question, and the sahaba's response was even more firm that they are not ready to face an army. Allah SWT mentions this in the Quran:

كَمَا أَخْرَجَكَ رَبُّكَ مِنْ بَيْتِكَ بِالْحَقِّ وَإِنَّ فَرِيقًا مِّنَ الْمُؤْمِنِينَ لَكَاذِبُونَ  
يُجَادِلُونَكَ فِي الْحَقِّ بَعْدَمَا تَبَيَّنَ كَأَنَّمَا يُسَاقُونَ إِلَى الْمَوْتِ وَهُمْ يَنْظُرُونَ

"...when your Lord cause you to go out of your houses, but the truth was with you, a group of the believers did not like it. They began arguing with you about this truth even after it was made clear to them - it was as if you were dragging them to their deaths, as they are looking at their deaths." [see Qur'an, 8:5-6]

Further:

وَإِذْ يَعِدُّكُمْ اللَّهُ إِحْدَى الطَّائِفَتَيْنِ أَنَّهَا لَكُمْ وَتَوَدُّونَ أَنَّ غَيْرَ ذَاتِ الشَّوْكَةِ تَكُونُ لَكُمْ وَيُرِيدُ اللَّهُ أَن يُحِقَّ الْحَقَّ بِكَلِمَاتِهِ وَيَقْطَعَ دَابِرَ الْكَافِرِينَ



"[Remember, O believers], when Allah promised you one of the two groups - that it would be yours - and you wished that the unarmed one would be yours. But Allah intended to establish the truth by His words and to eliminate the disbelievers" [8:7]

At this stage, the Prophet ﷺ himself was unsure, but he told them, "Even if we meet the other group, Allah has promised us victory," i.e. "Don't worry." But still the human soul is weak; they said, "We are not ready. We cannot fight an army - we don't have armor, we don't have food, we don't have supplies, we don't have anything! We literally were expecting [an easy] expedition and come back within 2 days." As Allah said in the Quran, they continued arguing even after the Prophet ﷺ had explained to them. But Allah wanted His degree to go forth. Further He SWT said, "You wanted the one with no weapons to be yours, but Allah had a far bigger thing in store - [and that is] to show who was upon the Truth." Remember, the Day of Badr is also called the Day of Furqan (يوم الفرقان - the Day of Criterion). So Allah is saying, "Today I want to show who is true, and destroy the false, even if the disbelievers do not like it."

We can derive a benefit from above verses: It is not nifaq to sometimes feel hesitant (out of fear etc.) to do a positive deed, as long as your Iman eventually wins over. Even though the sahaba are as perfect a generation as possible, but they are humans after all; and humans can't be perfect. Thus they were arguing, "We can't do this. No way we can fight the Quraysh," etc. But this arguing doesn't make them any less of a believer - as we see in verse [8:5], Allah calls them "believers," even though they tried to persuade the Prophet ﷺ not to go. Still they are not munafiqs. (Remember, it is only after Badr the phenomenon of nifaq will begin - among the people who will convert grudgingly. Up until now, every convert is a sincere convert.) Even though they attempted to persuade the Prophet ﷺ not to go, Allah still called them "believers," and this is a big sigh of relief for us. Because it shows that even the believer can have some fear and hesitation. Yes Allah SWT mildly reproached them, but He still called them Mu'minin. So to be a bit hesitant to do a positive deed in itself is not nifaq (hypocrisy), as long as your Iman eventually wins over. Allah says in the Quran [2:216], "Qital has been made obligatory upon you though you hate it," - Allah SWT said, "You HATE it," but did their hate of the qital make them munafiq? No. So for example, in our times, occasionally to feel a slight hesitation to wake up for Fajr, that in itself is not nifaq, as long as we get out of our bed and pray our Fajr. (And we thank Allah this is the type of jihad we need to do in our times.)

The Muslims make their way to Badr, and they are still not sure which groups they will meet. The 1,000 or the 40. The Prophet ﷺ himself then acted as a scout with Abu Bakr RA to find out whether it's the 1,000 or the 40 - this shows the sensitivity of the situation that the Prophet ﷺ himself is now acting as a scout and a fact finder. This is the only time he does so in the entire seerah. So he and Abu Bakr find information, until they come across an old Bedouin somewhere outside of Badr. And Bedouins are neutral people, they side neither with the Quraysh nor the people of Madinah, so it's a good place to get information from. The Bedouin obviously does not recognize who these two people are, so the Prophet ﷺ asks him, "Do you have any information about the Quraysh, and about Muhammad and his army?" He is asking about himself as well so that suspicion doesn't fall on him - to give the impression that he himself is also neutral. If he only asks about the Quraysh, then obviously people would infer that he is on the side of the Muslims. But the Bedouin was also smart, he asked, "Who are you?" i.e. "I can't tell you until I know which side you are on!" Of course the Prophet ﷺ is not going to reveal that he is in fact the leader of the Muslim army, so rather he said, "I promise to tell you WHERE we are from as long as you tell us any information that you have." With this, the Bedouin got the impression, "Okay, if they are going to tell me, then clearly they are not on one of the two sides; or else they wouldn't want to tell me." So the Bedouin says, "Okay, if you want to know, then this is the information I have: It has reached us that Muhammad [ﷺ] has left Yathrib on such and such a date, and if this is true, then they are camped right outside of Badr" - and this information is dead on; such is the accuracy of the information of the Bedouins (as they needed these information to survive themselves). Then the Bedouin continued, "And it has reached me that the army of the Quraysh has left Makkah on such and such a date, and if this is accurate, then they must be at such and such a location now" - and we know that this bit is also accurate. Then the Bedouin asked, "So where are you from?" The Prophet ﷺ said, "We are from water." And he and Abu Bakr left the scene. Now what did the Prophet ﷺ meant when he said, "We are from water"? This is called tawriya (تورية - a double meaning) - you hide a truth

with another truth, not with a lie. So tawriya isn't lying. Islam doesn't allow lying. So tawriya is allowed, but our shariah tells us that whoever uses tawriya excessively, it is only going to be a matter of time before he gets accused of lying i.e. it is not encouraged even though it is allowed. So what does it mean, "We are from water"? Allah says in the Quran [21:30], "We created from water every living thing," so yes, we are from water.

The Prophet ﷺ comes back and does not tell the army anything yet. He first and foremost goes and stands in salah asking Allah for help. As he is praying, a commotion began. The sahaba have captured two of the slaves from the Quraysh. And they asked, "Where are you from?" The slaves say, "We are from the army of the Quraysh." So the sahaba start beating up the slaves saying, "No! You are lying! You're not from the army! You're from the caravan of Abu Sufyan!" Notice the sahaba themselves are so eager that what they are going to meet up is not the army but the caravan, so they're throwing their own projections onto these slaves. They continued beating until finally the slaves said, "Yes, from the caravan! From the caravan!" Then after a while they say, "Actually we're from the army" and so the sahaba beat them again until they say, "No, no! From the caravan! From the caravan!"

This happened for a while until the Prophet ﷺ finished his salah and said to the sahaba, "When they tell you the truth, you beat them; and when they lie, you let them go," i.e. how foolish is that? You torture them just to make them say what you want to believe; and under torture, of course people will say anything. So what's the point? Then the Prophet ﷺ came up to them and asked, "Tell me, how many people are in the army?" They said, "We are just slaves. We don't know these things," and indeed most slaves are illiterate and uneducated - they can't count to 1,000 or even 100. So then the Prophet ﷺ changed the question and asked — and again here we see his wisdom ﷺ —, "Tell me, how many camels do the Quraysh kill every day?" - a question they would know, as this is their job to slaughter, cook, etc. So they replied, "9 or 10." And the Prophet ﷺ immediately said, "They [the army] are between 900 to 1,000 people." He then asked, "Who is present from their noblemen?" (And thus began a who's who of the Quraysh. This is the whole point and beauty of Badr, that EVERY SINGLE major henchman of the Quraysh will be eliminated. Every one to a last man! It was a victory upon victory!) The slaves began mentioning: Umayyah ibn Khalaf, Utbah ibn Rabi'ah, Shaybah ibn Rabi'ah, Abu Jahal, etc.

And unlike us, the sahaba of course didn't know the outcome of the battle, so this news caused them to be very disheartened. Because if all of the noblemen are coming, this means they must have the best armor, the best weapon, the best riding animal, etc. So this demoralized them. This is now the test of their Iman. The Prophet ﷺ on the other hand smiled in happiness because he knew Allah's promise is true. As Allah SWT said in the Quran, "Whichever of the two you meet, they will be yours. You wanted the unarmed one, but Allah intended to establish the truth by His words and to eliminate the disbelievers" [see Quran, 8:7] The Prophet ﷺ told the Muslims, "Look, Makkah has presented to you the cream of the crop!" and when he saw the look of dejection in the faces of the sahaba, he ﷺ showed to them and said, "By Allah, Umayyah will be killed over here, Shaybah will be killed over here, Utbah will be killed over here, Abu Jahal will be killed over here," etc. - he prophesied to them every single location the leaders of the Quraysh will die.

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### **The Famous Statement of Sa'd ibn Mu'adh RA**

Now that the Muslims realize they are facing an army, the Prophet ﷺ knew he had to rile up the troops. (This shows us, no doubt the sahaba felt the fear, but when push came to shove, they passed the test i.e. they fought. And this is the difference between Iman [إيمان - Faith] and nifaq [نفاق - hypocrisy]. No doubt Iman might feel hesitant, but in the end it will overcome it.)

The Prophet ﷺ called a gathering of the sahaba and asked them, "What should we do now?" Obviously there's really no choice, running away now would be a humiliation. The army has come - you have to meet them in battle. This isn't the first time nor will it be the last that we see shura (شورى - consultation) in action. يد الله على الجماعة (Allah's Hand is upon the congregation), meaning: consultation is a praiseworthy element of Islam. Even

though the Prophet ﷺ had no need of shura (because he receives Divine Revelation directly), but he is demonstrating to the sahaba (and to all of us) what a leader should do. Also, to have the troops involved in the decision making is the best way to moralize them. So he asked, "What do you think we should do?"

Abu Bakr stands, praises Allah SWT, sends peace and blessings upon the Prophet ﷺ, and says, "Ya Rasulallah! Do as you please! We are behind you!" And he sits down. The Prophet ﷺ thanked and praised him, and asked them again, "What do you think we should do?" Silence. And then Umar RA stands up and repeats what Abu Bakr said with more emphasis, "Ya Rasulallah! Do as you please! For verily, we will do anything you want us to do!" And he sits down. The Prophet ﷺ thanked and praised him, and asked them the same question, "What do you think we should do?" Silence again - what does he want? Now another Muhajir, al-Miqdad ibn Amr (المقداد بن عمرو) stands up. He probably thought maybe Abu Bakr and Umar weren't forceful enough, so he says with fiery language, "Ya Rasulallah! Do as Allah has commanded you to do! We are right behind you! Ya Rasulallah! We will not say to you as the Bani Israel said to Musa ('You and your God, go and fight! We are staying right here!'); rather we will say, 'You and your Lord, go and fight! And we are right behind you!' Ya Rasulallah! Take us to the corner of the world, we will follow you until we meet Allah's decree!" - Subhan'Allah, you can't get more eloquent than this. The Prophet ﷺ thanked him and praised him BUT for the fourth time he asked, "What do you think we should do?" What is going on? What does the Prophet ﷺ want? He wanted to hear from the Ansar. As of now, all of those who stood up, Abu Bakr, Umar, and al-Miqdad are all Muhajirun. Recall in the Covenant of Aqaba, the Ansar only promised the Prophet ﷺ that they would \*protect the Prophet ﷺ as the would protect their own families.\* But Badr is not \*protection,\* it is \*offensive.\* The Ansar had not signed up for this. So now for the first time, the Ansar are being asked in a very gentle manner - and notice the Prophet ﷺ didn't even put them on the spot.

When the Prophet ﷺ asked the same question for the fourth time, the great leader of the Ansar, Sa'd ibn Mu'adh (سعد بن معاذ) stood up and asked, "Perhaps you are waiting for us, ya Rasulallah?" The Prophet ﷺ said, "Yes." So Sa'd gave that famous eloquent speech, "Ya Rasulallah! After all, we believed in you, trusted you, and testified that what you have come with is the Truth! And we have given you our promises and oath that we will listen and obey you!" Notice the beauty of Sa'd response. He didn't go back to the bare minimum and says, "The promise was only to \*protect\* you," rather he mentioned the other phrase in their oath, "We will \*obey\* you." Look at his Iman. He is going to the \*spirit\* of the law instead of the \*letter\* of the law. Then he said, "Ya Rasulallah! Go forth and do as you see fit! We are with you! I swear by the One who has sent you with the Truth, were you to charge us galloping into the ocean, we will go right behind you! We are not scared of meeting the enemy tomorrow! We will show you our patience during battle. And la'allaLlah (لعل الله - basically 'insha'Allah'), Allah will show you through us that which will comfort you. So go forth upon the blessings of Allah! We are right behind you!" When Sa'd said this, the Prophet ﷺ was so happy his face lit up like the moon; Sa'd response really reinvigorated him. And he ﷺ told them again, "By Allah, Allah has promised me one of the two. And it is this one, and every one of them (Abu Jahal, Umayya ibn Khalaf, etc.) will die tomorrow." He then began the actual preparations for war.

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[Revised by Br. Syed Haq & MAR, November 2020]

[[TOP](#)]

## 038 - The Battle of Badr 3 [\[TOP\]](#)

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We mentioned last time the Prophet ﷺ had to verify from the Ansar whether they were willing to fight, and Sa'd ibn Mu'adh stood up and gave a beautiful speech.

### Preparations for the Battle: The Muslims

When the Prophet ﷺ saw the enthusiasms coming from the sahaba, he began the preparations for the war. He divided the army into three flanks, and he gave the primary flag which was white to Mus'ab ibn Umayr. (Note: The Prophet ﷺ had different flags in every battle — sometimes white, sometimes black, and sometimes other colors.) On the right-hand side he ﷺ placed Ali ibn Abi Talib and he gave him all of the Muhajirun. On the left side he placed Sa'd ibn Mu'adh and he gave him all of the Ansar. According to one report, the Prophet ﷺ had a backup group as well, maybe for reinforcements, and he placed them under the charge of Qays ibn Abi Sa'sa'a (قيس بن أبي صعصعة). But the two primary groups were the ones on the right and left.

Two lessons from this:

1) In this division between the Muhajirun and the Ansar, we learn that Islam takes into account cultural and ethnic divisions. The Prophet ﷺ divided up the Ansar and Muhajir because they both knew each other better. They felt more comfortable around each other. Thus the attitude of some Muslims (in our times) to ignore culture completely is an extreme and is wrong. Allah clearly says, "We have made you into peoples [i.e. ethnicities/races] and tribes" [Quran, 49:13]. So Allah is saying He's made us into various ethnicity so we can get to know each other. In other words, if we were all the same, how would anyone stand out? We wouldn't. Each one of us has a personal identity. So the Prophet ﷺ took advantage of this ethnic division. Birds of a feather flock together - people of a particular area will socialize more with each other - and there's nothing inherently un-Islamic about this as long as it's not taken to an extreme.

2) When you give the position of leadership, you need to give it to those people who are respected in the community.

2a) Notice the Prophet ﷺ put in charge of them young dynamic visionaries (Ali & Sa'd), and both of them were of their noblemen. There is a reality that you can't deny: there are certain people in every community that are more respected than others; some people have qualities that set them apart from others; some people have leadership, charisma, etc. that make them respected amongst their peers. The Prophet ﷺ didn't choose a nobody to lead - he chose those who would have the respect of their respective ethnicities. And indeed Ali is the great-grandson of Abdul Muttalib; everyone loved and adored him. His lineage and everything were of the highest caliber. Similarly, Sa'd ibn Mu'adh was the future leader of the Ansar. So once again, we see the element of pragmatism: when you give the position of leadership, you need to give it to those people who are respected in the community.

2b) Notice also the Prophet ﷺ chose as the flag bearer someone who both the Ansar and the Muhajirun look up to i.e. Mus'ab ibn Umayr. He is of course a Muhajir and a Qureshi, but he is the earliest of people to immigrate to Madinah, therefore the respect he has amongst the Ansar is unparalleled, as most of the Ansar converted at his hands. So he was the most 'Madani' of the Muhajirun, respected by both the Muhajirun and the Ansar. Hence the Prophet ﷺ chose him to symbolize the entire army. This shows us the wisdom of the Prophet ﷺ.

(Footnote about flag bearer: One of the main purposes of the flag bearer is to mark your army and make it easier to organize. And although honorable, it's a very dangerous position because the flag bearer is always the target of the enemy. The enemy wants the flag to fall because it symbolizes omen. So when the other army sees the flag fall, it encourages them and gives them a morale-boost. And therefore the flag bearer is always the center of attack. Also note that the flag bearer is always impaired since he has one hand holding the flag. So he cannot fight to the same level as those who are not holding the flag.)

The Prophet ﷺ arrived at Badr before the Quraysh, preceded them by a day. He came to the Plains of Badr on the 16th Ramadan, 2 AH. And he immediately set up his camp and tents on the outskirts of the plains. Before he had set up camp, one of the scouts, al-Hubab ibn al-Mundhir (الحباب بن المنذر) asked him, "Ya Rasulallah, this place that you have decided for us to camp, is this something Allah has told you to do such that we are not allowed to move one inch forward or backward, or is it your own opinion based on tactics and strategies of war?" The Prophet ﷺ said, "No, this is my own strategy." So he said, "In that case, ya Rasulallah, I suggest we don't camp at the corner of the plain, rather we should proceed until we are beyond midpoint, and therefore the wells of Badr will be behind us. In this case, we shall have plenty of water, and they (the enemy) will have to rely on their jugs and canisters." And of course to not have access to water is a big demoralizing factor. The Prophet ﷺ followed this advice and said, "You have directed us to the better opinion." In one narration it's said Jibril AS came down to tell the Prophet ﷺ, "Follow the advice of al-Hubab." So the Prophet ﷺ proceeded onward until the Muslims had blocked all of the wells and camped there. The Prophet ﷺ put all the wells behind him, and blocked the smaller wells after taking water out and putting the water into the big well. And the biggest well was positioned such that it was in the center of the Muslim camp.

This incident is one of dozens of examples the Prophet ﷺ would take advice from the sahaba and sometimes even change his opinion based on them. The concept of shura is shown over and over again. He would always take the opinions of the sahaba.

Also in this incident, al-Hubab demonstrated that sometimes the Prophet ﷺ did things from his own opinion.

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### **Tangent: Did the Prophet ﷺ Sometimes Make His Own Ijtihad?**

Now note this issue is a huge topic in Usul al-Fiqh (أصول الفقه): Did the Prophet ﷺ sometimes do things from his own opinion, not from Allah SWT? And this incident suggests sometimes he did. This is true. There's not a problem to say that. But the problem comes that some people take this exception and make a general rule out of it, e.g. by saying, "Look, we see in this incident that the Prophet ﷺ sometimes did things from his own opinion. Therefore we can go through the whole sunnah and pick and choose what was a personal opinion that he used to do, and what was from Allah." And this is wrong for many reasons:

1. You cannot extrapolate the incident of Badr into shariah. The incident of Badr is a particular strategy of war. You cannot say when the Prophet ﷺ commanded us to pray that that was just his opinion. The shariah is what he is \*commanding\* you to do. Whereas the location he is camping at Badr, there is no shariah to be derived, as the Battle of Badr is only going to take place once. We don't do Badr every year. When the Prophet ﷺ camps at Badr, he isn't intending to \*legislate a position\* of where to camp at Badr. Whereas when he prays, fasts, legislates laws for inheritance, divorce, marriage, etc. all of this is shariah - he intends for the Muslims [of all generations] to follow him. Therefore we cannot equate one time incident of Badr with the rest of the shariah.

2. Notice al-Hubab had to ask him ﷺ point blank - he didn't assume he can understand which one is from Allah's wahy (وحي - revelation) and which one is from the Prophet's ﷺ opinion, "Ya Rasulallah, is this from

Allah's wahy, or is it from your ijthihad?" We obviously cannot do this now, as the Prophet ﷺ is no longer living amongst us.

The basic rule is that whatever the Prophet ﷺ said and did, it becomes our shariah.

Sometimes the Prophet ﷺ was asked, "Is this something you are commanding, or is this just a suggestion?" - but this was very rare. Usually, the sahaba listened and obeyed. There are literally dozens of examples where the sahaba would hear something and they would apply the ruling so literally, sometimes it borders on the unimaginable:

1) One such is that during an expedition, the Prophet ﷺ commanded no one to enter his tent. One of the sahaba was outside and he had a pressing need. So he asked the Prophet ﷺ, "Ya Rasulallah, may I enter the tent? I need to speak to you." The Prophet ﷺ said yes. But then the sahaba remembered the commandment that you are not supposed to enter, so he asked, "Ya Rasulallah, can I enter with my whole body or just part of my body?" because he's confused and doesn't want to break the command of the Prophet ﷺ.

2) Another incident was once the Prophet ﷺ was giving a khutbah, and he mentioned to someone, "Stop." And a sahabi who was walking through the door didn't see the context of that word "stop" so he LITERALLY stopped mid-door with one of his foot in the air.

We can go on and on...

3) The Prophet ﷺ in the Battle of Khaybar told Ali ibn Abi Talib, "Go forth and do not come back until you are victorious." And Ali RA walked 10 spaces but then he had a question. He was about to turn around, but then he realized the Prophet ﷺ said, "Don't come back until you are victorious." So because he didn't want to turn around, he shouted out loud, "Ya Rasulallah! What should I tell them" etc. He was being so literal that he doesn't even turn around. He didn't want to turn his back until he was victorious.

And we have hundreds of examples like this. But we only have one or two instances where there's an overriding reason why one of the sahaba asks, "Is this wahy from Allah or is this just a suggestion?"

1) This incident with al-Hubab is one of them.

2) Another is the incident of Barirah (بريرة) who was a slave and married to a slave. One day she was freed. In Islamic fiqh, when the slave is freed and s/he has a marriage, it is up to them whether to continue the marriage or not. So, now that Barirah becomes free, she has the right to continue or annul the marriage (faskh - فسخ). She decides to annul it. And so her husband Mughith (مغيث) begs and cries, "Please take me back," etc. But Barirah didn't even look back, and they are going around the city. Ibn Abbas said, "I saw Mughith's beard was wet with tears crying out, 'O Barirah! O Barirah!'" The Prophet ﷺ saw the two of them walking around the city like this, so he said to Barirah, "O Barirah, why don't you take him back?" She asks, "Ya Rasulallah, are you commanding me or is it just a suggestion?" The Prophet ﷺ said, "No, I am just reconciling," i.e. just a suggestion. So she said, "I have no need of him."

So we can literally count these types of incidents on the fingers of one hand. In fact some say these were the only two incidents in the whole seerah where this happened.

So in conclusion, it is extreme and wrong to misuse these two incidents and say, "The Prophet ﷺ did not command any laws that are of a legal nature and it was all his personal opinion, so we don't have to follow them. What we follow is only theology and rituals (salah, zakat, etc.), so don't tell us to follow hudud, marriage and divorce, interest and financial transactions, etc. - because these were all his personal opinion." Again, this is

extreme and wrong. The basic rule is whatever the Prophet ﷺ said and did, it becomes our shariah, including the laws of marriage and divorce, interest and financial transactions, etc.

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### The Rain & the Sleep

So after they took all the water out of the small wells and transported it to the big wells, this is when Sa'd ibn Mu'adh suggested, "Ya Rasulallah, why don't we make for you a special khayma (خيمة) i.e. headquarters where you can monitor the battle?" The Prophet ﷺ agreed, and the sahaba chose an area where he could see the battle and built for him a headquarters on the Plains of Badr. And night fell and the Quraysh were seen on the horizon. It was thus known to all the battle would take place the very next morning.

And it's narrated in the Musnad of Imam Ahmad that the Prophet ﷺ spent the whole night awake making du'a to Allah SWT and making prolonged sajdah. And he said, "O Allah, if You destroy this group, You are not going to be worshiped on earth" - because he ﷺ is the final prophet. And in the middle of the night, light rain began to fall, and the people had to take their belongings and shelter themselves under trees, shrubs, and maybe in the shade of their camels. And the Prophet ﷺ continued to pray and make du'a until finally the dawn broke. And he was the one who said, "O people, time for salah." And thus began the 17th of Ramadan in the second year of the Hijrah. According to modern historians, this is March 17th 624 CE, and it was a Friday.

Allah mentions in Surah al-Anfal both the rain and sleep as a miracle from Him. He says, "When sleep overcame you, this was a blessing from Him. And He sent down for you from the skies rain to purify you [with a physical bath], to wipe away the filth of shaytan from you [with a spiritual bath], and to make your footsteps firm" [see Quran, 8:11]. Subhan'Allah, when there is no rain, the desert sand is difficult to walk in, and a lot of rain is impossible to walk; but the right amount of rain makes the sand firm, and Allah caused their side of the field to be firm.

It's reported in Musnad of Imam Ahmad that Ali RA said, "If you could only have seen us on the night of Badr, every one of us was dead asleep, except for the Prophet ﷺ who was praying behind a tree and making du'a until the morning." And subhan'Allah this is a miracle - why? Because the night before anything (e.g. big test, exam, even more so a battle) you are so nervous and you cannot sleep. Yet the sahaba were fast asleep. This is truly a miracle and a gift from Allah, as He said in verse [8:11]. Imagine the affairs of the Quraysh: Worry, concern, no sleep, etc. And again, we know if Allah helps you, there is none that can overcome you. It's also said —even though there doesn't seem to be any authentic isnad— the Quraysh side received a downpour of rain, which is the worst.

Also notice the concern of the Prophet ﷺ - even though he is the prophet of Allah and he puts his trust in Allah, still he is concerned what can he do for his people as a leader. So he begs Allah all night in sajdah. In fact it's reported in al-Tabarani that Ibn Mas'ud said, "I have never seen anyone pleading more than the Prophet ﷺ was pleading on the night of Badr." The question arises: Did he go to sleep at all? Ibn Kathir says he did doze off and it was in this dozing off Allah showed him the dream. What dream? It's referenced in the Quran, that, "Allah showed them (Quraysh) to you as being small in number; if He had showed them to you as big as they were, you would have despaired and differing with each other. But Allah protected you (by not showing the real quantity)" [Quran, 8:43]. Note "not showing the real quantity" is not misinformation. Allah never does anything incorrectly. If there are 100 people and you see 10 of them, then these are simply 10 out of the 100. There is nothing incorrect about that. If Allah showed 150 out of 100, this would have been incorrect, but He SWT did not do that. Rather He showed the Prophet ﷺ a dream of a section of the Quraysh army. And this section is a correct, valid, and true section. So because Allah showed him their quantity to be fewer than they actually were, when the Prophet ﷺ woke up, he felt a surge of confidence. He was optimistic. This is of the mercy of Allah SWT.

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## Aligning the Muslim Army

As the sun rose up and they have prayed Salah al-Fajr, the Prophet ﷺ is now starting to align the Muslim army, and he did a tactic that was never done before amongst the Arabs. A tactic that we all know of, but amongst the Arabs, they did not have this tactic. The Arabs of old used the tactic of al-Kar wa al-Far (الكر والفر - hit and run) that is to attack in circles; they would attack and then come back and recuperate, and then they go out and attack and then come back and recuperate, so on and so forth. But the tactic of the Prophet ﷺ was a modern tactic that we are all used to which is military battalions marching in rows. Allah AWJ references this in the Quran [61:4]. This tactic was not known to the Arabs. But Allah taught our Prophet ﷺ this tactic, and this is now the standard practice of all armies in the world. Of course in Badr the Muslims didn't have all of the weapons, but eventually in future battles, the front row is going to have the javelins and spears; the back row is going to have the bow and arrow, and the middle rows are going to have the swords. In Badr they only had some of these weapons, but nonetheless they did what they could. The Prophet ﷺ did not go through any military school, but Allah AWJ blessed him with this intuition of how to arrange the army. This tactic of course worked out for the betterment of the Muslims.

And the Prophet ﷺ was walking between the rows straightening them like he straightens the rows for salah. And he had a stick that he would use to tap people to make the rows completely straight. And there was one sahabi, Suwad (سواد), who was standing in front of the line (i.e. was not in the line), so the Prophet ﷺ poked him in the stomach and said, "O Suwad, straighten up." Suwad said, "Ya Rasulallah, you have poked me and caused pain without any cause (i.e. unjustly). And Allah has sent you with truth and justice, so I demand justice." Immediately the Prophet ﷺ drops the stick, raises his shirt and says, "Here is qisas (قصاص)." i.e. "Here poke me back." Subhan'Allah. And Suwad immediately bowed down and hugged and kissed the skin of the Prophet ﷺ that was exposed, and the Prophet ﷺ asked, "What is this, O Suwad?" Suwad said, "Ya Rasulallah, you see the situation we're in. So if I die, I wish that my last breath/time be that my skin touch your skin before my death." Subhan'Allah. He didn't die in the battle, but the point is he is being very clever - he plotted to kiss and hug the Prophet ﷺ. So the Prophet ﷺ made du'a for him and asked Allah to bless him.

From this incident we learn that in the Sight of Allah SWT, when it comes to rights and privileges and wrongs and zulm, everybody is the same. Kings and peasants, they are all under the shariah of Allah SWT. And that is why the Prophet ﷺ was so literal he said, "Yes, you are right. I shouldn't have poked you without any reason; so do it back to me." This is why our religion led the world for as long as it did. The leader and the led, the ruler and those who were ruled, they were all equivalent in the Eyes of Allah SWT. And we all know of the famous story where sometimes even the khalifa, when he went to the court, he was judged as being wrong. The famous story of the Jew and Ali RA: when Ali was taken to court, the judge ruled against him, and he RA accepted the judgment. And the Jew immediately accepted Islam and said, "This religion that causes a judge to judge against the khalifa has to be the religion of truth."

As the sun is rising and finally the two armies can see one another, the Prophet ﷺ saw a man galloping (on a red camel) back and forth in the lines of the Quraysh, and the Prophet ﷺ said to the Muslims, "If there is any good in the Quraysh, it's in that person; and if they have any good in them, they shall listen to him." Or in another version he said, "If they listen to him, they shall be successful." And the Prophet ﷺ said to Ali RA, "O Ali, call out to Hamzah (who was standing right in the front) and ask him, 'Who is that man, and what is he saying?'" Note we infer from this that Allah gave the Prophet ﷺ wahy that the man on the red camel is saying good but didn't specify what.

Also when the Prophet ﷺ saw the Quraysh, once again he began to raise his hands to Allah and making du'a against the Quraysh, "O Allah, this is the Quraysh, they have come against You with their pride and their



arrogance challenging You and rejecting Your Messenger. O Allah, Your Help that has been promised, O Allah, Your Help that has been promised, O Allah, Your Help that has been promised. O Allah, cause them to be destroyed today." So he continues to make du'a even until the very last minute.

### The Quraysh Side

Now to the Quraysh side. On the morning of the 17th, the Quraysh are not sure yet what the size of the Muslim army is. So they send after Fajr their most experienced scout Umayr ibn Wahab al-Jumahi (عمير بن وهب الجمحي). So he goes far and wide around the Plains of Badr to get an estimation as to how much the Muslims are. And he tells the Quraysh, "They are around 300 - but I feel there is a huge catastrophe about to happen. There are young men of Yathrib waiting to inflict death; a group of people who have no help other than their swords i.e. (no armor, not many spears, javelins, etc. nothing really) so they will be vicious in their fighting. By Allah, I don't think you will be able to kill any one amongst them until they kill at least one of you. And if 300 of you die, then what pleasure will you gain for winning? (If 1/3 of you die, what's the point of this battle?) Now do as you please." He said he sensed determination in the Muslims. And Abu Jahal said, "We didn't ask for your advice."

Note, we are seeing there are still people in the Quraysh army that don't want to fight. More than 300 returned already. And the likes of Umayyah and Uqba didn't want to come, but Abu Jahal enticed them, "Look, let's just camp at Badr, sing and get drunk for 3 days and let the people hear that we are not scared of anybody." So there's talk of war, but there's still hope there's not going to be a battle. That is the position right now. Another person trying to stop the battle was Hakim ibn Hizam (حكيم بن حزام). (Side note: his son, Hizam ibn Hakim ibn Hizam [حزام بن حكيم بن حزام], was a sahaba and was on the other side [Muslim's side].) Hakim goes to Utbah ibn Rabi'ah who didn't want war from day one, and he encourages him to mediate a truce, and asks, "Why don't you take on the blood money of al-Hadrami?" Note Amr al-Hadrami (عمرو بن الحضرمي) was the person who died when the six sahaba attacked the caravan in the Sacred Month. And the Quraysh were hyping this up saying, "These are the people who killed al-Hadrami! We need to avenge him!" So Utbah said, "Okay, fine. If this is what will prevent bloodshed, I will pay the blood money" - it's A LOT of money. And he made a speech to the relatives of al-Hadrami that, "I will give the money," i.e. "Stop chanting his name (stop making him to be the cause)." Hakim himself said, "Take the advice of this man," and Utbah said, "If someone accuses you of cowardice, mention my name and say that Utbah was the one who became a coward. Go ahead and say that, even though you know I'm not a coward. For by Allah, what will you gain by fighting this man (the Prophet ﷺ)? If you're able to defeat him, you will be killing your own father, brother, cousin, nephew, etc. How would you like it that you are amongst the murderers of your own brother, father etc." meaning, "Even if you don't kill him, somebody in your side of the army will kill your father, son, etc. And how would you like it to see somebody who killed your own brother etc.?" He is evoking Jahiliyyah here - it was all about tribalism.

And he continues, "Let us return and leave Muhammad and his companions to the rest of the Arabs. If they overcome him, this is what you want (and it won't be at our hands). And if it's the other case (i.e. he overcomes them), then surely, in his honor is our honor as well (i.e. isn't he a Qureshi in the end of the day?). And we will have an excuse for him to forgive us." So this was when he was on his red camel going back and forth, and this is what the Prophet ﷺ is seeing on the other side. And when this happened, Hakim was so happy he rushed to Abu Jahal and said, "Utbah has agreed to pay the blood money of the Hadrami. So let us avoid this bloodshed." But Abu Jahal just mocked Hakim and said, "O Hakim, didn't Utbah find any messenger other than you?" i.e. "You are a servant of Utbah now?" Hakim responds and said, "I am not a messenger to him. I agree with the message. I want no bloodshed." When Abu Jahal finds out people are changing their minds, he goes to the blood brother of al-Hadrami and says, "Will you be happy to take some gold for your brother?! Have you no shame?!" So this young brother of al-Hadrami was persuaded, he stood up and gave a passionate talk to the army about his brother. Abu Jahal at this point said, "O Utbah, you have become a coward after looking at the army of the Muslims." And Utbah flipped. This is strange here; Utbah himself said, "Call me a coward." But when Abu Jahal called him a coward, he flipped. And Utbah said, "This person (Abu Jahal) who perfumes his behind with perfume of women (making derogatory remarks), he accuses me of being a coward? He shall see who the real

coward is." And at this, he called his own brother and son to march out with him right then and there for the mubaraza (مبارزة - a duel to the death which precedes the war).

Notice the Prophet ﷺ praised the wisdom of Utbah even though that wisdom was not coming from Islamic ideals - it was coming from Jahiliyyah, he wanted to stop the fight out of tribalism. It's not as if he is saying, "They are upon the Truth and we are upon batil." But this ideal of his, of not wanting to fight, is a good ideal. And what he said made a lot of sense, "How could you fight your own brothers and fathers, and then you go home and the murderers of your own brother will be your neighbor."

What we learn here is: In the world that we live in, there are people that are defending ideals that might not be coming from Islam, but those ideals are good and virtuous in and of themselves, e.g. freedom of other people, the right for the government not to kill its own citizens, etc. There are many who are supporting causes that are not coming from shariah (not coming from the Qur'an and sunnah), but those causes are causes that are just causes. E.g. no government should execute its own people without any trial, no government should send drones and just fire upon civilians, etc. And there are many people in these lands that are opposed to these policies. And there is nothing wrong with us —not just praising them— but getting involved with them and helping them out. Here is the Prophet ﷺ saying, "If there is any wisdom in this whole qawm (قوم), it is in that person there," "If they have any good in them, they will listen to this man." They are idol worshipers, but they still have wisdom and good. Even though Utbah's ideals were coming from Jahiliyyah, still because those ideals were good, the Prophet ﷺ called it wise ideals. This incident and the whole seerah shows us that a person can be good and bad at the same time, i.e. even idol worshiper can have principles that are worthy of admiration and respect, and yes, even support.

As the Quraysh line up, Abu Jahal stands up and makes a du'a to Allah loudly, "O Allah, whichever of the two of these armies has brought more evil, and cut the ties of kinship, and has brought the more unknown doctrines, let them meet their death today." Little did he know he is making du'a against the Quraysh army, as in all three of these counts the mushriks are more guilty than the Muslims! (1) The one who's bringing more evil, (2) the one who's cutting the ties of kinship, and (3) the one who's bringing new doctrines; the mushriks are more guilty in all these. The Prophet ﷺ is bringing the doctrine of Ibrahim AS - the original doctrines of the Arabs (tawhid). And Abu Jahal is following the newer doctrine (paganism). Thus, he is making du'a against himself.

This is what Allah SWT says in the Qur'an, "If you are asking for victory, it is too late (i.e. the victory has already been given against you)" [see Qur'an, 8:19].

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### Certain People Should Not Be Killed

The Prophet ﷺ told the Muslim army certain people should not be killed. In particular:

1. His uncle al-Abbas ibn Abdul Muttalib (العباس بن عبد المطلب)
2. Abu al-Bukhturi ibn Hisham (أبو البخثري بن هشام). One of the major things about him was he was one of the most important people to break the Boycott.

And he ﷺ mentioned some others, and then said, "All of these people, they are fighting even though they don't want to. They have been forced to fight."

This shows us not all enemies are the same. Even those in an army, some of them are better than others.

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### The First Person to Die

There was an incident occurred before the mubaraza (whether the night before or early morning) one person died from Abu Jahal's tribe and his name was al-Aswad ibn Abd al-Asad al-Makhzumi (الأسود بن عبد الأسد المخزومي). When the Quraysh came to the battlefield and saw all the water had been cut off, al-Aswad said, "I will be the one to get some water for you, or I will die trying." And so he attempted to sneak into the side where there were the wells, but Hamzah saw him and cut off his leg and then killed him before he reached the water. (Therefore he was true in what he said: He died trying.) So he was thus the first person to be killed in the battle of Badr.

### The Mubaraza

We had mentioned that Utbah was the one who start the mubaraza. Mubaraza means a battle/championship/open bout —if you like— between specific people. The way the Arabs would have a war is that before the two armies actually engage one another, a few people would fight one on one - typically between some of the senior figures (but not the actual leader because that would be too demoralizing for any group if they lose); usually between people of second-tier/rank if you like. This would give morale boost to one of the two sides.

From the Quraysh side:

1. Utbah ibn Rabi'ah (عتبة بن ربيعة)
2. Utbah's younger brother Shaybah ibn Rabi'ah (شيبعة بن ربيعة), and
3. Utbah's son al-Walid ibn Utbah (الوليد بن عتبة)

This is the cream of the crop of the Quraysh - second-tier, just one level below Abu Jahal. Utbah and Shaybah were elderly people, maybe in early 60s or late 50s. They marched forth and shouted out, "Who will come forth and battle us?" Immediately three young people from the Ansar stood up in their eagerness, and they were:

1. Awf ibn al-Harith (عوف بن الحارث), also known as Awf ibn Afra' (عوف بن عفرأ)
2. Muawwidh ibn al-Harith (معوذ بن الحارث), also known as Muawwidh ibn Afra' (معوذ بن عفرأ), and
3. Abdullah ibn Rawahah (عبد الله بن رواحة)

And all of them were very young. (Side note: Muawwidh ibn Afra' is one of two people who will eventually kill Abu Jahal - and we will talk about his story in the next episode.) They said, "We will battle you!" Utbah asked, "Who are you?" They introduced themselves but Utbah said, "We have no battle with you. We have no problem with you. We didn't come to fight you. We don't know you people, why should we fight you? We are fighting our own blood." Again, they are thinking pure Jahiliyyah. They really don't even see the point of fighting the Ansar. Think about that. They don't understand the bonds of Iman is stronger than bonds of blood. They are basically saying, "Send us our own," so then they called out, "O Muhammad, send us equals worthy of us!" And so the Prophet ﷺ said, "Stand up, O Ubaydah ibn al-Harith, and you, O Hamzah, and you, O Ali."

1. Ubaydah ibn al-Harith ibn al-Muttalib (عبدة بن الحارث بن المطلب)
2. Hamzah ibn Abdul Muttalib (حمزة بن عبد المطلب), and
3. Ali ibn Abi Talib ibn Abdul Muttalib (علي بن أبي طالب بن عبد المطلب)

So the Prophet ﷺ sent out three people that were noblemen and core Qureshi. Utbah asked, "Who are you?" - because they were far away he cannot recognize by features. So they introduced themselves, and when Utbah heard the names, he said, "Noble adversaries. Come and let us fight!"

Ubaydah ibn al-Harith ibn al-Muttalib ibn Abd Manaf was the oldest of the three. Remember al-Muttalib is the uncle of Abdul Muttalib. So Ubaydah was the Prophet's ﷺ father's second cousin. Note he's not Banu Hashim by the way, because Hashim is al-Muttalib's brother, but he is still a Qureshi (from Banu Abd Manaf's branch). He was the oldest among them so he goes towards Utbah, Hamzah goes to Utbah's younger brother Shaybah, and then of course the two youngsters are Ali and al-Walid so they fight each other. (Some of the books of hadith

mention different pairing, but this is Ibn Ishaq's version.) Indeed it's the only logical pairing that each pairing is by age. It's said both Hamzah and Ali instantly pounced and killed their opponent without a single injury on themselves. As for Ubaydah, Utbah managed to slice his leg off, so Ubaydah fell down and Utbah was about to kill him, but by that time both Hamzah and Ali had finished off the other two, so they came to the rescue of Ubaydah and killed Utbah. So Utbah's side: father, brother, and son all died, all because Utbah was insulted that Abu Jahal called him a coward. Think about that.

Allah references this mubaraza in Surah al-Hajj verse 19:

هَذَانِ خَصْمَانِ اخْتَصَمُوا فِي رَبِّهِمْ

"These are the two people who are arguing about their Lord" [22:19].

According to the majority of the scholars of tafsir, this is a revelation regarding this mubaraza: One group has one position about their Lord, and another group has another position. And Ali RA used to say, "I will be the first person who will argue on the Day of Judgment since I was the first to kill on Badr. And this ayah came down about me." This is one of the interpretations of this verse.

Then Ubaydah was carried on the shoulders of Hamzah and Ali, and he died a few days later from the effects of the wounds - because his whole leg was cut off and they couldn't stop the bleeding. And he was an elderly man as it is. So he became an after-effect shaheed a few days later. As for now, when it appeared that all three of them came back safe, killing all three of the mushriks, this was a big morale boost to the Muslims. And of course this was just an 'appetizer' that Allah gave to the Muslims, and eventually the whole victory would be theirs.

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### The Army of 1,000 Angels

It's narrated in Sahih Muslim that when the Prophet ﷺ lined up the army, he once again turned to face the qibla and made du'a, "O Allah, fulfill Your promise to me. O Allah, give me what You have promised. O Allah, if this group is destroyed You shall not be worshiped on earth," and he raised his hands completely to the skies. This is one of the three postures that we learn from the Sunnah about how to make du'a.

1. The most common posture: palms outwards (see the video - 1:12:00). And the Prophet ﷺ explicitly said, "Do not ask Allah from the backs of your palms."
2. Sometimes the Prophet ﷺ would make du'a by simply raising a finger (see the video - 1:12:27), especially for dhikr or istighfar (astaghfirullah, astaghfirullah, astaghfirullah).
3. And very rarely, he would raise his hands all the way up to the heavens (see the video - 1:12:46), palms facing outwards and up. On this occasion, you are allowed to raise your head up to the heavens. Otherwise in salah you never raise your eyes up. But at times of extreme problem and distress, the Prophet ﷺ would literally raise his head and hands up to the heavens making du'a to Allah SWT.

And so the Prophet ﷺ kept on making du'a so much so his upper garment falls off and his whole chest is exposed and open. At this Abu Bakr RA stooped down, picked up the upper clothing, and wrapped it around the Prophet ﷺ, hugged him from behind, and said, "Enough, ya Rasulullah, enough. Your Lord will give you as He promised."

Subhan'Allah, we notice here the Prophet ﷺ and Abu Bakr RA are perfecting two essential emotions: Hope and fear. You have to have both. Each one has a time where it deserves to be more than the other. Even though both are necessary, at this point in time, the Prophet ﷺ had more fear, and Abu Bakr had more hope.

And Abu Bakr had barely said, "Your Lord will give you as He promised," when the Prophet ﷺ went into a trance, which means wahy is coming. Literally as soon as he lowered his hands, Allah's response came. And this goes back to the hadith in Abu Dawud wherein the Prophet ﷺ said, "When Allah's servant raises his hands up, Allah is embarrassed that those hands come back (down) without putting something in them." To Allah belongs the more perfect example, but if anyone of us feel shy when someone comes and asks of us, then how about Allah who is al-Karim? And how about when His own Messenger is doing the asking? How can those hands come back without giving him something? So barely has those hands come down except that Jibril comes with wahy, and it's said the Prophet's ﷺ eyes were shut tight. And Ibn Mas'ud said, when the wahy ended, the Prophet ﷺ turned around and it was as if his face was the moon. The wahy made him so happy that his face is now like the moon. And he tells Abu Bakr RA, "Be happy, O Abu Bakr! For indeed the help of Allah AWJ has come. This is Jibril AS (the Prophet ﷺ is pointing), he has worn his turban and he is holding on to the straps of his horse guiding it through the valley." And Allah says in the Quran:

إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ أَنِّي مُمِدُّكُمْ بِأَلْفٍ مِّنَ الْمَلَائِكَةِ مُرْفِينَ

"[Remember] when you asked help of your Lord, and He answered you, 'Indeed, I will reinforce you with a thousand from the angels, following one another.'" [Quran, 8:9]

One angel could have taken care of all of them, but Allah SWT sent 1,000 angels! Subhan'Allah.

And the Prophet ﷺ began reciting:

سَيَهْزِمُ الْجَمْعُ وَيُوَلُّونَ الدُّبُرَ

"The groups shall be defeated and they shall turn their backs and flee" [see Qur'an, 54:45]. Umar RA said he never understood this verse until the Prophet ﷺ recited it on the morning of Badr.

The Prophet ﷺ then stooped down, picked up some pebbles, threw it towards the direction of the Quraysh, and said, "شاهت الوجوه" (May these faces be cursed)" 3 times. And every single person in the army of the Quraysh felt blinded by this (they got something in their eye and nostrils), even though the Prophet ﷺ was far away. This was a miracle. Allah says this in the Quran:

وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَكِنَّ اللَّهَ رَمَىٰ

"...And it was not you [O Prophet] who threw [a handful of sand at the disbelievers], but it was Allah who did so..." [8:17]

And after this the actual battle began.

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[Revised by Br. Syed Haq & MAR, November 2020]

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We will discuss the actual gist of the battle. Now the problem comes with the actual battle is that we cannot describe a battle between hundreds of people except with specific stories between individuals. It's not possible to describe an entire battle as this is the old style battle where you are one on one. What we have is a series of small incidents, that is all that we know, maybe 10-15 incidents of specific battles between two people. And this is our narration/version of the Battle of Badr. We want to have much more details, but unfortunately, we don't have most of these details recorded. What we have is literally probably around 15 stories, and that is about it. And again, another issue is the chronological order of the battles - we simply don't know.

### Umayr ibn al-Humam RA

Of the stories that occurred at the beginning is that of Umayr ibn al-Humam (عمير بن الحمام). When the mushrikun ran towards the Muslims, and the Muslims charged forward, the Prophet ﷺ said, "Stand up and embrace Jannah whose width is like the heavens and the earth." Umayr was eating some dates to strengthen himself, but when he heard this he said, "Bakhin bakhin (بخ بخ)" - an archaic Arabic phrase used to trivialize something. The Prophet ﷺ said, "What do you mean? (i.e. How are you trivializing this?)" Umayr said, "What I mean, ya Rasulullah, is that if this is true, then what use is it to remain living here?! I WANT to be of those people of Jannah!" The Prophet ﷺ said, "You are of those people." When Umayr heard this, he threw away the dates and said, "If I live long enough to finish these dates, then it is too long of a life!" And he stood up and charged into the army. And he is one of the handful of sahaba who died in the Battle of Badr. Indeed the Badriyun as it is were the most elite of the sahaba, and of them the shuhada of Badr were at a higher level - so Umayr ibn al-Humam was a very high level sahabi.

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### The Battle of Badr

It's also narrated that when the army began to charge, the Prophet ﷺ said, "Do not throw your arrows until they come within distance; then when they come, shower them with arrows, but save some for later on."

And in Abu Dawud the Prophet ﷺ said, "Don't unsheathe your swords until they are right upon you"

And at some point in time, perhaps now or perhaps before this, the Prophet ﷺ picked up a handful of dust and threw it in the direction of the faces of the mushrikun, and he said, "May these faces be cursed." And it's said every single mushrik was blinded for a short while. (It would make sense this happened right when the mushriks were charging at the Muslims.) And as we said Allah references this in the Quran in Surah al-Anfal [8:17].

Did the Prophet ﷺ himself fight in Badr? There is some controversy here. The majority opinion is the Prophet ﷺ did not fight in most of the battles; he was a military commander maintaining the order etc.; but as for Badr, it appears to be he was physically fighting. What Ibn Hajar opine is he would fight, and then go back to his tent to make du'a, and then would repeat. This is based on a narration by Ali RA in Musnad Imam Ahmad, "On the Day of Badr, we saw the Prophet ﷺ was the closest of us to the enemy, and when the fighting got tough, we would seek protection through him" i.e. coming close to him. And Ali RA said, "The Prophet ﷺ was the most aggressive/brave of us on that day." Now, Ali RA himself narrates he came to see what the Prophet ﷺ was doing

in his tent and he found him in sajdah saying, "Ya Hayyu ya Qayyum, ya Hayyu ya Qayyum (يا حي يا قيوم ، يا حي يا قيوم)" so he went away to fight. And then he came back again to find the Prophet ﷺ still in sajdah, so he went away. And then he came back for the third time and the Prophet ﷺ was still in sajdah. After this, Allah wrote victory for them, so he didn't come back for the fourth time. So Ali RA narrates both of these narrations (that the Prophet ﷺ was in the tent, and that he ﷺ was in the front of the army) thus the only way to reconcile is that the battle lasted multiple hours, therefore the Prophet ﷺ was alternating between fighting and making du'a. Remember the battle was on a Friday, 17th Ramadan 2 H. And Abu Bakr RA would stay with him wherever he went; Abu Bakr RA guarded him while he made du'a. This is what Ibn Kathir and Ibn Hajar mentioned.

### The Army of 1,000 Angels

We also know from the Quran Allah sent down exactly 1,000 angels:

إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ أَنِّي مُمِدُّكُمْ بِأَلْفٍ مِّنَ الْمَلَائِكَةِ مُرَدِّفِينَ

"[Remember] when you asked help of your Lord, and He answered you, 'Indeed, I will reinforce/help you with a thousand from the angels, following one another.'" [Quran, 8:9]

Allah says here, "I will HELP you" i.e. not "you sit back and relax." NO. "You do your job and I will help you." And Allah says in the Quran:

إِذْ يُوحِي رَبُّكَ إِلَى الْمَلَائِكَةِ أَنِّي مَعَكُمْ فَثَبِّتُوا الَّذِينَ ءَامَنُوا سَالِقَىٰ فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ فَاضْرِبُوا فَوْقَ الْأَعْنَاقِ وَاصْرِبُوا مِنْهُمْ كُلَّ بَنَانٍ

"[Remember] when your Lord inspired to the angels, 'I am with you, so strengthen those who have believed. I will cast terror into the hearts of those who disbelieved, so strike [them] upon the necks and strike from them every fingertip.'" [Quran, 8:12]

Notice here the angels HELPED the believers. The believers are raising the sword and fighting, and the angels complete the action. Not that the believers did nothing. No.

A number of stories have been narrated where the sahaba saw the angels. We already mentioned in last lesson that as soon as the Prophet ﷺ lowered his hands, he said, "Allah has answered our prayer. Here is Jibril, turbaned, armed, and riding a horse." Notice even the angels have horses which leads to the interesting theological question. There are animals within the realm of the angels. And we know for a fact that even jinns have animals. So Allah has created creatures way beyond our imagination. "And He creates what you do not know" [Quran, 16:8]. And why are the angels armed? Allah wants to show us even the angels need to put in the effort. Of the stories mentioned, in Sahih Muslim, Ibn Abbas narrates that one of the sahaba was in hot pursuit of a mushrik, and he heard the sound of a whip coming from in front of him, and he heard a rider (an angel) calling out to his horse, "Go forth, Haizum (حيزوم)!" and he saw the mushrik he was about to attack, his nose was instantly chopped off. Before the Muslim could lower his sword, the angel chopped the mushrik's nose off. (Again the key point here is the angels "helped" the believers - every action they began, the angels completed it. We need to put in the effort, THEN Allah will help us.) And when the sahaba told the Prophet ﷺ what happened, the Prophet ﷺ said, "You have told the truth, that was a help Allah had sent down from the Third Heaven."

Al-Abbas would later be brought as a prisoner of war, and he was a strong warrior; and the Ansari who brought him was a small, stout person; so Abbas was very angry and embarrassed when he got to the Prophet ﷺ, before even the Ansari could say anything, he said, "This man did not capture me!" But the Ansari said, "NO, I captured him!" Abbas looked around trying to see the 'man' who captured him, and he said, "No. The man who captured me had parted his hair, and he was the most handsome man I've ever seen, on the most beautiful horse of black and white mixture. But I don't see where he is [now]." The Ansari said, "No, ya Rasulullah. I was the one." The Prophet ﷺ said to the Ansari, "Be quiet, for Allah helped you with a noble angel."

As we said, the Prophet ﷺ specified two people should not be killed. In one narration it's said the Prophet ﷺ specified that all of Banu Hashim must not be killed. Why? Because they have been forced to fight (recall Abu Lahab didn't even come). Along with this, he said not to kill Abu al-Bukhturi since he helped broke the Boycott. Thus the Prophet ﷺ here is returning the favor. Those who have done good for the Muslims, they will be remembered. This clearly shows us that we as Muslims living in a non-Muslim land, we look at the sympathetic non-Muslims, we see who's supporting the cause of freedom for every religion to practice its faith, and we do not treat them the same way we treat Islamophobes. This is clear cut from the seerah. Those who treat us with justice and dignity and kindness, we must return the favor. There are some isolationist amongst us who say, "ALL kuffar this, ALL kuffar that," but wallahi this is wrong. Yes they have kufr, but some kuffar, they also stand for truth and justice. Their kufr doesn't prevent them from standing up for truth. And Abu al-Bukhturi was one such person. And Mut'im ibn Adi was another person. If people stand for truth and justice, their kufr shouldn't stop us from respecting them and standing with them in noble causes.

Yet another unnamed Ansari narrated his father was pursuing an enemy, and before he could lift his sword, he saw a man died right in front of him. So this Ansari said his father knew he was being helped. (Technical note: A sahabi who is unknown does not affect the validity of the hadith chain. The chain is still authentic. Whereas if you don't know the name of the second or third or fourth person, then for sure the hadith is weak. As for the sahaba, if somebody says, "One of the sahaba said," or, "My father (who is a sahabi) said," and we don't know his name, we do not care, because جهالة الصحابي لا تضر, the fact that the Companion is unknown does not affect the chain.)

There is also a beautiful hadith in Mustadrak of al-Hakim: Zubayr ibn al-Awam, whom the Prophet ﷺ called his حواري (disciple), was wearing a yellow turban during the battle. Thus to imitate him, all the angels came down in the same garment as al-Zubayr, including the yellow turban. This is a great honor for Zubayr ibn al-Awam - all the angels came in the same clothes as him. And Allah chose these 1,000 angels Himself, and He blessed them through the Battle of Badr. In later seerah, Jibril AS once asked the Prophet ﷺ (and this hadith is in Bukhari): "What do you think of those (Muslims) who participated in Badr?" The Prophet ﷺ said, "We think they are the best of all of us." And Jibril AS said, "And similarly, those who participated in Badr from the angels, we too think the same." This shows us the angels also have ranks. And the elite of them are those who participated in Badr.

Now, why did Allah send 1,000 angels when frankly one was enough? When Allah wanted to destroy the people of Lut AS, it is said Jibril AS came in his real form, took one tip of his wing, and he just hit the ground next to the cities with it. And the hit was so powerful the cities flipped all the way up and then they came crashing down. So then why does Allah AWJ send 1,000 angels? Again here we get to the simple fact that throughout the Quran and Sunnah, the entire message that is given is: You don't get anything for free. Not even Jannah! You have to put in an effort. Even if that effort isn't worth the result e.g. Jannah is not worth our actions. We don't 'earn' Jannah. But we need to pay some price and put effort in. Allah will look at the quality, and not the quantity, of our effort. Thus when the 300+ sahaba are literally walking into death, then Allah sent His angels to help them, to complete each of their actions. The angels were just mukammal (مكمل - completer/finisher) and mumid (ممد - helper) - and we gave so many examples. Every time we hear of an incident, the sahabi is doing something, then the angel finishes it off. Think about that. Never do we hear of an incident where the angel does the whole chore for the sahaba. You have to follow the means to get to the end. You have to traverse the path to get to the destination. You need to get there. And even if you are not able to, Allah will bless you, but you need to put in the dedication. Subhan'Allah, even Maryam AS, when she is alone and in labor, Allah says, 'Don't worry, I will bless you... BUT you need to shake the tree.' She cannot stand up so Allah said, 'OK, do what you can i.e. shake the tree.' See Qur'an, [19:25]. Even Maryam AS in that state, still she doesn't get it for free. The point is so profound here. If this is the case for someone like Maryam AS when she is giving birth to that miraculous child Isa AS, then how about us? This is the most important lesson of Badr. The victory was ultimate, it was miraculous, but still it wasn't given until the Muslims went the whole 9 yards in the thick of the battle.



Ibn Abbas also narrates that, "Never did the angels actually fight with the believers except on the Day of Badr." i.e. In every other occasion, they merely were backups - they were present, but didn't physically fight; except for Badr.

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### Ukasha ibn Mihsan RA

We also have the story of Ukasha ibn Mihsan (عكاشة بن محصن). He hit the armor of someone and his sword broke. And he complained to the Prophet ﷺ, "Ya Rasulallah, I only have one sword. What am I gonna do now?" So the Prophet ﷺ picked up some twigs and said, "Here, go fight with this." So Ukasha, without a second thought, went out with the twigs, raised them, and suddenly they transformed into the best sword he's ever seen. Look at the tawakkul (توكل) here. This is what you call Iman. And he fought with this sword in every battle until he died a shaheed against Musaylimah [much later on, during the khilafa of Abu Bakr, 11 AH]. It's said they buried him with that sword (but this is one of those legends Allah knows how true it is).

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### The End of Abu Jahal

Of the stories, one of the highlights of Badr is the killing of Abu Jahal (Amr ibn Hisham/عمرو بن هشام). And the Prophet ﷺ said he is the fir'awn (pharaoh) of this ummah. And Allah willed he be killed by two young teenagers, around 16-17 years old. There's great wisdom here: That this great tyrant will be killed by some teenagers. It's another humiliation for him, but an honor for the two teenagers and the Ansar. Abd al-Rahman ibn Awf (عبد الرحمن بن عوف) RA said when he was battling in Badr, he wanted strong people by his side so if they finish their 1 on 1 battle, they could help him. But he narrates that when he turned to his left and right, he saw young small men fighting. So he was disappointed. And their names were Mu'adh ibn Amr ibn al-Jumuh (معاذ بن عمرو بن الجموح) and Muawwidh ibn Afra' (معوذ بن عفرأ). And Mu'adh ibn Amr ibn al-Jumuh's father was a leader of the Banu Salama. Mu'adh himself took the shahada at the second treaty, Bay'at al-Aqaba. And he is around 16 now. Ibn Abbas narrates: Suddenly one of these boys poked Abd al-Rahman ibn Awf and whispered in his ear, "Where is Abu Jahal?" It turns out both of these boys were friends and they had a competition between them of who would kill Abu Jahal. They are both young Ansaris and so they haven't seen Abu Jahal. So one of them poked Abd al-Rahman and said, "O uncle, have you seen Abu Jahal before? I have heard he has disrespected the Prophet ﷺ, and I've given an oath to Allah that if I see him, my shadow will overlap with his until one of the two of us is dead." And so Abd al-Rahman said, "If I see him I'll tell you." And barely had he got back to his position when the other boy poked him and asked the exact same question. And he told him the exact same answer. And so when Abd al-Rahman heard this, he felt comforted that although these guys are young, they both have spirit. Ibn Hajar and others mention that Abu Jahal was standing in a grove of trees - a type of protection. And he was surrounded by his men, most importantly by his son Ikrimah (عكرمة) who was a strong, young man.

Abd al-Rahman narrates further, "And so when we were fighting I saw in the distance Abu Jahal. So I shouted out loud [to the boys], 'This is your 'companion''!" As soon as he said that, the two of them ran into the army to get to him. They make their way to the grove where Abu Jahal is. Mu'adh ibn Amr raced forward through the trees, and scared he isn't going to get to Abu Jahal, he jumped forward with his sword to try to get the remaining distance before somebody stops him, but he isn't able to reach the upper portion of Abu Jahal. So he in the air and the full force of the sword comes smashing down onto the left leg of Abu Jahal and it completely disconnects, chopping off his leg. Ikrimah is trying to defend his father, so his sword chops off the entire right arm of Mu'adh simultaneously. (And Mu'adh after this lived with one arm for his entire life.) And Mu'adh later narrated that his arm hung on to his body with just one tendon, and it got in his way in Badr, so he put it on his foot, bent down and ripped it off. This is a 16-17 year old kid. He is using his left hand for the rest of the battle. This is Mu'adh ibn Amr ibn al-Jumuh. (And he lived a long life and died a natural death in the khilafah of Uthman.)

Muawwidh ibn Afra' was that person who volunteered to fight in the mubaraza. His mother who was called Afra' (عفراء) was so pious all her children were named after her. And Afra' had three sons, two of them became shaheed in Badr (both brothers who stood up for the mubaraza). And Muawwidh, we don't know exactly where his blow struck, but it also struck somewhere in the body. He also managed to strike a blow and make his way back. He then died a shaheed some time later in the battle. So he also gets a blow to Abu Jahal. So both Mu'adh and Muawwidh come rushing back to the Prophet ﷺ saying, "I killed Abu Jahal," "I killed Abu Jahal," and they started arguing as to who killed him when the Prophet ﷺ said, "Show me your swords." They both showed him the swords. The Prophet ﷺ said, "The both of you have killed him" - meaning both of these wounds together will cause his death. So the honor of killing Abu Jahal goes to the both of them. But Mu'adh was the one to get the armor of Abu Jahal since Muawwidh died. In Islamic law, whoever you kill in a war you get their personal belongings. So Mu'adh got a mini fortune.

To finish up the story of Abu Jahal: After the Battle of Badr had finished, the Prophet ﷺ told the sahaba, "Go and find the body of Abu Jahal." So a number of sahaba split out and it was Abdullah ibn Mas'ud (عبد الله بن مسعود) who found him. (Note: Ibn Mas'ud is the 6th convert to Islam, the one who was humiliated many times in Makkah as he was a low caste). Abu Jahal was breathing heavily and was about to die. So Ibn Mas'ud places his foot on the chest of Abu Jahal and says, "Do you finally admit Allah has disgraced you, O enemy of Allah?" But to the very end Abu Jahal remained obstinate and stubborn, "How have I been disgraced? A person killed by his own people," - meaning Abu Jahal is trying to put the blame on the Muslims, "Shame on you!" To the very end he's still trying to throw the blame back on the Muslims. Then he asked Ibn Mas'ud, "Tell me, what's the result of the battle? Who has won today?" And so Ibn Mas'ud said, "Allah and His Messenger have won." Abu Jahal then noticed the foot on his chest and out of arrogance he said, "You have stepped on a high place, O son of a shepherd." At this Ibn Mas'ud pulled his sword out to kill Abu Jahal; but his sword had been made dull by the whole day of Badr, so he got the sword of Abu Jahal and delivered the final blow using his own sword. So Ibn Mas'ud got an honor for giving Abu Jahal the final blow (but note it's not the full honor since Abu Jahal would've died anyway.) He then came back to the Prophet ﷺ and said, "Ya Rasulallah, I found the corpse of Abu Jahal." The Prophet ﷺ asked, "Do you swear by Allah?" He said, "Yes, I swear by Allah." "Do you swear by Allah?" "Yes, I swear by Allah." "Do you swear by Allah?" "Yes, I swear by Allah." - 3 times, as this was a very big news. And then the Prophet ﷺ said, "Show me [the body]," so they went to see the body, and this was when the Prophet ﷺ said, "This was the fir'awn (pharaoh) of this ummah" - and this is the only time he said this.

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### The End of Umayyah ibn Khalaf

Another story is that of Umayyah ibn Khalaf who met a very evil end. And indeed in this story we see Allah's justice is infinite. That as you do unto others it shall be done unto you.

When the Quraysh had fled, he began to look for people to be on his side. One of his best friends in the days of Jahiliyyah was Abd al-Rahman ibn Awf, so much so that even after he converted to Islam, they remained good friends.

(Tangent: Before Abd al-Rahman became Muslim, his name was Abd Amr [عبد عمرو]. So when he converted, he changed his name to Abd al-Rahman. But Umayyah said to him, "I cannot call you this because I don't know who this 'Rahman' is." Abd al-Rahman said, "I will not respond to my old name Abd Amr." So Umayyah said, "Okay, I will call you Abd al-Ilah [عبد الإله]." And Abd al-Rahman says he is fine with that, so he would always be called Abd al-Ilah by Umayyah.)

So when Umayyah sees Abd al-Rahman passes by during Badr, he holds onto him with two hands, and he notices Abd al-Rahman has in his hands the armor of someone he had killed, so Umayyah said, "O Abd al-Ilah, what if I were to give you much more than this armor? What if I were to give you many milking camels? Get rid

of this armor! Protect me! Take me as a prisoner, and I will give you as much as you want!" Begging for his life to the very end. And even on the battlefield Abd al-Rahman is still a businessman, so he throws away the armor and he takes Umayyah and his son back to the camp of the Muslims as prisoners of war.

2 things to note:

1. The laws of war have not yet been revealed - as we will see later, the Muslims didn't know what to do with the prisoners of war, ransom, booty, etc. All of this will come down later on.
2. Technically they are still on the battlefield, and this is a key point. They are not actually in the safety zone yet. War is still happening. So it's a gray area - where the rules met or not, completely gray.

Now, Allah willed Bilal RA sees Abd al-Rahman holding Umayyah's hand as a prisoner. So Bilal RA says, "Umayyah ibn Khalaf, the leader of the kuffar! You are giving him security?! Over my dead body!" And Abd al-Rahman starts pleading, "Calm down, Bilal, calm down, these are my prisoners," etc. But Bilal kept on raising his voice until he called the Ansar and told them, "This is that man who tortured me!" And subhan'Allah it's amazing how Allah has preserved the honor and story of Bilal - it's well known even to our children, how much more so amongst the sahaba. Everyone knows it. So when Bilal showed Umayyah to the Ansar, now Abd al-Rahman had to negotiate with all of them, "These are my prisoners, they have entrusted themselves to me." But Bilal RA kept on saying, "You are not going to save this man." Until finally they surrounded Abd al-Rahman and began prodding Umayyah. So much so it's said Abd al-Rahman tried to stop them with his own body, and they would go underneath his hand etc. And Abd al-Rahman was actually wounded on his foot from trying to protect Umayyah. But eventually both Umayyah and his son were killed. And Abd al-Rahman would say till he died, "May Allah have mercy on Bilal. Not only did he stop me from getting my two ransoms, I never got the armor back as well."

Subhan'Allah the same voice that called out, "Ahad-un-ahad (One God, One God)", that was the voice that caused Umayyah's death. That same loud voice, Allah AWJ willed that it will come back now to haunt Umayyah. And it was that voice that brought the help of the Ansar and managed to kill Umayyah ibn Khalaf before he reached the safety of the camp.

And Umayyah ibn Khalaf was the only person who was not buried. The rest were. But Umayyah, after the battle had finished, they found his body on a bed of pebbles (which was what he would use to torture Bilal with). And whenever they tried to lift him up, the flesh would just decompose, so they couldn't pick him up. This is truly Allah's qadr. So they had to leave him on those pebbles, and for the sake of covering a dead body, they put more pebbles on top of him. They took the same burning hot pebbles of the desert and just threw it onto his body. Truly, كما تدین تدان (as you do unto others, so it shall be done unto you).

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### **The Father of Abu Ubaydah Amir ibn al-Jarrah**

Abu Ubaydah Amir ibn al-Jarrah (أبو عبيدة عامر بن الجراح) RA, one of the Ten Promised Jannah, his father Jarrah was on the side of the mushriks, and he was a bitter enemy who could not stand his son having converted. In Badr, he wanted to kill his own son. Whenever Jarrah would see Abu Ubaydah, he would make his way to him to kill him. And every time Abu Ubaydah sees his father coming, he would go somewhere else out of respect and love; until finally his father surprised him. Out of the blue suddenly Jarrah came jumping on him to kill him, and in self-defense, Abu Ubaydah killed his own father. After this, the people began speaking that, "He has killed his own father." And Abu Ubaydah felt a great amount of sadness, "What have I done." Now this is something bad enough in these days out of pure humanity, but especially in those Jahiliyyah tribalism days it was worse. But Allah revealed in the Quran the last verse of Surah al-Mujadila:

لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ أُولَئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُم بِرُوحٍ مِنْهُ وَيُدْخِلُهُمْ جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ أُولَئِكَ حِزْبُ اللَّهِ أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ

"You will not find a people who believe in Allah and the Last Day having affection for those who oppose Allah and His Messenger, even if they were their fathers or their sons or their brothers or their kindred. Those - He has decreed within their hearts faith and supported them with spirit from Him. And We will admit them to gardens beneath which rivers flow, wherein they abide eternally. Allah is pleased with them, and they are pleased with Him - those are the party of Allah . Unquestionably, the party of Allah - they are the successful." [Quran, 58:22]

Subhan'Allah this verse is a praise of Abu Ubaydah from Allah. In our religion, there is no question one's ultimate loyalty always is to Allah SWT. Every other loyalty is conditional. There is no room for negotiation in this regard.

### Abu Hudhayfah RA

Abu Hudhayfah ibn Utbah (أبو حذيفة بن عتبة) RA is the son of Utbah ibn Rabi'ah, one of the three who died in the mubaraza. (Tangent: One of the famous reciters of the Qur'an among the sahaba named Salim Mawla Abu Hudhayfah [إسالم مولى أبي حذيفة] is Abu Hudhayfah's freed slave. There are a lot of hadith about Salim. He has a beautiful voice. And Abu Hudhayfah's sister is Hind, the wife of Abu Sufyan.) When Abu Hudhayfah heard the Prophet ﷺ say the Banu Hashim should not be killed, he said, "So our fathers, uncles, and brothers will be killed, but the uncle and family of the Prophet ﷺ would not be killed?!" The Jahiliyyah tendency came out in him. And the news spread that Abu Hudhayfah said this, and on top of this, he swore to kill al-Abbas. When the Prophet ﷺ heard this, he told Umar RA, "O Abu Hafs (أبو حفص), will the face of the uncle of the Prophet ﷺ be struck with a sword?" meaning don't let it happen. Umar RA said, "Ya Rasulallah, he has committed nifaq (hypocrisy), let me take care of him (kill him)." But the Prophet ﷺ forbade him from doing that, so Umar RA went to Abu Hudhayfah and made sure he was put into place. Later on Abu Hudhayfah used to say, "I shall never feel safe against the consequences of that one sentence (that I said) unless Allah accepts me as a shaheed," i.e. "I made a big mistake. I'm always going to be worried about it unless Allah accepts me as a shaheed." And his du'a was accepted and he died a shaheed in the Battle of Yamama [12 AH].

A number of points here:

1. Firstly, realize even the greatest of the sahaba, they are human and they can fall into an error. Therefore if one of us makes a mistake, have heart that people far better than us fell into far bigger mistakes than us. Imagine someone swearing they will kill the uncle of the Prophet ﷺ; can you imagine how guilty he must have felt afterwards? But he repented and Allah accepted the repentance.
2. Notice the wisdom of the Prophet ﷺ - he handled it in a very wise manner. He knows Umar will put Abu Hudhayfah in his place, so he expressed his frustration to Umar. He didn't directly go to Abu Hudhayfah because that would have been too humiliating for Abu Hudhayfah. And he ﷺ realizes Abu Hudhayfah's brother, uncle, and father all just died, so he excused him and didn't take him to task. There's no consequences because one's emotional state is overlooked.

After the battle was finished, all of the bodies of the mushriks were thrown into the well. When the body of Utbah (his father) was being dragged to be thrown into the well, Abu Hudhayfah's face became very pale. You could see the effects of grief on him. Upon this, the Prophet ﷺ said to him, "Perhaps you find this difficult," and Abu Hudhayfah says, "Ya Rasulallah, I have no doubt my father died upon kufr, but I knew from him wisdom, love, and great care" - and frankly Utbah was of the better of the Quraysh. So he is saying his father was a good person, and he hoped Allah guided him to Islam. So the Prophet ﷺ made du'a for Abu Hudhayfah - this is his way of showing Abu Hudhayfah that there are no hard feelings - everything is forgotten.

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### Abu al-Bukhturi

Now even though the Prophet ﷺ forbade the killing of al-Abbas, the Banu Hashim, and Abu al-Bukhturi, unfortunately Abu al-Bukhturi was killed. An Ansari saw him and told him, "O Abu al-Bukhturi, we have been forbidden from harming you, so surrender yourself and let me take you back to the camp." But Abu al-Bukhturi said, "How about my friend?" and the Ansari said, "We have no laws about him." So Abu al-Bukhturi said, "No. Let not the women of Quraysh say that I saved myself at the expense of my friend." So he charged forward and the Ansari had to kill him in self-defense. The Ansari then came to the Prophet ﷺ and told him, "Ya Rasulallah, I tried my best to take him prisoner like you said, but he refused except to fight, so I had to kill him." So the Prophet ﷺ excused him for killing Abu al-Bukhturi.

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[Revised by Br. Syed Haq & MAR, December 2020]

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## 040 - The Battle of Badr 5 [\[TOP\]](#)

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We discussed the incidents of Badr. The next is a tafsir of something Allah says in the Quran.

### Iblis on the Day of Badr

وَإِذْ زَيْنَ لَهُمُ الشَّيْطَانُ أَعْمَلَهُمْ وَقَالَ لَا غَالِبَ لَكُمْ الْيَوْمَ مِنَ النَّاسِ وَإِنِّي جَارٌ لَّكُمْ فَلَمَّا تَرَأَتِ الْقِفَّتَانِ نَكَصَ عَلَى عَقَبَيْهِ وَقَالَ إِنِّي بَرِيءٌ مِّنْكُمْ إِنِّي أَرَى مَا لَا تَرَوْنَ إِنِّي أَخَافُ اللَّهَ وَاللَّهُ شَدِيدُ الْعِقَابِ

"And when Satan made their deeds seem fair to them and said, 'None from among men shall prevail against you this day, and I am your protector.' But when the two armies came in sight of each other, he turned on his heels, and said, 'Surely, I have nothing to do with you; surely, I see what you see not. surely I fear ALLAH; and ALLAH's punishment is severe.' [Quran, 8:48]

What is this a reference to? We already mentioned the first half of the story: When the Quraysh were leaving Makkah, they almost turned back out of paranoia that another tribe might attack Makkah while they were away, but Shaytan came to them in the form of Suraqa ibn Malik (a nobleman from the Banu Kinana), guaranteeing they won't be attacked, so much so he said, "I will accompany you, so you can be sure if anything happens you can kill me." But what happened? When the Muslim and mushrik army met one another, and when Shaytan saw the angels came down, he turned around and began running away. So al-Harith ibn Hisham (الحارث بن هشام) said, "Where are you running away, O Suraqa?" But Shaytan pushed him so severely that al-Harith flew upwards and fell on his back. And Shaytan said, "I see what you don't, and I fear Allah" [as recorded in the Quran, 8:48]. And it's narrated in Imam Malik's Muwatta that the Prophet ﷺ said, "Shaytan was never more humiliated than he was on the Day of Badr" - because of what he saw of the blessings and mercy of Allah, and he saw Jibril inciting the angels, "Go forth!" So Shaytan felt the lowest ever in his life on the Day of Badr. And in this manifestation we see the trickery of Shaytan - how he promised them, but in the last minute, he literally ran away. And this is his ways: he promises everything, but he is a fraudster and trickster. He does not feel ashamed to lie.

Also look at the significance of how Iblis himself is getting involved. We know from our texts that Iblis does not get involved except in very evil matters. As the Prophet ﷺ says, Iblis has a throne (somewhere over the water) and he sends shayatin to do his bidding. So for Iblis to physically come to Badr, it's clear how desperate he was.

Also look at the picture: On the one side you have that very same entity who refused to do sajdah to Adam, Iblis the worst of all shaytan, and you have Abu Jahal, and Uqba, and Umayyah ibn Khalaf, and Utbah. And 100m away you have Jibril AS the best of all angels, and the Prophet ﷺ, and Abu Bakr, and Umar, and Ali. Indeed this is truly the Yawm al-Furqan (يوم الفرقان - the Day of Decision/Criterion/Separation) [see Quran, 8:41]. What was separated? Truth from falsehood. Correctness from evil. Jibril vs. Iblis. The Prophet ﷺ vs. Abu Jahal. And so on. This type of battle has never taken place since Allah has created mankind up until the Day of Judgment. And this is why the Day of Badr was indeed the greatest victory given to the Prophet ﷺ in terms of actual military expeditions.

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### The Defeat of the Quraysh

So eventually the Quraysh turned on their backs and fled back to Makkah.

Some modern military analysts, when they look at the map of Badr, they noticed there was one clear passageway back to Makkah that the Prophet ﷺ could have blocked if he wanted to, but he didn't do so. So it is as if the Prophet ﷺ allowed one escape passage back for them - this is a theory, as we don't know what is in the mind of the Prophet ﷺ. So modern military analysts theorize the Prophet ﷺ did this to leave a pressure valve outlet: That is, he left a very clear area for the Quraysh to retreat. Because when a group knows they are fighting to death, they will fight much more eagerly in desperation. But when there is a pressure valve outlet, their resolve will go down very fast, "I can always run away." And that passageway is exactly where the Quraysh retreated from.

The net result at the end of the battle: 70 of the Quraysh had been killed and around 73-74 were taken prisoners of war out of more than 1,000. So around 15% of their army was either killed or taken prisoner of war. And from the Muslim's side there were no prisoner of war and 15 were martyred. And this is less than 5% of the Muslims.

When the army of the Quraysh fled, the Prophet ﷺ regrouped the sahaba and told them they will remain at Badr for 3 days. Why?

1. To bury the shaheed. (Note this is the first time the shariah of shaheed came down, of what do you do for a shaheed: [i] You don't wash the body. [ii] You don't pray salah al-janazah. [iii] The shaheed is buried where he dies - this is the sunnah of the shaheed. All those who died in Badr were buried at Badr. [iv] The shaheed's wounds aren't washed because the Prophet ﷺ said when a shaheed is resurrected, the scent of his blood will be the scent of musk. [v] You bury a shaheed in the clothes he was wearing.)

2. To recover and ensure the Quraysh don't launch a counter attack.

3. And most importantly to clarify who is the winner and who is the loser. The Prophet ﷺ and the sahaba camped at the battlefield for 3 days and the Quraysh didn't have the audacity or galls to return back and fight, so clearly the Prophet ﷺ was the victor of this battle.

The 15 sahaba who died each got their own grave. As for the Quraysh, the 70+ who died, they were covered up in a well. They were buried by throwing the bodies into one of the abandoned wells, and then sand is thrown onto that to cover up the bodies. This shows us that in our shariah, we show a minimal respect to the bodies of those whom the Muslim army has killed. We don't just let them rot in the sun, even though we don't give them the same funeral procedure as we do for Muslim martyrs. This is the custom of the world - your dead are treated a million times better than your opponent's. So the mushriks who died, they were given a different type of burial. There was only one body that could not be buried, and that was Umayyah ibn Khalaf's, as we mentioned last week.

On the third day, as the Prophet ﷺ was departing away from the well, he diverted the caravan away from the way back to Madinah, and stopped at the well where all of those bodies had been buried. And he called them out by name one by one, "O Utbah ibn Rabi'ah, O Walid ibn Utbah, O Abu Jahal," etc., and said, "Have you found what your lord has promised you to be true? As for me, I have found the promise of Allah to be true." And so he mentioned all the leaders of the Quraysh one by one and gave this rhetorical question. And Umar RA said to him, "Ya Rasulallah, how can you speak to bodies that have no soul?" The Prophet ﷺ said, "I swear by the One in whose Hands is my soul, you are not able to hear me now any better than they can. But they cannot respond to me" (i.e. they can hear me very clearly) - this hadith is in Sahih Muslim. One of the narrators, Qatada (قتادة) the student of the student of Ibn Abbas explained this hadith by saying, "Allah brought them back to life in order that they could hear the Prophet ﷺ speak, and in order that they could be humiliated and insulted upon their injuries, and they could be a source of regret and guilt for them."

Q: Can the dead in the grave hear or not? Can he know a visitor is at his grave? This is a huge theological question that even the sahaba differed over. And this incident of Badr is one of the most important evidence used by both sides - it's an authentic evidence, everybody knows it is there; the interpretation is the issue.

One camp says the dead can hear, the other says they cannot. And both opinions have sahaba, tabi'un, and great scholars propounding it. This shows us that in some issues, even in theology, there is difference of opinion in Sunni Islam. And this is one of those issues that the Sunnis themselves differed in. Even some scholars of the Athari (أثري) or the Ash'ari (أشعري) tradition on the one side and the other scholars as well on the other side. And this is not a theological dispute - it's something WITHIN the Sunni madhahib.

It's said Ibn Umar RA would say the person in the grave could hear the one visiting him. And he even went further to say that person would be punished by hearing his relatives wail over him.

But Aisha RA believed the dead cannot hear the person outside.

### **Quranic Verses**

1. Aisha RA quotes the Quran, "You will not be able to make the one in the grave hear you" [Quran, 35:22].
2. And there are other Quranic evidences as well: "You cannot make the mawta (موتى - the dead) hear. Nor can you make the deaf person hear the call when they turn their backs and walk away" [Quran, 30:52].
3. Also Allah says, "You certainly cannot make the dead hear. Nor can you make the deaf hear the call when they turn their backs and walk away" [Quran, 27:80].

One can say it seems very explicit from the Quran that the dead cannot hear.

### **Ahadith**

What about the hadith? A number of ahadith seem to suggest that the dead can hear, hence the conflict and controversy.

1. There is a long hadith in Sahih Bukhari wherein the Prophet ﷺ mentions what happens to the soul when it dies. One phrase in it is of relevance to us. He ﷺ said, "The person in the grave hears the footsteps of those who have come to bury him as they return." Pretty clear and explicit.
2. Another evidence that is used is the famous hadith in Bukhari and Muslim that the Prophet ﷺ visited Baqi' al-Gharqad (بقيع الغرقاد) and he said salam to the people of the grave, "Assalamu'alaykum."
3. Another evidence that is used is the mutawatir hadith wherein the Prophet ﷺ said, "Whoever sends salam upon me, Allah will send an angel to tell me that they have given salam."
4. Another hadith, "Whoever passes by the grave of anyone they knew and says salam, the person in the grave shall recognize who said salam and he shall return his salam." But this is a weak hadith - it's not mentioned in the Six Books; rather it's mentioned in some of the more obscure books e.g. Ibn Hibban (ابن حبان), Ibn Asakir's (ابن عساكر) Tarikh Dimashq (تاريخ دمشق).

Another evidence that is used is NOT a hadith; rather what Amr ibn al-As (عمرو بن العاص) said to his children when he was on his deathbed: "When you bury me, stay at my grave for the length of time it takes to slaughter an animal and distribute the meat (i.e. a fixed unit of time)." Why? He said, "Your presence will calm me down, and then I will be able to answer the messengers of my Lord (منكر ونكير - Munkar and Nakir)." (Note: Amr ibn al-As is one of the last three sahabi to make Hijrah before the Conquest of Makkah.)

### **Opinion 1: The Dead Can Hear**



Taking all of the above into account, the majority position, including of al-Nawawi (النووي), Ibn Kathir (ابن كثير), Ibn Taymiyyah (ابن تيمية), Ibn Hazm (ابن حزم), Ibn al-Qayyim (ابن قيم), al-Suyuti (السيوطي), and Allama al-Shanqiti (الشنقيطي), is that the dead CAN hear those who visit their grave (note: ONLY those who visit, NOT anybody in the world). According to this group, if you say salam to the grave, the person in the grave will be aware that so-and-so is sending salam. Their main evidence is the incident of Badr that the Prophet ﷺ said, "They can hear me just as well as you can" - this is the most explicit evidence that all these scholars use. How does this camp interpret verses in the Quran that say the dead cannot hear?

1. They say the meaning of 'hear' [in those verses] is not a physical hearing, but rather a hearing that will benefit. And they have an evidence for this: Allah SWT says, "The only people that you can make to hear are those who will believe in Our Signs" [see Quran, 27:81]. What is the 'hearing' here? Those who follow Islam. Not the physical hearing.
2. They say the dead in the Quran is not a physical death, but rather a spiritual death. "Al-mawta" in [27:80] [30:52] refers to one who is a kafir. And they have evidence for this as well: Allah SWT says, "Can those who had been dead, to whom We gave life and a light with which they can walk among people, be compared to those in complete darkness from which they can never emerge?" [Quran, 6:122] The meaning of death and life here is kufr and Islam. So Allah calls the kafir 'mayyit.' So this camp interpret this verse as, "You cannot make the kafir hear you." (But the problem that comes with this interpretation is that in verse [35:22], Allah SWT very explicitly says, "You [O Prophet] can never make those in the GRAVES hear [your call].")

### Opinion 2: The Dead Cannot Hear

On the other camp we have Aisha RA, Umar RA, Qatada (the student of the student of Ibn Abbas), al-Bayhaqi (البيهقي), al-Shawkani (الشوكاني), al-Albani (الألباني), Ibn Atiyyah (ابن عطية), Ibn al-Jawzi (ابن الجوزي), Ibn Qudama (ابن قدامة), al-Suhayli (السهيلى), al-Qadi Abu Ya'la al-Hanbali (القاضي أبو يعلى الحنبلي), etc., who said Allah \*brought them back to life\* so they could hear. How do you reinterpret all of the ahadith that seem to suggest the dead can hear?

1. They say while it is true that 'mawta' can refer to the kafir, in these verses it refers to the dead, because of the verse [35:22] that mentions "graves."
2. As for the other camp's point of saying the Quran talks about hearing of benefit, this can be refuted through verse [35:14], "When you call them (false gods) they can't even hear you; even if they could, they don't have the power to respond." (Note: Recall all the false gods that the Arabs used to worship in the times of Jahiliyyah were humans in the beginning. E.g. al-Lat, al-Uzza, Manat.)
3. As for the incident of Badr, they say this is the strongest evidence against the other camp. How so? They say Umar RA questioned, "How can these people hear when they are dead?" The Prophet ﷺ did not correct him, but rather made an exception. He said, "O Umar, \*right now\* \*this group\* can hear me just as well as you can." An exception in time, place, and people. He didn't say, "O Umar, why are you asking? Don't you know the dead can hear?" This clearly shows Umar RA understood the Quran correctly - and the Prophet ﷺ is not correcting the 'misunderstanding' because it is not a misunderstanding.
4. The issue of the footsteps: Once again, the Prophet ﷺ is making an exception in time and place. This is NOT any person who visits him. This is at the time of burial. We know in authentic ahadith that the ruh (soul) reunites in the body to respond to Munkar and Nakir. So the Prophet ﷺ is basically telling us that: at that point in time, the footsteps of those who walk back will be heard. Not conversations, rather the footsteps only.
5. As for the issue of the Prophet ﷺ going to Baqi' and saying salam, they say it's a salam of du'a, and not a salam of greeting. In our daily lives, we use the phrase "may peace be upon you" as both a du'a and a greeting, but in this particular case — this camp of scholars say — it's only a du'a and not a greeting. So according to them, this hadith doesn't seem to suggest at all that the dead can hear.
6. As for the hadith of the dead recognizing the one who says salam to him, it is a weak hadith, and pretty much every scholar of hadith says it is weak.

7. As for Amr ibn al-As's wasiyyah (وصية - will) to his children, it is \*his\* interpretation; the Prophet ﷺ did not tell him to do it.
8. As for the ahadith of the Prophet ﷺ that says the angels come and give him ﷺ salams (the angels deliver his ummah's salams to him in his grave ﷻ), the very fact that an angel must convey the salam indicates that he ﷺ cannot hear [after his death]. If the Prophet ﷺ could hear directly, he wouldn't need the angels to go tell him.

### Sh. YQ's Opinion

2012: It does seem to be that the dead CANNOT hear. And Allah knows best. But we shouldn't be too strict about this issue because some of the sahaba held the other opinion. And it's true to say many scholars held the position that the dead can hear the one who visits them.

2019 (Sh. YQ changed his opinion - <https://youtu.be/4I5Go8S--Q4?t=2831>): I find myself very sympathetic to Ibn Taymiyyah's position overall, because the Qur'an does not negate the hearing of the dead unequivocally. If you look at the verses of the Qur'an (when it talks about how the dead cannot hear), they are dealing with hidayah (هداية - guidance). So it does appear that when Allah is saying the dead cannot hear, what He is negating is the hearing that is beneficial (hearing of the qalb/قلب - hearing of the heart). And all of these evidences put together, the message that we are getting is, as Ibn Taymiyyah says in Majmu' al-Fatawa (مجموع الفتاوى), Volume 5, page 366: "All of these traditions and other than them indicate that the mayyit (ميت - the dead) CAN hear the speech of the living. But this doesn't mean every mayyit hears every speech of the visitor that comes to him. (Just like in this world where sometimes the living don't hear the speech of the other living.) For it is possible that Allah can allow some of them to hear in some circumstances, and not in others. It is possible that the mayyit might be busy with something else (either good or bad), so that when the visitor comes, he is unaware." So there is no guarantee that when the living visit the mayyit, they will be noticed and heard every single time. But overall, it is clear that it does happen. Badr is not an exception. Therefore argument can be made that the dead are aware of the visitations of the living (to the vicinity of their grave), and they can hear the salam, and are aware of the salam if Allah wills (i.e. not every single time). And Allah knows best.

The main point is that this is a theoretical issue. No action is derived from this. By unanimous consensus you DON'T ask the person in the grave for your needs.

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### The Spoils of War

Back to Badr. Another thing that took place in these 3 days before the Muslims returned to Madinah was the issue of the spoils of war (ghanima/غنيمة). And we know from the Quran and Sunnah that the previous ummahs were not allowed to keep ghanima; they had to give it up. Allah has not made ghanima halal for any ummah except for our ummah. (In fact in the Old Testament — and the hadith affirms this — it is said when the army of Bani Israel captured the items from war etc., they would make a big pile, and Allah AWJ would send down a lightning bolt to burn the whole pile in front of them to affirm it's been accepted from them.) When the Muslims finished the Battle of Badr, there was a lot of ghanima, and they wondered what to do. Some discussion broke up amongst the sahaba. That is because the sahaba, in the course of the battle, had split up into a number of groups. And each group was claiming some privilege over the other group. One group said, "We were the ones who collected the booty from the battlefield, so we should get it." Another group said, "We were the ones who pursued the Quraysh as they ran away to make sure they wouldn't come back. And had we not been pursuing, you couldn't have collected." A third group said, "We were surrounding the Prophet ﷺ as precaution that they wouldn't attack. And the only reason we stayed next to him was to protect him. So how could you deprive us? Rather we deserve it as well." Note this wasn't a fight or a debate, rather a discussion. And it's said Sa'd ibn Abi Waqqas came with a beautiful sword he had taken from the person he had killed, and said to the Prophet ﷺ, "O Messenger of Allah, give this sword to me, for by Allah, I used it in the battle." And so Allah revealed the first

verses of Surah al-Anfal, literally on the battlefield:

يَسْأَلُونَكَ عَنِ الْأَنْفَالِ قُلِ الْأَنْفَالُ لِلَّهِ وَالرَّسُولِ فَاتَّقُوا اللَّهَ وَأَصْلِحُوا ذَاتَ بَيْنِكُمْ وَأَطِيعُوا اللَّهَ وَرَسُولَهُ إِنْ كُنْتُمْ مُؤْمِنِينَ

"They ask you, [O Muhammad], about the bounties [of war]. Say, 'The [decision concerning] bounties is for Allah and the Messenger.' So fear Allah and amend that which is between you and obey Allah and His Messenger, if you should be believers."

So Allah is reminding them that greed should not be the primary incentive. Don't break up your brotherhood. Allah's pleasure is more important than this wealth. Then the Quran goes on and says the war booty can indeed be distributed. The details of fiqh of distribution are complicated and beyond the scope of this halaqa, but in a nutshell we learn from verse [8:41] that:

1/5 of it is put aside; and this 1/5 is divided into 5 shares:

1. The Prophet ﷺ - This was unique for him in his lifetime. After his death, then obviously this is not there.
2. The Ahl al-Bayt - In Sunni fiqh we respect them and even give them this 1/5 of the 1/5. (Note the Sunni's definition of Ahl al-Bayt is broader than the Shia's definition of Ahl al-Bayt.)
3. Orphans
4. Poor people
5. Travelers and wayfarers who don't have any money

So 4% each, and this gives a total of 20%. The rest of the 80% is given back to the army. And in the Battle of Badr, every single person was given an equal share. This was early Islam. (Later on in the Battle of Khaybar onwards, the Prophet ﷺ changed this. He gave the one with an animal three times the amount than those who didn't have an animal [horse/camel]. The infantry was not the same as the cavalry.)

And in Badr, there were 9 people who got a share even though they weren't on the battlefield. Every one of them had a legitimate excuse. The main person being Uthman ibn Affan RA. He got the same amount as all of the other Badriyun (بدريون), and he is considered a Badri even though he didn't participate in Badr. Why? Because his wife Ruqayyah/رقية (i.e. the daughter of the Prophet ﷺ) had fallen severely sick. In fact — they didn't know this at the time, but — she was going to die. Uthman wanted to participate in Badr, but the Prophet ﷺ told him to take care of Ruqayyah. So he remained behind, and she passed away the day the Prophet ﷺ returned back from Badr (as we will discuss later). She was buried on the same day the Prophet ﷺ returned back from Badr.

### The Prisoners of War

Another issue that took place in those three days they stayed at Badr was about the prisoners of war (POWs). What exactly is to be done with the 73-74 prisoners? Once again this is the first time the Muslims have taken prisoners and they don't know what is to be done. In Sahih Bukhari we learn the Prophet ﷺ surveyed all of the prisoners and said, "If Mut'im ibn Adi were alive right now (he just died a few months ago) and he spoke to me to free all of these natna (نتنى - filthy/dirty people), I would have freed them all for him." Now they are about to collect a fortune from these 70+ people. Literally it would be millions of dollars [in our time], yet the Prophet ﷺ was willing to let them go had Mut'im was alive and asked him to free them. This is a statement that has truly profound implications.

Why did the Prophet ﷺ utter this phrase?

Mut'im is already dead. But recall Mut'im was one of those who fed the Banu Hashim when they were boycotted, he helped break the Boycott, and he gave protection to the Prophet ﷺ when Abu Lahab revoked his

protection. And so with this statement at Badr, the Prophet ﷺ is repaying the favor, even though Mut'im was a kafir. (This is like the 21-gun salute in our times.)

We learn here that there are those who are not Muslims, but they have good hearts. They don't have good hearts in tawhid, but they have good hearts in mercy, in humanity, in tribalism, and in standing for truth. Mut'im did not approve of Islam as a religion, but he did not approve of the zulm of the Quraysh against the Muslims [either]. So the Prophet ﷺ took advantage of this, appreciated it, and repayed him back. Similarly in our times, there are those non-Muslims who don't agree with Islam theologically, but they stand for truth and freedom, and they don't want the Islamophobes, so it is our job to honor them, to respect them, to reach out to them to work together for a better society as the Prophet ﷺ did.

Now the issue came what is to be done with the prisoners of war. This was a very traumatic issue because on the one hand these very people have just tried to kill them. So the Prophet ﷺ asked the sahaba, and in particular he asked his two wazirs (viziers) Abu Bakr and Umar. And Abu Bakr RA said, "They are our relatives and blood, so show mercy." And Umar RA said, "As for me, I think you should give Aqil to Ali and he will execute him, and so-and-so to me and I will do my job, etc. So we don't leave any of them. They tried to kill us, we should do the same to them." And so at this the Prophet ﷺ said, "Verily Allah makes some hearts so soft they are softer than milk, and others He makes them so hard they are harder than stones. As for you O Abu Bakr, you have a resemblance of Ibrahim and Isa AS. Ibrahim said (to Allah SWT), 'If they follow me, they are of me; and if they disobey me, then O Allah, You are Forgiving and Merciful' [see Quran, 14:36]. Isa said, 'If You punish them, they are Your servants, but if You forgive them, You are the Almighty, the All-Wise' [see Quran, 5:118]. And O Umar, you are like Nuh and Musa AS. Nuh said, 'Don't leave a single house of kafirs on earth' [see Quran, 71:26]. And Musa said, 'Make their hearts hard so that they never have Iman until they see the Punishment come down on them' [see Quran, 10:88]." And the Prophet ﷺ agreed to the suggestion of Abu Bakr.

Umar RA narrated this hadith: The next day (i.e. the second day of camping at Badr after the battle) he found the Prophet ﷺ and Abu Bakr RA crying under a tree. So he asked, "What is causing you to cry, O Messenger of Allah? For by Allah, if I understand, then I will cry with you. And if I don't understand, I will force myself to cry just to be with you." And so the Prophet ﷺ recited those verses of Surah al-Anfal in which Allah says, "It is not desirable for a messenger to have prisoners of war until he establishes power in the land" [Quran, 8:67]. And Allah mentioned one of the reasons some of the sahaba (not Abu Bakr, but some other sahaba) wanted to take ransom was for worldly gain - He said, "You wanted the dunya, but Allah wants the akhira [for you]" [Quran, 8:67]. And then Allah said, "Were it not for the fact that Allah had already allowed this to happen, a Punishment would have come down on you" [see Qur'an, 8:68]. So this is what caused the Prophet ﷺ to cry.

Of course later on the shariah came down to give the khalifa the choices of what to do (with POWs). But in this time, for the Battle of Badr, Allah said it wasn't the best decision to keep prisoners of war, but now that you've done it, then let it go. And this leads us to a very deep theological and Usul al-Fiqh issue which we really don't have the time to discuss in a lot of detail, but one of our brethren insisted that we talk about this in some details, so let us spend a few minutes on this issue. And that is the issue of does the Prophet ﷺ have independent ijtihad (اجتهاد - independent reasoning)?

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### Is the Prophet ﷺ Allowed to Exercise His Own Opinion?

Is the Prophet ﷺ able to exercise his own opinion? Or does everything he says emanate directly from Allah SWT? This is an issue that the scholars of Usul al-Fiqh have been discussing from the earliest of times. There are obviously, as usual, more than 2 opinions. But there's 2 primary opinions.

1. The first opinion (minority) is that everything the Prophet ﷺ says is directly wahy. And they mention that Allah says in the Quran, "Everything he (the Prophet ﷺ) says is wahy that comes to him" [see Quran, 53:3-4].

2. The vast majority of Sunni scholars say it's very clear that Allah gave the Prophet ﷺ the right to do ijtiḥad (اجتهاد) - and Allah would sometimes correct it and sometimes let it pass. And in both cases his ijtiḥad was binding for the sahaba to follow. Thus the key point is whatever the Prophet ﷺ commanded, the sahaba had to follow. Regardless of whether you say it came from Allah or it came from him, all scholars unanimously agree whatever he commands you to do, you must follow it. As for verse [53:3-4], even by the context it is very clear that the word 'wahy' in the verse is a reference to the Quran. It's very clear that the Prophet ﷺ was a human being - for the 40 years before the wahy he spoke as a human, and even after the wahy began he still remained a human being. He said in an authentic hadith, "I am a human being, I forget as you forget." In another hadith he said, "I get angry sometimes," showing his humanity. So it's clear that at times he can make ijtiḥad regarding an issue, and this issue later on is sometimes corrected by Allah, or he himself corrects it.

i) Of them the example is given of the incident of Badr where he made ijtiḥad. And this is not a purely secular matter. This is a semi-religious/semi-secular matter. And Allah told him it wasn't the best decision.

ii) Also the example of cross pollination as recorded in Bukhari. The Prophet ﷺ made such-and-such a suggestion to the farmers, and they followed it. But the result did not turn out as they expected. And the Prophet ﷺ said to them, "If I tell you something from the matter of the deen, then I am the Messenger of Allah. But if I tell you something from the matter of this world, then you know your worldly affairs better than I do." And this clearly shows he is speaking from his own ijtiḥad.

And sometimes it appears that even in matters of shariah he was making his own ijtiḥad. And Allah gave him the right to do that.

iii) For example the issue of prohibiting going to the graves. He himself said later on, "I used to forbid you from visiting graves, but now go ahead and visit them." And there does not seem to be any wahy from Allah to change this, rather it seems that he himself felt that this is now okay to go visit graves.

iv) Another example which is even more explicit, he said, "I was about to forbid you al-ghila (الغيلة - being intimate with your wife when she is in the period of breastfeeding a child i.e. for a year or so after delivery), but then I saw the Romans and Persians do it and it does not affect their child. Therefore go ahead and do it."

v) Also the issue of hypocrites during Tabuk (9 AH) in which he forgave the hypocrites. But then Allah revealed in Surah al-Tawbah, "May Allah pardon you [O Prophet]! Why did you give them permission?" [Quran, 9:43]

vi) The hadith of Fatima bint Qays (فاطمة بنت قيس). She was a young lady that many people were interested in marrying after her husband died a shaheed. And she didn't have a house to live, so the Prophet ﷺ said, "Go to Ummi Sharik (أم شريك)'s house, wait until your iddah (عدة) finishes, then I will see who you should marry." But then later he sent her a message, "A lot of my young sahaba visit Ummi Sharik's house. [Maybe every few days she would have a feast or something; we don't know the whole story.] So don't be in her house. Because maybe my young sahaba will see you when they shouldn't see you. So go to your cousin Ibn Ummi Maktum (ابن أم مكتوم) as he is blind."

vii) Also in Hajj, he ﷺ did Hajj Qiran (قران), and later he said if he knew better, he would do Hajj Tamattu' (تمتع).

viii) Also in the incident of Uhud (3 AH) when he was severely injured he said, "How can Allah ever forgive you (mushriks)?" And what did Allah reveal in the Quran? This is a very strict verse:

لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبُهُمْ فَإِنَّهُمْ ظَالِمُونَ  
وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ يَغْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ ۗ وَاللَّهُ غَفُورٌ رَّحِيمٌ

"You (O Prophet) have no say in the matter. It is up to Allah to turn to them in mercy or punish them, for indeed they are wrongdoers. Everything in the heavens and earth belongs to God. He forgives whoever He will and punishes whoever He will: God is Most Forgiving and Merciful" [Quran, 3:128-129].

ix) Also he made a du'a about Muawiyah which we cannot get into now because it is going to be too long.

x) A very explicit shar'i ruling, mutawatir, Bukhari and Muslim: When the Prophet ﷺ conquered Makkah, he said, "Every single tree in Makkah is Haram. Nobody should pluck a leaf from Makkah" - but right then and there his uncle said, "Please make exception for the idhkhir (إذخر - lemongrass) because we use it for spices" etc., and so the Prophet ﷺ said, "Okay, except for idhkhir." We can say this is an honor that Allah gave to the Prophet ﷺ - that He granted the Prophet ﷺ the right to do tashri' (تشريع - legislation). Somebody says this is disrespectful, but we say it's the exact opposite. He is human, but he is the Messenger of Allah, so he is allowed to right then and there say, "Except for idhkhir." And to this day every book of fiqh says you cannot pluck any leaf in Makkah except for idhkhir.

And there are 50 or more examples of the Prophet ﷺ exercising ijtiḥad - some of them secular, some of them somewhat secular-religious, some of them purely religious, some of them even theological. He is a human being, but Allah made obedience to him obligatory. So whatever he says about the matters of our religion, we are obliged to obey. If he makes an exception, etc., it's completely permitted for him to do so, and it is our obligation to hear and to obey.

Very simplistically: Every ijtiḥad of the Prophet ﷺ is binding, except when Allah sends down wahy to correct/change his ijtiḥad. And we follow his ijtiḥad because there are over 60 verses in the Quran that tell us to do so.

Sh. YQ's note: "This is a seerah class. Don't derive laws from anything I say."

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[Revised by Br. Syed Haq & MAR, December 2020]

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### Harshness vs. Mercy in Early Madani Phase

So we mentioned Allah revealed a verse about the prisoners of war that the harsher treatment would have been better than clemency/mercy at this time. What is the wisdom behind this?

1. Allah says, "It is not appropriate that any prophet has prisoners of war until he establishes his authority in the land" [see Quran, 8:67]. Forgiveness when it's done out of weakness is not considered to be effective. Whereas forgiveness at power is the most effective, it's the most genuine forgiveness. Thus Allah is hinting that at this stage of weakness, it would have been better to execute to get to the upper hand. (And in today's and next week's lesson we will discuss very explicitly about the pragmatism of Islam compared to other types of systems that preach tolerance and love but can never practice it themselves. Those ways and systems that say "turn the other cheek" are simply unrealistic. No country or society or people can exist with this ideal. And that is why these teachings cannot be a socially viable alternative to society. To always forgive and turn the other cheek would mean others would just take advantage of you. And indeed never has any society that claims to follow this ideology has really followed it. And this clearly demonstrates that this is an unrealistic utopia. It is a role model that might work on an individual level once in a while, but it would never be a realistic option. Our religion teaches that, yes, the general rule is forgiveness and mercy, but at times you need to demonstrate justice and sternness. You need to send the message to make people understand, "Don't mess with me." That needs to be demonstrated. And this, frankly, is a sign that Islam is a much more realistic, pragmatic reality. It deals with the status quo. It deals with how to deal with people.) Allah is saying you are still humiliated and oppressed - so you should not have forgiven at this stage. "Until he establishes his authority in the land" [Quran, 8:67] - which means: when you establish your authority, THEN you should have forgiven. So what is the ideal? To forgive. But when is the forgiveness done? When you are powerful. Look at the practical element of our religion.

2. Another wisdom is that, for every two you save, maybe one will come back to fight you. And indeed that's exactly what happened - some of those came back to fight the Muslims in Uhud [3 AH], Ahzab [5 AH], etc.

3. A third wisdom, Umar RA himself alluded to when he basically said to the Prophet ﷺ to give everybody their own tribesmen to execute. And that is to demonstrate to the mushrikun that, "We are more loyal to Allah than we are to tribalism." This took years for the Quraysh to understand. (Even in the incident of Hudaibiyyah [which will take place a few years later], when Suhayl ibn Amr [who at the time was not yet a Muslim] came to negotiate with the Prophet ﷺ, he looked around and said: "O Muhammad [ﷺ], do you really think this motley crew [Muslims] will be able to unite and fight against the Quraysh?" i.e. he literally could not understand what united the Muslims, all of whom came from different backgrounds and tribes. And at this, Abu Bakr RA got extremely angry and he uttered a literal type of curse word to Suhayl. Even though as we know, Abu Bakr is usually the most humble and peaceful person. But this made him so angry that he cursed him with vulgar speech.)

Nonetheless Allah accepted the ijtihad of the Prophet ﷺ, and the 70 prisoners were taken back to Madinah. However, on the way back, two prisoners were executed. Out of the 70, 2 of them were not spared. The general rule in Islam is that prisoners of war (POW) are not executed; but on occasion, they might be. Some scholars say this is the only time a POW was ever executed under the Prophet ﷺ. And those two were al-Nadr ibn al-Harith and Uqba ibn Abi Mu'ayt:

### The Mockers of the Qur'an: Al-Nadr ibn al-Harith

As for al-Nadr ibn al-Harith (النضر بن الحارث): Ibn Ishaq said he was of the shaytan of the Quraysh. And it's said that over 8 verses in the Quran were revealed about him. He was of those who before the coming of Islam had lived abroad in [al-Hirah](#) (الحيرة), the capital of the Lakhmid Dynasty in Iraq. So he had an outside education. When the Quran began to be revealed, he became the most sarcastic commentator of the Quran. And he would say, "What are these fables/stories? I can give you better fables." And it's said every single reference in the Quran to somebody saying, "These are fables..." [e.g. Quran, 8:31, 25:5] is a reference to al-Nadr. And Allah revealed in the Quran, "Who does more injustice than the one who says, 'I can reveal as Allah reveals'?" [Quran, 6:93] - this is al-Nadr who said this. And it's said when the people would come around the Prophet ﷺ to listen to him, al-Nadr would come and say, "Leave this man, I can tell you better stories," and he would narrate stories of the ancient Persian kings etc. So this guy, al-Nadr, had many of such stories. Also al-Nadr and Uqba are the ones that decided to travel to Yathrib and ask the Jews trick questions to trick the Prophet ﷺ; because of which Surah Yusuf was revealed (or according to another opinion Surah al-Kahf) - [see Episode 14, point #8]. They traveled all the way just to trap the Prophet ﷺ. And they came back so happy and proud, "Now we have him trapped! For sure he cannot answer! And that will show he is a liar!" But of course the Prophet ﷺ answered it.

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### The End of Uqba ibn Abi Mu'ayt

As for Uqba ibn Abi Mu'ayt, he was one of the most vile and evil people. He physically carried the carcass when the Prophet ﷺ was in sajdah. Abu Jahal taunted, "Who will get it?" etc., and Ibn Ishaq narrated, "The most despicable of them stood up" - and that is Uqba ibn Abi Mu'ayt. Can you imagine a nobleman who has slaves, who is a rich person, spoiling his garment with a stinking rotting dead animal, just to throw it on the back of somebody? He was also the one who physically tried to choke the Prophet ﷺ to death while he was praying. And Abu Bakr RA came to save him and said, "Will you kill a man just because he says, 'Allah is my Lord'?"

And when Uqba was brought out to be executed, he said, "Why me out of all of them?" And Ali RA said, "Because of your animosity to Allah and His Messenger." And it is said Ali was the one who killed him. In Seerah Ibn Ishaq, it is mentioned that right when he was about to be killed, he begged for his life, "O Muhammad, who will take care of my children?" And the Prophet ﷺ gave a very enigmatic response, "The Fire." Then he was executed by Ali. What did the Prophet ﷺ mean by this? Two interpretations:

1. Don't worry about your children, you have to worry about the Fire.
2. If they follow your footsteps, they will join you in the Fire.

Here he is grovelling for forgiveness and begging for his own children, but where was his own sympathy when the Prophet's ﷺ daughter had to come and save the Prophet ﷺ from sajdah?

Our religion shows harshness when it is due, and mercy when it is due. People like Uqba and al-Nadr, the message needed to be given that not all kuffar are the same. These two are, as Ibn Ishaq says, the shayatin of the Quraysh. So for them the message is given: there is no clemency/forgiveness. And frankly, these people were to the level of all of the others who were killed (Umayyah, Abu Jahal, etc). And for some wisdom that Allah knows (perhaps to demonstrate a special death for them), they survived during the war, but they were the only POWs executed at the command of the Prophet ﷺ.

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### The Victory of the Muslims



The Prophet ﷺ left from the Plains of Badr on Monday, the 20th of Ramadan. And the Muslims in Madinah were waiting patiently to find out what happened. The rumors had come but they couldn't firmly believe until Zayd ibn Harithah, the 'adopted son' of the Prophet ﷺ, returned. The Prophet ﷺ sent him on his own camel, al-Qaswa (القصواء), which everyone recognized, as a sign that Zayd is telling the truth. And they all saw Zayd shouting in excitement, "Allahu'akbar!" And he starts mentioning the names of all those who had been killed. And it's a list of every single famous person of the Quraysh.

When the Muslims heard this, they became happy.

However, when the neo-munafiqun heard it, they started mumbling and whispering amongst themselves, "Clearly Zayd has gone crazy. Muhammad has been killed, and Zayd has taken his camel and now he is delirious and babbling," etc. Because they couldn't believe that the news is actually true. So the neo-hypocrites began saying the Prophet ﷺ is dead. (Ironically, as we will come to, the exact same reaction happened in Makkah when the first crier came back. Both camp were in a type of disbelief.)

And subhan'Allah, the phenomenon of nifaq is about to begin now. And such is the way with the munafiqun, they will leave no opportunity except that they will attack Islam and the Prophet ﷺ.

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### **The Death of Ruqayyah, the Daughter of the Prophet ﷺ**

There is one footnote of a sad news: The takbir came the same day, same hour, and same minute as when Uthman ibn Affan buried Ruqayyah (رقية) RA, the daughter of the Prophet ﷺ. So Uthman asked, "What is going on? What is the takbir?" and he was told that the Battle of Badr has been a success.

Wallahi, if you think about it, the Battle of Badr, up until this point, is the happiest occasion ever in Islam. Yet still Allah willed on that day a tragedy struck in the very household that deserves the most joy, and that is the Prophet ﷺ. (Side note: The order of the daughters of the Prophet ﷺ, we don't know. Some say Ruqayyah was the 1st, some say the 2nd, some say the 3rd. But for sure she was the first to die. After her, Uthman RA married Ummi Kulthum bint Muhammad [أم كلثوم بنت محمد].) So Ruqayyah was the first of his daughters to die; it's as if Allah is showing that no matter how happy you are, this world is going to be a world of testing and a world of trial. It's a temporary abode. And life and death does not stop for anybody. This is the reality of the life of this world. As the Prophet ﷺ said, "Everyone of us has a long list [of what we want to do], but death comes and draws a line in that list wherever it is." So through this death, it's as if our Prophet ﷺ himself is being shown (and through him, everyone of us is being shown) that even during this time of happiness, realize that the ultimate happiness is in the next life.

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### **Prisoner of War: Suhayl ibn Amr**

So Zayd ibn Harithah came back and the news spread amongst the people of Madinah, and they all gathered together to wait for the Prophet ﷺ to come. And the Prophet ﷺ arrived back the same day, with the 70 prisoners, took them to the masjid of the Prophet ﷺ, and told each person who captured them to look after them.

And the chieftains of the Quraysh among the prisoners were hosted by the Prophet ﷺ himself. Never ever in the history of mankind has this happened: That the chieftain of the other armies is being taken care of by the leader of the other army. Suhayl ibn Amr (سهيل بن عمرو) was of the foremost amongst them.

Sawda, the wife of the Prophet ﷺ, something happened here which caused her to regret what she had done. She was with the mother of those who killed Abu Jahal. She was in their house. And when she heard the Quraysh had surrendered and the Prophet ﷺ had come back, she rushed back home and she barged into her own house, and there in the corner of her own room she saw Suhayl ibn Amr with his hand tied up, sitting as a prisoner. When she sees the leader of the Quraysh with his hand tied up like this, she said — and she herself narrated this —, "I forgot who I was (I forgot the whole scenario), and I simply said, 'Ya Aba Yazid (أبو يزيد), you surrendered like this? Why didn't you die an honorable death than live like a prisoner?'" Instantaneously she just reverted into those old days. She feels a disgrace that the leader of the Quraysh is sitting as a prisoner. And when she narrates this story, she said, "I didn't even realize what I said, until I heard the Prophet ﷺ next to me saying, 'O Sawda, you are stoking/encouraging him to fight against Allah and His Messenger? (i.e. Do you realize what you are saying?)" And Sawda made an excuse for herself, "Ya Rasulallah. Wallahi, I lost sense of what I was saying when I saw him sitting like this. I couldn't control myself." And the Prophet ﷺ accepted the excuse.

This shows us over and over again the humanity of the companions. This is a very major blunder, and yet the Prophet ﷺ didn't criticize her. Every one of us, sometimes we make mistakes of judgment, mistakes of emotion, mistakes of anger, etc. If the Prophet ﷺ can forgive a mistake that outwardly is a type of kufr, then what about us? Indeed in her emotion, she lost control of her rationality. There are many other examples like this: In the hadith of the man who was dying in a desert, when he finds his lost camel, out of joy he blurted out, "O Allah, You are my servant; I am Your Rabb." Even the Prophet ﷺ smiled at his madness when he was narrating this story, and he made an excuse for him. The Prophet ﷺ said, "He made a mistake because he was deliriously happy." The point is, when anyone we know makes a mistake out of emotion, anger, etc., and then recognizes the mistake, we should just move on as the Prophet ﷺ did.

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### **Muslims' Treatment of the Prisoners of War**

The Prophet ﷺ, as we mentioned, gave every POW to the one who captured him. And he said, "I command you to treat them with kindness." And Ibn Ishaq mentions many stories about how kindly they were treated. One of them, Abu Aziz (أبو عزيز), the brother of Mus'ab ibn Umayr, said he was assigned to a group of Ansar. And he said whenever they sat down to eat, they would give him the bread and meat, and they would take the dates and water. Why? He himself says, "Because the Prophet ﷺ told them to treat the prisoners with kindness. And out of embarrassment, I would put the bread back in front of them; but they would put it back in front of me." And this is the beauty of Islam: Strictness in the time of strictness, but the general rule is mercy and kindness. And this is an unparalleled treatment of prisoners of war ever. (And that is why by the way, why were the Geneva Conventions given? It's because mankind realize we need to treat prisoners decently.) Our shariah gave these rights when no other culture on earth was giving them. That prisoners were treated royally, and they were given better food than their captors'. Just imagine, which ruler has ever taken a prisoner of war and let him live in his own house? This is the reality of our religion. And we say this in light of what happened to al-Nadr and Uqba. This is what makes Islam such a beautiful, practical, realistic religion.

So the Prophet ﷺ sent the message back to the Quraysh, "These are the prisoners that we will ransom off." There are different narrations given about the price on the prisoners of war. And insha'Allah the correct opinion is that every prisoner was given a price suitable for him. The rich had to pay more; the poor prisoners paid a lower ransom, so much so the poorest could go back without paying anything. Note the Prophet ﷺ knew every one of them personally, so he knows how much money they have as well.

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### **Prisoner of War: Al-Abbas, the Uncle of the Prophet ﷺ**

The Ansari who 'captured' him came to the Prophet ﷺ and told him, "Ya Rasulallah, I will gift al-Abbas to you." But the Prophet ﷺ said, "No. Rather, do not decrease his ransom by even one coin." And that Ansari got a very high price i.e. 4,000 dirhams. Not just that, the Prophet ﷺ told him al-Abbas should also pay the ransom of Aqil (عقيل) and Nawfal (نوفل) who were both his nephews. (Aqil is the second son of Abu Talib after Talib; and after him is Ja'far, and then Ali. Nawfal is the son of al-Harith the oldest son of Abdul Muttalib.)

There is an interesting hadith in the Musnad of Imam Ahmad: Al-Abbas came to the Prophet ﷺ and said, "Ya Rasulallah, I am a Muslim, so why are you putting a ransom on me?" The Prophet ﷺ said, "Allah knows your situation (i.e. we have to judge you on the outer reality). If what you say is true, Allah will give you something better. But we have to judge you by your actions, and you fought us, so you must pay your ransom." And Abbas himself said later on that Surah al-Anfal verse 70 was revealed because of him:

يَا أَيُّهَا النَّبِيُّ قُلْ لِمَنْ فِي أَيْدِيكُمْ مِنَ الْأَسْرَىٰ إِن يَعْلَمِ اللَّهُ فِي قُلُوبِكُمْ خَيْرًا يُؤْتِكُمْ خَيْرًا مِّمَّا أُخِذَ مِنْكُمْ وَيَغْفِرَ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ

"O Prophet, say to whoever is in your hands of the captives, 'If Allah knows [any] good in your hearts, He will give you [something] better than what was taken from you, and He will forgive you; and Allah is Forgiving and Merciful.'" [8:70]

Abbas told the Prophet ﷺ that, "I don't have any money." But what did the Prophet ﷺ say? "Where is that money you and Umm al-Fadl/أُمُّ الْفَضْلِ (your wife) hid on such-and-such a day? That you went out and buried it? And you said to Umm al-Fadl, 'If I ever die, this will go to al-Fadl (الفضل), this will go to Abdullah (عبد الله), and this will go to Qutham (قثم).'" So immediately Abbas said, "I swear by the One who has sent you with the Truth that you are the Messenger of Allah. For no one knew about this other than me and Umm al-Fadl." And Abbas used to say later on, "Wallahi, I wished the Prophet ﷺ had taken more from me, because what he gave me in return is much more than what he took." And he has said, "I had to give 20 uqiyyah (which is an amount of silver), and instead of this 20 uqiyyah, now I have 20 slaves, each one of them is a businessman trading; and I get the profits of 20 businessmen underneath me." Abbas was a very shrewd businessman.

Al-Abbas therefore paid his full ransom along with the ransom of his two nephews.

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### **Prisoners of War: Teaching Children How to Read and Write as the Ransom**

It is also reported authentically in the Musnad of Imam Ahmad that some captives had no money but could read and write. And so the Prophet ﷺ told them they could go free if they taught the children of the Ansar how to read and write. The Prophet ﷺ wanted to spread literacy in a society that, at the time, didn't care about literacy. Islam was a civilizational force for the Arabs: It came to a group that didn't care about culture, history, science, reading, writing, etc., and it raised them up to be the leaders of the world. It's truly profound.

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### **Prisoner of War: Abu al-As, the Husband of Zaynab bint Muhammad**

Abu al-As ibn al-Rabi' (أَبُو الْعَاصِ بْنِ الرَّبِيعِ) was the husband of Zaynab bint Muhammad. Thus he was the son-in-law of the Prophet ﷺ. Zaynab RA is most likely the eldest daughter of the Prophet ﷺ. (Side note: Abu al-As's mother was Hala [هالة], the older sister of Khadija RA. So Khadija RA is Abu al-As's aunt. This marriage had taken place in the days of Jahiliyyah. And Abu al-As was a loving husband.)

He was fighting against the Muslim and the ransom was sent for him as well. It's said when the ransom came, Zaynab, to make up the whole quantity, she gave some of her jewelry. One item of that jewelry was a

necklace that Khadija RA used to wear that she had gifted to Zaynab at the time of their wedding. When the Prophet ﷺ saw this very necklace, his heart melted - it would bring back the memories of Khadija RA. (Recall even the footsteps of Hala would almost bring the Prophet ﷺ to tears. And Aisha RA would get jealous when Hala visited the Prophet ﷺ - because she could see the effects of Khadija's memory on the face of the Prophet ﷺ.) So when the Prophet ﷺ saw the necklace, he requested to those who captured Abu al-As, "If you feel it is appropriate, can you set him free without this item?" And who is going to say no to the intercession of the Prophet ﷺ? So he was sent back without this ransom. And we will discover in a while why this happened.

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### **Prisoner of War: Amr ibn Abi Sufyan**

Another story was the ransom of Amr ibn Abi Sufyan (عمرو بن أبي سفيان). (Note: Abu Sufyan was of course the leader of the caravan. And right now he is the undisputed leader of the Quraysh. So he has been traumatized the most since now all the pressure is on him. In trying to save his camels and the caravan, disaster befell Makkah.) Abu Sufyan was told to ransom his son Amr. And when he heard this, he said, "Do they expect me to give up my money (to ransom Amr) along with my blood (another son, Hanzala/حنظلة, who died in Badr)? Let him (Amr) remain in their hands - he will stay there as long as they want (i.e. I am not going to pay money for my son)." And subhan'Allah, it is amazing here to see that the only reason he could have done this was that, deep down inside, he knew that the Muslims wouldn't kill/torture/persecute his son. The irony is no matter how much he hated Islam and the Prophet ﷺ, he knows his son is in safe hands. That's why he can say, "Let him remain there." He knows they will take good care of him.

But later he did a very evil deed to get his son back that goes against the principles of Islam and Jahiliyyah. Many months later, one of the elderly people of Madinah (an Ansari by the name of Sa'd ibn al-Nu'man/سعد بن النعمان, who has nothing to do with Badr or anything) came to do business in Makkah and to do tawaf and Umrah. And we said many times already that Makkah was a Haram. It was a law the Quraysh themselves upheld at all times. But when this Ansari came, Abu Sufyan kidnapped him in broad daylight and said to the Muslims, "I will not release him until you release my son!" And so the tribe of Sa'd ibn al-Nu'man came to the Prophet ﷺ and said, "O Messenger of Allah, this-and-this has happened," so the Prophet ﷺ released the son of Abu Sufyan without a ransom. And again we see the double standard of the Quraysh: They went crazy when some of the sahaba made a mistake and killed someone during the Sacred Month. But when their chieftain kidnaps someone in broad daylight in front of the Ka'bah, no one utters a word. But we see the air of pragmatism here: the Prophet ﷺ deals with them despite the fact it's unfair. The Ansari, Sa'd ibn al-Nu'man, is not to blame.

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### **Prisoner of War: Abu Aziz, the Brother of Mus'ab ibn Umayr**

Another story is that of Abu Aziz ibn Umayr (أبو عزيز بن عمير) who became very happy when he saw his brother Mus'ab ibn Umayr RA. But Mus'ab RA told the Ansari who captured his brother, "Make sure he doesn't escape, because his mother is very wealthy, and she will pay 'top dollar' for him." So his brother says, "Ya akhi (أخي - my brother), this is how you treat me?" But Mus'ab says, "هذا أخي دونك (this [Ansari] is my brother, not you)."

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### **Mercy: Freeing the Rest of the Prisoners**

For those who couldn't afford any ransom and were also illiterate, they were all sent back without any ransom, e.g. al-Muttalib ibn Hantab (المطلب بن حنطب), Sayfi ibn Abi Rifa'ah (صيفي بن أبي رفاعه), Abu Azzah al-Jumahi (أبو

(عزة الجمحي), etc. This shows us again the pragmatism of the Prophet ﷺ.

It's said Abu Azzah came to the Prophet ﷺ and said, "O Messenger of Allah! You know that I don't have a powerful family. You know that I have no sons. I only have daughters. I have no money. And I have a large family. So be generous with me." So the Prophet ﷺ freed him with one condition, "You are never allowed to fight against us again. Go back, and never fight against us." So Abu Azzah agreed to this, he went back to Makkah, and he wrote a beautiful poem, which is recorded in Ibn Ishaq, praising the generosity of the Prophet ﷺ.

And many of the prisoners of Badr eventually accepted Islam, either before the Conquest [8 AH] or immediately after. E.g. Nawfal ibn al-Harith, al-Abbas, Aqil ibn Abi Talib, Suhayl ibn Amr, etc. This shows us the wisdom that: mercy is the general rule, and sometimes strictness will be shown as well.

### After-Effects of the Battle of Badr

Now what was the effect of the Battle of Badr in Makkah and Madinah?

1. All the pagans that remained in Madinah realized they have to abandon their paganism. So the last remnants of idolatry in Madinah vanished. And so paganism disappeared. Slowly, more and more people converted, and eventually [out of social pressure] they all had to convert. However, at the conversion of these pagans, a new trend began, and that is nifaq (نفاق - hypocrisy). There was no nifaq before and during the Battle of Badr. Nifaq is a post-Badr phenomenon. And it's said that Abdullah ibn Ubayy ibn Salul (عبد الله بن أبي بن سلول), the leader of the hypocrites who was the eldest chieftain of the tribes of Yathrib, when he heard Zayd ibn Harithah saying all of the names, he said, "It appears the matter has now been settled (i.e. I am never going to be the leader; Islam is supreme and Muhammad is here to stay)." Thus he outwardly accepted Islam. And we know from the Quran that he never truly embraced Islam. He remained a hypocrite until the end of his life. (Note: Before the coming of the Prophet ﷺ, Abdullah ibn Ubayy ibn Salul was hoping that Yathrib would unite under him.)

2. Regarding Abu al-As ibn al-Rabi': One month after the Battle of Badr, the Prophet ﷺ sent two companions to a certain place outside of Makkah, and he told them to wait there for a few days and that they will get a visitor. And it turns out Zaynab RA was that visitor. The deal was that Abu al-As was freed with the condition that he sends Zaynab back to the Prophet ﷺ. So basically instead of monetary ransom, his ransom was sending the daughter of the Prophet ﷺ back to the Prophet ﷺ. (Recall Zaynab was a Muslim since the Prophet ﷺ began preaching, but Abu al-As was a mushrik. And at this point you could still be married to a mushrik - verses of prohibition weren't revealed yet. Abu al-As always treated Zaynab honorably and never prevented her from practicing Islam. Later on [in 6 AH] Abu al-As did embrace Islam.) When Abu al-As came back to Makkah, rumors began to spread that Zaynab might be going back to the Prophet ﷺ. How did this rumor spread? Allah knows best. The Prophet ﷺ did not say this, but people knew Abu al-As did not pay his ransom, so they guessed this was the case. Hind, the wife of Abu Sufyan, visited Zaynab and said, "I've heard that you are about to go back to your father. There's no need for you to leave. But if you are going to do that, then tell me before, so that I can prepare your baggage for you, because women know what women need more than men know." Now why do you think she is making such a generous offer? She has a plan that Zaynab should never leave. Because then they will still have a hostage, i.e. the daughter of the Prophet ﷺ, in their midst. So Hind tells her if she ever plan to leave, "I will help pack your stuff." Zaynab was very tempted to take her up on that offer, but she said something didn't feel right, and therefore she didn't mention to her when she's deciding to leave. When she finished preparing, her brother in law (Abu al-As's brother) by the name of al-Kinana (الكنانة) took her outside of the city. This was pre-agreed. Abu al-As did not want to take her himself because he felt too humiliated to take her himself.

So Kinana in broad daylight takes Zaynab's bags, put them on his camel, put Zaynab on the camel, and begins

leading the camel outside of Makkah. This was of course not very wise. The news spreads across Makkah that Zaynab is leaving. And immediately some of the Quraysh gathered an entourage to stop her from leaving. And they surrounded Zaynab, and Kinana is trying to protect her. It's said at this time Zaynab was pregnant with a child. A certain Qureshi by the name of Habbar ibn al-Aswad ibn al-Muttalib (هبار بن الأسود بن المطلب), was the one who thrust a spear to the camel to try to stop them from going. And the camel became scared, reared up, and Zaynab fell 15 ft from the camel and started to bleed then and there and suffered a miscarriage because of this. (And some people also say she was so severely wounded that this was one of the reasons she died an early death. Recall all of the daughters of the Prophet ﷺ died in his lifetime except for Fatima RA.) And so Kinana jumped in front of her and said, "I swear by Allah! Anyone who approaches me will taste my sword and my bow and arrow! And you all know how good of a marksman I am!" So they didn't know what to do - it's a type of impasse, "What is to be done now?" Until finally Abu Sufyan hears of what's going on, and he rushes on his horse and calms the situation. He promises them Zaynab will stay, and tells them to leave. And he then tells Kinana, "You acted foolishly! Did you expect us to allow you to take Zaynab in broad daylight? Go back to the people, wait some while, and when the people stopped talking about this issue, then quietly hand her over to her father. We have no reason to keep this lady here." Abu Sufyan is being pragmatic. He is trying to say, "Don't humiliate us. Go quietly when no one is looking." And so that's exactly what happened. In the middle of the night a few days later, once again Kinana took her out, gave her over to those sahaba, and they took her to Madinah.

And it shows us again as we've said from the very beginning: There's always good people in every society. Here is Kinana, not a Muslim, but he is an honorable man. It also showed the intelligence of Abu Sufyan - he really is a wise politician.

(Sh. YQ's completely unrelated tangent about Pakistani history: This man, Habbar ibn al-Aswad ibn al-Muttalib, his grandson was amongst those who participated with Muhammad ibn Qasim (محمد بن القاسم) in the conquest of Sindh. And eventually this grandson, his progeny, founded a dynasty that was called the Habbari Dynasty. And this dynasty ruled over Makran and Sindh for over 200 years, and they minted coins in what is now Pakistan. And there are cities in Sindh that were founded by the Habbarids, e.g. Mansura. Mansura is one of these ancient cities that the Arabs founded. [Note: not to be confused with Mansoura of Egypt.]) And Shaykh's tangent goes on.

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[Revised by Br. Syed Haq & MAR, January 2021]

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## 042 - The Battle of Badr 7 [\[TOP\]](#)

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We discussed about the prisoners of war.

### The Quraysh After the Battle

Ibn Kathir narrates incidents in Makkah. The first of the soldiers to had returned back from Badr was al-Haysaman ibn Abdullah al-Khuza'i (الحيسمان بن عبد الله الخزاعي). They saw him in a bloodied state, wounded, etc., so they asked him, "What is the matter?" He answered, "Utbah has been killed, Shayba has been killed, Abu al-Hakam has been killed, Umayya ibn Khalaf has been killed, Zum'a ibn al-Aswad (زمنة بن الأسود) has been killed," etc., and he lists a who's who of the Quraysh. It's literally unbelievable for them. How many people one after the other died - wallahi it's amazing. And he kept on naming until finally they thought, "This guy has gone mad! He must've gone crazy - he's listing everybody it's not possible!" Until finally the news reached back to Safwan ibn Umayyah (صفوان بن أمية), the son of Umayyah ibn Khalaf. Safwan was sitting with his back to the Ka'bah and he said, "This is simply impossible! This man has gone crazy! Go ask him, where is Safwan ibn Umayyah?" and he is referring to himself i.e. he is trying to prove Haysaman has gone crazy. So someone asked Haysaman, "O Haysaman, what happened to Safwan ibn Umayyah?" It's of course a trick question. And he replied, "Safwan is sitting right over there, and I saw with my own eyes how they killed his father and brother." This made them realize Haysaman has not gone crazy, and he was telling the truth. And slowly but surely, the rest of the army came back.

Therefore after Badr, there was a time of great depression and grieving in Makkah.

And it was as if Allah willed he saved one of the best for the very last - that is, the death of Abu Lahab.

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### The End of Abu Lahab

The last senior person, who was of the scum of Makkah, left was Abu Lahab. As we mentioned many times, those who had an ounce of dignity and decency, many times they were saved. Abu Sufyan, Suhayl ibn Amr, etc., are all examples of this.

Recall Abu Lahab did not participate in Badr as he hired someone to go in his place. Why? Frankly because it was too awkward for him to go, as it really was against everything the Quraysh stood for i.e. he would be fighting his own tribe. When Abu Lahab heard of the news of the death of Abu Jahal etc., he could not believe this and said, "I will ask Abu Sufyan myself! I don't believe these deserters!" Finally Abu Sufyan returned and they met at the house of al-Abbas who was a prisoner of war. And Abbas of course is tied up in Madinah; and his wife and servant are at home. Abu Lahab is Abbas's older brother. And Abu Sufyan came over there to inform him what happened. Abu Lahab said, "Tell me exactly what happened." Abu Sufyan said, "By Allah, as soon as we met the Muslims, it was as if they overpowered us without us doing anything. They killed as they pleased, and took prisoners as they pleased. And despite all that happened, I cannot criticize our side. For by Allah, I saw a group of men with white faces, riding horses that were black and white, hovering between the heavens and the earth, none of us could overpower them." And indeed Abu Lahab at this broke down with depression.

(Tangent: It appears Abbas was a nominal Muslim up until the Battle of Badr - he had said he's a Muslim; but that real Iman had not entered until the Prophet ﷺ told him where his secret stash of money was. His wife and

slave have embraced Islam from before. It's said his wife Ummi al-Fadl was the second lady after Khadija to embrace Islam. After the Battle of Badr, al-Abbas is a Muslim, and he sends reports to the Prophet ﷺ, as he will do in the Battle of Uhud, etc.)

So Abbas's slave is listening in and he jumps up with joy saying, "By Allah! Those were the angels helping the Muslims!" Now Abu Lahab, when he saw this slave rejoicing at the defeat of the Quraysh, he lost it. He jumped up, grabbed the slave to the ground, and pummeled him to near death. And the slave can't really defend - even if he wanted to defend, he's going to have a worse ending later on. So Ummi al-Fadl comes out and tries to stop Abu Lahab from killing the slave; and he turns on her and begins beating her. This is a man who has truly lost it. So she responds back with, "So when the sayyid (Abbas) is gone, this is what you do to his household?!" i.e. "What kind of leader are you?" This made Abu Lahab feel so ashamed, he fled with humiliation and guilt.

After this, he was afflicted with a type of disease (the books of seerah mention various diseases; some say a type of worm came to him), and he was not seen after this - he died shortly after. So Allah AWJ got rid of the very last of those evil batch of the Quraysh, that is Abu Lahab.

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### "No Wailing"

Ibn Ishaq mentions Makkah was enveloped with the wailing voices of the women. Every household was wailing. (And indeed the dream of Atikah said every house will be hit by a boulder.) When Abu Sufyan heard all of this, he convened a gathering and told them, "From now on, no one shall wail. We don't want the Muslims to gain pleasure from our wailing." And Ibn Hisham mentions: one night, al-Aswad ibn al-Muttalib (الأسود بن المطلب - distant uncle of the Prophet ﷺ who had lost all three of his sons at Badr) heard a woman wailing, so he became happy and said, "Go and ask her, has the ban been lifted? So that I can wail over my son Zum'a (his youngest whom he loved most)?" But it turned out she was wailing over a lost camel - and you were allowed to wail over anything other than Badr.

Ibn Kathir mentions this was a further means that Allah used to Punish them. They would derive much comfort in wailing over their dead, and it would make their pain more bearable. But by Abu Sufyan preventing the wailing, Allah was using this to make their grief even more. They have to bottle up their grief, they're not even allowed to cry as they were used to.

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### The Romans vs. the Persians

In Tirmidhi it's mentioned that on the same day as the Battle of Badr, many hundreds of miles away, the Byzantine Romans and the Sassanid Persians were fighting. And in a twist of fate that was completely unexpected, the Persians were viciously defeated despite the fact that the Romans were going down for a while. They had had a major war a few years before this. And Allah had revealed the first verses of Surah al-Rum (Surah al-Rum came down perhaps in the 6th/7th year of the dawah i.e. middle of Makkan period). And in it Allah told the Muslims:

الْم  
 غُلِبَتِ الرُّومُ  
 فِي أَدْنَى الْأَرْضِ وَهُمْ مِّنْ بَعْدِ غَلَبِهِمْ سَيَغْلِبُونَ  
 فِي بِضْعِ سِنِينَ لِلَّهِ الْأَمْرُ مِنْ قَبْلُ وَمِنْ بَعْدِ وَيَوْمَئِذٍ يَفْرَحُ الْمُؤْمِنُونَ  
 بِنَصْرِ اللَّهِ يَنْصُرُ مَن يَشَاءُ وَهُوَ الْعَزِيزُ الرَّحِيمُ

"Alif, Lam, Meem. The Byzantines have been defeated in the nearest land. But they, after their defeat, will overcome. Within a few years. To Allah belongs the command before and after. And that day, the believers will rejoice in the victory of Allah. He gives victory to whom He wills, and He is the Exalted in Might, the Merciful."



[30:1-5]

So, "The Romans have been defeated" refers to a battle that has already taken place and indeed they were defeated. But then Allah says, "After this defeat, they will be the victors 'in a few years.'" Subhan'Allah, this is one of the most explicit predictions in the whole Quran. Moreover, "On that day, the believers will be rejoicing in the victory of Allah."

When this surah came down, Ubay ibn Khalaf (أبي بن خلف) mocked Abu Bakr and said, "Do you really think the Romans will beat the Persians after this vicious defeat?" And indeed it was impossible to envision this at the time. Allah predicted something truly unbelievable that the Romans would be victorious over the Persians. So Ubay said, "Do you really think it will happen?" Abu Bakr said, "Yes, of course." So Ubay said, "Let us bet" - and they agreed on a wager. And Ubay asked, "How many years?" So based on the phrase used in the Quran, 'bid'i sinin (بضع سنين - a few years)', Abu Bakr RA said, "Six years." But six years past, the Romans didn't win, so Abu Bakr had to pay up. (Note: You cannot use this incident to justify gambling.)

Now Battle of Badr Ubay dies, and on the very same day as the Battle of Badr, the Romans were victorious. And we know this from non-Muslim sources as well. (By the way, this is an interesting point to note that Islamic seerah coincides perfectly with Western events when you read them. Showing that the seerah has been preserved to a great extent. Those people who doubt the preservation of hadith, sunnah, etc., have to realize that every Islamic incident can be linked to its equivalent in non-Muslim sources.)

So we know for a fact that on the very same day as Badr, Heraclius launched a fierce offensive against Khosrow II. And by the qadr (قدر) of Allah, two of Khosrow's generals defected, and one of his family members plotted against Khosrow II - thus internally the Persian army was mashed up. And he suffered a resounding defeat. Thousands of miles away, Badr was happening, and the Muslims won. Allah predicted this so many years before; and the Muslims did not even find out on the day of Badr about the victory of the Romans (because it's going to take 2 weeks for the news to reach them). Of course, by that time, it's too late, Abu Bakr has lost the bet & Ubay is already dead. It is said in a weak hadith that when the Prophet ﷺ heard this, he said to Abu Bakr, "Why did you say 6? 'Bid'i (بضع)' can mean up till 9." (Note this hadith is weak.) The Arabic 'few' means 3 to 9 - so Abu Bakr took the middle, 6. It was in fact 8.5 years after the bet that Badr and the Roman's victory happened.

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### The Status of the People of Badr

As we mentioned, Jibril AS came down himself and asked the Prophet ﷺ, "How do you view the People of Badr?" and the Prophet ﷺ said, "We view them as the best of us." And Jibril AS said, "Similarly, we view the angels who participated in Badr as the best of us." So Allah sent Jibril down to inform us the status of the People of Badr. In Sahih Bukhari, Imam Bukhari wrote a whole book on the blessings of the People of Badr. And one of them is about a sahabi by the name of Harithah ibn Suraqa (حارثة بن سراقة). He died a shaheed - it's said he was one of the first shaheeds in the Battle of Badr, and he was killed by a stray arrow that came out of nowhere. Harithah's mother came from the Ansar, and she asked the Prophet ﷺ, "Tell me about my son. Is he in Jannah?" The Prophet ﷺ said, "My dear aunt, it is not a Jannah he is in; he is in many Jannahs, and he is in al-Firdaws al-A'la."

One of the main things used to show the status of the Badris (بدري - the People of Badr) is the incident of Hatib ibn Abi Balta'ah (حاتب بن أبي بلتعة) RA. Later in the Conquest of Makkah [8 AH], he betrayed the Prophet's ﷺ trust by sending the information about the advent of the Muslims (a letter) to the Quraysh, warning them, "The Muslims are coming! Prepare!" The Conquest of Makkah was meant to be a total surprise, but Hatib tried to leak the information to the Quraysh. And Jibril AS came and told the Prophet ﷺ, "Such and such a lady (Hatib's messenger) has a letter (that will tell the Quraysh of your plan). Go and search her." So Ali and Abbas went, brandish their swords, and found the letter in the lady's hair and it said, "From Hatib ibn Abi Balta'ah to Quraysh."

Beware! The Muslims are coming!" So it was treason. Umar RA is fuming and he said, "Ya Rasulallah, give me the word and I will execute him!" But the Prophet ﷺ called Hatib and asked him, "Why did you do this?" Hatib said, "Ya Rasulallah. I have no desire to love kufr over Islam. But all of you, you have your izzah and protection. As for me, I am a nobody. And my family and belongings are still in Makkah. And I knew Allah would protect you. But by giving this letter, I hoped they (the Quraysh) would spare my family." So Hatib is worried about his family that the Quraysh might kill them once they hear of the advent of the Muslims (so he wanted to establish a favor to the Quraysh by being the one to inform them of this). The Prophet ﷺ said, "Hatib is telling the truth." Umar RA once again said, "Ya Rasulallah, allow me to cut his head off." (Some say the first time Umar said this, it was for the crime of nifaq, and the second time after it's clear Hatib isn't a munafiq, for the crime of treason.) But the Prophet ﷺ rebuked Umar and said, "Ya Umar, how do you know that Allah AWJ, perhaps He looked at the People of Badr, and He said to them, 'Do as you please because you have been forgiven.'" In other words, the Prophet ﷺ used the status of Badriyun (بدريون - the People of Badr) to protect Hatib's life.

This shows us the sahaba who fought in Badr are considered to be of the elite of the sahaba. And that is why many of our classical scholars took the time to list every single sahaba who participated in Badr out of respect and honor. It is in Ibn Ishaq, Ibn Hisham, Ibn Kathir, etc.

### After-Effects of the Battle of Badr

After-effects of the Battle of Badr:

1. It established beyond a shadow of a doubt that the Muslims have a legitimate political presence. They are a separate and independent state, and the Quraysh have to deal with them as a tangible reality.
2. The greatest demoralizing factor for the Quraysh. If you look at the seerah, this was the single greatest shock in the entire seerah - everything else is trivial compared to Badr. Why? Because in Ahzab etc., they already know the Muslims are a serious threat. But at Badr, they genuinely thought they're going to eliminate them off the face of the earth. There was no concept the Muslims had any potential of victory. Further, the people who died at Badr were many of the elite of the Quraysh.
3. Badr brought out for the first time internal treachery within Madinah, and that is: two fronts - (i) the munafiqun, (ii) the Jews. Up until that point in time, there was no genuine animosity. But after Badr, this was going to change.

### Tafsir of Surah al-Anfal [8]

We learn that this surah came down on the Plains of Badr, literally.

يَسْأَلُونَكَ عَنِ الْأَنْفَالِ قُلِ الْأَنْفَالُ لِلَّهِ وَالرَّسُولِ فَاتَّقُوا اللَّهَ وَأَصْلِحُوا ذَاتَ بَيْنِكُمْ وَأَطِيعُوا اللَّهَ وَرَسُولَهُ إِنْ كُنْتُمْ مُؤْمِنِينَ

1. They ask you about the anfal (war booty). Tell them, "Anfal belongs to Allah and His Messenger. So fear Allah, and amend that which is between you. And obey Allah and His Messenger, if you are believers."

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ  
الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ  
أُولَٰئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا لَهُمْ دَرَجَاتٌ عِنْدَ رَبِّهِمْ وَمَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ

- 2-4. Verily, the believers are those who when Allah is mentioned their hearts become fearful, and when his ayat is recited their Iman goes up, and they put their trust in Allah, the ones who pray, and who give their money. These are the true believers. They are the ones who have their ranks with Allah, and forgiveness, and noble provision.

- Allah is reminding them of the real goal; it's not the money or anfal. It's Iman in Allah (taqwa, salah, dhikr, etc.). And a sign of real Iman is, "When My name is mentioned, your heart should tremble. And when My ayat is recited, your Iman goes up."

كَمَا أَخْرَجَكَ رَبُّكَ مِنْ بَيْتِكَ بِالْحَقِّ وَإِنَّ فَرِيقًا مِّنَ الْمُؤْمِنِينَ لَكَرِهُونَ

5. It is just as if your Lord caused you to leave your houses for the Truth, even though a group of the believers did not like this.

- What is the reference here? The reference here is when the sahaba discovered that it is the army instead of the caravan, there was some hesitation. And notice here, even though Allah is criticizing them, but at the same time He describes them as "mu'minun (believers)," and it is a high term, better than just "Muslim." This is a consolation to them that yes, they made an error, but they still have Iman. And Iman is a praise.

يُجَدِّلُونَكَ فِي الْحَقِّ بَعْدَ مَا تَبَيَّنَ كَأَنَّمَا يُسَاقُونَ إِلَى الْمَوْتِ وَهُمْ يَنْظُرُونَ

6. They were arguing with you even after the truth was made clear to them. They were so terrified, it was as if they were about to be killed while they were looking at their executioner.

- Notice Allah SWT mentions that they were so terrified. Yet that terror did not negate their Iman. So it's possible for the believer to be a little bit scared, or very scared.

وَإِذْ يَعِدُّكُمْ اللَّهُ إِحْدَى الطَّائِفَتَيْنِ أَنَّهَا لَكُمْ وَتَوَدُّونَ أَنَّ غَيْرَ ذَاتِ الشُّوْكَةِ تَكُونُ لَكُمْ وَيُرِيدُ اللَّهُ أَن يُحِقَّ الْحَقَّ بِكَلِمَاتِهِ وَيَقْطَعَ دَابِرَ الْكَافِرِينَ

7. Remember, Allah had promised you one of the two would be yours. And you wanted the one that was less harmful, that was not armed (i.e. the caravan), to be yours. But Allah wanted to establish the Truth with His Words, and to eliminate the kafirin (disbelievers).

- Remember the first day of Badr, the Prophet ﷺ has said, "Allah has promised me victory no matter who we meet." And when there was a bit of a doubt (is it army? is it caravan?), the Prophet ﷺ had announced to them, "My Lord has promised me one of the two shall be mine." So Allah reminds them of this promise. They wanted the dunya, but Allah wanted something else. This is not a criticism, Allah AWJ is explaining to them that their shortsightedness is different than His long-term Wisdom. He had bigger plans:

لِيُحِقَّ الْحَقَّ وَيُبْطِلَ الْبَاطِلَ وَلَوْ كَرِهَ الْمُجْرِمُونَ

8. So that the Truth can be made clear, and the batil (falsehood) can be destroyed, even if the sinners do not like this.

إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ أَنِّي مُمِدُّكُمْ بِأَلْفٍ مِّنَ الْمَلَائِكَةِ مُرَدِّفِينَ

9. [Remember] when you cried out to your Lord for help, He answered, "I will reinforce you with 1,000 angels — followed by many others."

- Allah reminds when the Prophet ﷺ begged and made du'a, He responded with 1,000 angels.

وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ وَلِتَطْمَئِنَّ بِهِ قُلُوبُكُمْ وَمَا النَّصْرُ إِلَّا مِنْ عِندِ اللَّهِ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

10. And Allah made this a sign of victory and reassurance to your hearts. Victory comes only from Allah. Surely, Allah is Almighty, All-Wise.

- Allah says, "I didn't need to tell you you're going to win, but I told you to comfort you."

إِذْ يُغَشِّيكُمُ الْغَاسِقَ أَمَنَةً مِّنْهُ وَيُنْزِلُ عَلَيْكُمْ مِّنَ السَّمَاءِ مَاءً لِّيُطَهِّرَكُم بِهِ وَيُذْهِبَ عَنْكُم رِجْزَ الشَّيْطَانِ وَلِيَرْبِطَ عَلَى قُلُوبِكُمْ وَيُثَبِّتَ بِهِ الْأَقْدَامَ

11. [Remember] when He caused drowsiness to overcome you, giving you serenity. And He sent down rain from the sky to purify you, free you from Satan's whispers, strengthen your hearts, and make [your] steps firm.

- And again Allah reminds the believers of the favors: They have a battle and Allah allowed them to sleep. And

He sent down the perfect amount of rain to cleanse them spiritually and physically, and to rid the evils of shaytan, and make the ground firm.

إِذْ يُوحِي رَبُّكَ إِلَى الْمَلَائِكَةِ أَنِّي مَعَكُمْ فَثَبِّتُوا الَّذِينَ ءَامَنُوا سَالِفِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ فَاضْرِبُوا فَوْقَ الْأَعْنَاقِ وَاضْرِبُوا مِنْهُمْ كُلَّ بَنَانٍ  
ذَلِكَ بِأَنَّهُمْ شَاقُوا اللَّهَ وَرَسُولَهُ وَمَنْ يُشَاقِقِ اللَّهَ وَرَسُولَهُ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ  
ذَلِكُمْ فَذُوقُوهُ وَأَنَّ لِلْكَافِرِينَ عَذَابُ النَّارِ

12-14. [Remember, O Prophet,] when your Lord revealed to the angels, "I am with you. So make the believers stand firm. I will cast horror into the hearts of the disbelievers. So strike their necks and strike their fingertips." This is because they defied Allah and His Messenger. And whoever defies Allah and His Messenger, then [know that] Allah is surely severe in Punishment. That [worldly Punishment] is yours, so taste it! Then the disbelievers will suffer the torment of the Fire.

- And Allah tells the angels, "I am with you, so strengthen those who have believed," meaning the Muslims must raise the swords and the angels finish it off, and to strike the enemy on their necks. Why is there such harshness towards these people? Because they shaqqa/opposed Allah and His Rasul. (Shaqqa [شاق] means "to do everything you can to prevent" - so these people aren't just disbelievers. It's one thing to be a kafir, but these are those who wanted Islam to be destroyed.) And whoever does this will find Allah is severe in Penalty.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا زَحْفًا فَلَا تُولُوهُمْ الْأَدْبَارَ  
وَمَنْ يُولِهِمْ يُؤَمِّدِ دُبُرَهُ إِلَّا مُتَحَرِّجًا لِقِتَالٍ أَوْ مُتَحَيِّزًا إِلَىٰ فِتْنَةٍ فَقَدْ بَاءَ بِغَضَبٍ مِّنَ اللَّهِ وَمَأْوَاهُ جَهَنَّمُ وَبِئْسَ الْمَصِيرُ

15-16. O believers! When you face the disbelievers in battle, never turn your backs to them. And whoever does so on such an occasion—unless it is a maneuver or to join their own troops—will earn the displeasure of Allah, and their home will be Hell. What an evil destination!

- Allah says you should never turn your back to the enemy (unless there's legitimate reasons as mentioned in the ayah). But scholars say this ayat were abrogated by the end of the surah. So the ideal/asl (أصل - basic ruling) is revealed first, and then Allah gives a concession. See verses 65-66.

فَلَمْ تَقْتُلُوهُمْ وَلَكِنَّ اللَّهَ قَتَلَهُمْ وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَكِنَّ اللَّهَ رَمَىٰ وَلِيُبْلِيَ الْمُؤْمِنِينَ مِنْهُ بَلَاءً حَسَنًا إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ  
ذَلِكُمْ وَأَنَّ اللَّهَ مُوهِنٌ كَيْدِ الْكَافِرِينَ

17-18. It was not you [believers] who killed them, but it was Allah who did so. Nor was it you [O Prophet] who threw [a handful of sand at the disbelievers], but it was Allah who did so, rendering the believers a great favor. Surely, Allah is All-Hearing, All-Knowing. As such, Allah frustrates the evil plans of the disbelievers.

- Allah says, "You didn't kill them, Allah killed them; you didn't throw when you (O Prophet) threw, but Allah threw it," and we explained this before. And there is also a point of qadr here. Allah affirmed the Prophet ﷺ did throw, thus this affirms the Ahl al-Sunnah position: The Prophet ﷺ has free will to throw, but the effects of the throw, Allah AWJ was the one who caused it to go over all of the Quraysh.

إِنْ تَسْتَفْتِحُوا فَقَدْ جَاءَكُمْ الْفَتْحُ وَإِنْ تَنْتَهُوا فَهُوَ خَيْرٌ لَّكُمْ وَإِنْ تَعُودُوا نَعُدْ وَلَنْ تُغْنِيَ عَنْكُمْ فِئَتُكُمْ شَيْئًا وَلَوْ كَثُرَتْ وَأَنَّ اللَّهَ مَعَ الْمُؤْمِنِينَ

19. If you [Makkans] sought judgment, now it has come to you. And if you cease, it will be for your own good. But if you persist, We will persist. And your forces—no matter how numerous they might be—will not benefit you whatsoever. For Allah is certainly with the believers.

- And Allah references when the Quraysh asked for victory; when Abu Jahal made a du'a, once at the Ka'bah, and the second time facing the army, "O Allah! Whichever of the two of us has broken away more from the traditions of his fathers, and has broken kinship more, then help the other." In reality he was making du'a against himself. Allah is saying, "Your du'a has been responded to. But if you stop, it's better for you; if you come back, We will come back. All of your money and power will not help you even if it is a lot, because Allah is with the believers."

يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَوَلُّوْا عَنْهُ وَأَنْتُمْ تَسْمَعُونَ

وَلَا تَكُونُوا كَالَّذِينَ قَالُوا سَمِعْنَا وَهُمْ لَا يَسْمَعُونَ  
 إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الصُّمُّ الْبُكْمُ الَّذِينَ لَا يَعْقِلُونَ  
 وَلَوْ عَلِمَ اللَّهُ فِيهِمْ خَيْرًا لَأَسْمَعَهُمْ وَلَوْ أَسْمَعَهُمْ لَتَوَلَّوْا وَهُمْ مُّعْرِضُونَ

20-23. O believers! Obey Allah and His Messenger, and do not turn away from him while you hear [his call]. Do not be like those who say, "We hear," but in fact they are not listening. Indeed, the worst of all beings in the Sight of Allah are the [willfully] deaf and dumb, who do not understand. Had Allah known any goodness in them, He would have certainly made them hear. [But] even if He had made them hear, they would have surely turned away heedlessly.

- Allah said that the people who have been blessed with vision, hearing, reason, and intelligence but don't use it properly, they are the worst in the Eyes of Allah.

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ ۚ وَاعْلَمُوا أَنَّ اللَّهَ يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ ۚ وَأَنَّهُ إِلَيْهِ تُحْشَرُونَ

24. O believers! Respond to Allah and His Messenger when he calls you to that which gives you life. And know that Allah stands between a person and their heart, and that to Him you will all be gathered.

- Allah calls the believers to fight against the Quraysh. The call here is primarily the call for qital (قتال). And generally speaking, qital is "death," but here Allah says, "Come to the call that will give you \*life.\*" Because in this is the life of Islam. Think about it. We would not be here today if they hadn't done what they did then.

وَاتَّقُوا فِتْنَةً لَا تُصِيبَنَّ الَّذِينَ ظَلَمُوا مِنْكُمْ خَاصَّةً ۖ وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ

25. Beware of a trial that will not only affect the wrongdoers amongst you. And know that Allah is severe in Punishment.

- What is the reference here? Some say this is a reference to the future battles: "Don't be deceived into thinking it's all going to be easy stretch from here." Others say the meaning here is: Never feel that life will stop being full of temptations/fitan. There is always going to be trials and tribulations no matter how long you live.

وَاذْكُرُوا إِذْ أَنْتُمْ قَلِيلٌ مُسْتَضْعَفُونَ فِي الْأَرْضِ تَخَافُونَ أَنْ يَخطفَكُمُ النَّاسُ فَاوْلَكُمْ وَيُؤْيِدَكُمْ بِنَصْرِهِ ۚ وَرَزَقَكُم مِّنَ الطَّيِّبَاتِ لَعَلَّكُمْ تَشْكُرُونَ

26. Remember when you had been vastly outnumbered and oppressed in the land, constantly in fear of attacks by your enemy, then He sheltered you, strengthened you with His help, and provided you with good things so perhaps you would be thankful.

- "Remember when you were few and oppressed" - Allah is saying they were weak in Makkah, worrying for their lives. What happened? Allah gave them comfort (Madinah), and helped them with His victory (Badr), and gave them good things (the dates, water, etc., of Madinah), so that they may thank Allah SWT.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَخُونُوا اللَّهَ وَالرَّسُولَ وَبَخُونُوا أَمْْنَتَكُمْ وَأَنْتُمْ تَعْلَمُونَ  
 وَاعْلَمُوا أَنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ وَأَنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ  
 يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَتَّقُوا اللَّهَ يَجْعَلْ لَكُمْ فُرْقَانًا وَيُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَيَغْفِرْ لَكُمْ ۚ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ

27-29. O believers! Do not betray Allah and the Messenger, nor betray your trusts knowingly. And know that your wealth and your children are only a test and that with Allah is a great reward. O believers! If you are mindful of Allah, He will grant you a standard [to distinguish between right and wrong], absolve you of your sins, and forgive you. And Allah is the Lord of infinite bounty.

- Some say this is a reference to later incidents. Realize that a lot of times, Allah revealed verses and then they were applied later on. The exact meaning was not known. In any case, the meaning of these verses is generic and it applies for every single incident.

وَإِذْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُوا لِيُثْبِتُوكَ أَوْ يَقْتُلُوكَ أَوْ يُخْرِجُوكَ ۚ وَيَمْكُرُونَ وَيَمْكُرُ اللَّهُ ۚ وَاللَّهُ خَيْرُ الْمَكْرِينَ

30. And [remember, O Prophet.] when the disbelievers conspired to capture, kill, or exile you. They planned, but Allah also planned. And Allah is the best of planners.

- "Remember when those who disbelieved plotted against you" i.e. on the night of the Hijrah. And, "They plotted, but Allah also planned. And Allah is the best of planners."

وَإِذَا تَنَزَّلَتْ عَلَيْهِمْ آيَاتُنَا قَالُوا قَدْ سَمِعْنَا لَوْ نَشَاءُ لَقُلْنَا مِثْلَ هَذَا إِنْ هَذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ  
وَإِذْ قَالُوا اللَّهُمَّ إِنْ كَانَ هَذَا هُوَ الْحَقُّ مِنْ عِنْدِكَ فَأَمْطِرْ عَلَيْنَا حِجَارَةً مِّنَ السَّمَاءِ أَوْ أُنْتِنَا بِعَذَابٍ أَلِيمٍ  
وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ وَمَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ

31-33. Whenever Our Revelations are recited to them, they challenge [you], "We have already heard [the recitation]. If we wanted, we could have easily produced something similar. This [Quran] is nothing but ancient fables!" And [remember] when they prayed, "O Allah! If this is indeed the Truth from You, then rain down stones upon us from the sky or overcome us with a painful punishment." But Allah would never Punish them while you [O Prophet] were in their midst. Nor would He ever Punish them if they prayed for forgiveness.

- And, "Remember, when they heard Our verses, they said, 'We've heard enough! We can do the same, and these are just fables!'" Who said this? Al-Nadr ibn al-Harith - Allah is quoting him directly. Now we don't know exactly, but it is not too unreasonable to assume this ayah came down while al-Nadr was still a prisoner of war. And the next ayah also applies to al-Nadr, "Remember when they said, 'O Allah! If this should be the Truth, why don't you send a rain of rocks to destroy us, or send us a punishment?'" And this (Badr) was the Punishment. So Allah is reminding al-Nadr through the Quran, "Remember what you said? Here it is." (Again, this is Sh. YQ's tafsir that these verses were read to al-Nadr before he was executed.) And further al-Nadr was told, "How can we Punish you while the Prophet ﷺ was amongst you?" And further when there were those among the people who would ask Allah for forgiveness still.

وَمَا لَهُمْ إِلَّا يَعْذِّبُهُمُ اللَّهُ وَهُمْ يَصُدُّونَ عَنِ الْمَسْجِدِ الْحَرَامِ وَمَا كَانُوا أَوْلِيَاءَهُ إِنْ أَوْلِيَائُهُمْ إِلَّا الَّذِينَ كَفَرُوا وَلَكِنْ أَكْثَرُهُمْ لَا يَعْلَمُونَ  
وَمَا كَانَ صَلَاتُهُمْ عِنْدَ الْبَيْتِ إِلَّا مُكَاءٌ وَتَصْدِيَةٌ فَذُقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ

34-35. And why should Allah not Punish them while they hinder pilgrims from the Sacred Mosque, claiming to be its rightful guardians? None has the right to guardianship except those mindful [of Allah], but most pagans do not know. Their prayer at the Sacred House was nothing but whistling and clapping. So taste the Punishment for your disbelief.

- Allah mocks their prayer at the Ka'bah, "The only thing they do around the Ka'bah is whistle and clap."

إِنَّ الَّذِينَ كَفَرُوا يُنفِقُونَ أَمْوَالَهُمْ لِيَصُدُّوا عَنْ سَبِيلِ اللَّهِ فَسَيُنفِقُونَهَا ثُمَّ تَكُونُ عَلَيْهِمْ حَسْرَةً ثُمَّ يُغْلَبُونَ وَالَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ يُحْشَرُونَ  
لِيَمِيزَ اللَّهُ الْخَبِيثَ مِنَ الطَّيِّبِ وَيَجْعَلَ الْخَبِيثَ بَعْضُهُ عَلَىٰ بَعْضٍ فَيَرْكُمَهُ جَمِيعًا فَيَجْعَلُهُ فِي جَهَنَّمَ أُولَٰئِكَ هُمُ الْخَاسِرُونَ

36-37. Surely, the disbelievers spend their wealth to hinder others from the Path of Allah. They will continue to spend to the point of regret. Then they will be defeated and the disbelievers will be driven into Hell, so Allah may separate the evil from the good. He will pile up the evil ones all together and then cast them into Hell. They are the [true] losers.

- "Those who disbelieve spend their money to stop people from coming to the Way of Allah" - this refers to the Quraysh who donated the biggest money they ever did towards the army to fight the Muslims at Badr.

قُلْ لِلَّذِينَ كَفَرُوا إِنْ يَنْتَهُوا يُغْفَرْ لَهُمْ مَا قَدْ سَلَفَ وَإِنْ يَعُودُوا فَقَدْ مَضَتْ سُنَّتُ الْأَوَّلِينَ

38. Tell the disbelievers that if they desist, their past will be forgiven. But if they persist, then they have an example in those destroyed before them.

- "If you stop, Allah will forgive what has happened, but if you come back to fight, then there is the examples of those who have gone by" - so Allah is saying look at the previous nations (Ad, Thamud, Fir'awn, etc.) that have come, challenged Allah, and been destroyed.

وَقَاتِلُوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ فَإِنْ ائْتَنَّهُوا فَإِنَّ اللَّهَ بِمَا يَعْمَلُونَ بَصِيرٌ  
وَإِنْ تَوَلَّوْا فَأَعْلَمُوا أَنَّ اللَّهَ مُوَلِّكُمْ نِعْمَ الْمَوْلَىٰ وَنِعْمَ النَّصِيرُ

39-40. Fight against them until there is no more fitna—and [your] devotion will be entirely to Allah. But if they desist, then surely, Allah is All-Seeing of what they do. And if they do not comply, then know that Allah is your Protector. What an excellent Protector, and what an excellent Helper!

- Ibn Abbas said 'fitna' here means 'shirk.'

وَأَعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَإِنَّ لِلَّهِ خُمُسَهُ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنِ السَّبِيلِ إِن كُنْتُمْ ءَامَنْتُمْ بِاللَّهِ وَمَا أُنْزِلْنَا عَلَىٰ عَبْدِنَا يَوْمَ الْفُرْقَانِ يَوْمَ التَّلَاقِ الْجَمْعَانِ ۚ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

41. Know that whatever spoils you take, one-fifth is for Allah and the Messenger, his close relatives, orphans, the poor, and [needy] travelers, if you [truly] believe in Allah and what We revealed to Our servant on that decisive Day when the two armies met [at Badr]. And Allah is Most Capable of everything.

- 1/5 of the booty goes to the state, 4/5 to the army, as we said.

إِذْ أَنْتُمْ بِالْعُدُوِّ الدُّنْيَا وَهُمْ بِالْعُدُوِّ الْقُصْوَىٰ وَالرَّكْبُ أَسْفَلَ مِنْكُمْ وَلَوْ تَوَاعَدْتُمْ لِخِلْفَتِكُمْ فِي الْمَبْعَدِ ۖ وَلَكِنَّ لِّيقْضَىٰ لِلَّهِ أَمْرًا كَانَ مَفْعُولًا لِّبِهَٰكٍ مِنْ هَٰلِكَ عَنْ بَيْنِهِ وَيَحْيَىٰ مِنْ حَىٰ عَنْ بَيْنِهِ وَإِنَّ اللَّهَ لَسَمِيعٌ عَلِيمٌ

42. [Remember] when you were on the near side of the valley, your enemy on the far side, and the caravan was below you. Even if the two armies had made an appointment [to meet], both would have certainly missed it. Still it transpired so Allah may establish what He had destined—that those who were to perish and those who were to survive might do so after the Truth had been made clear to both. Surely, Allah is All-Hearing, All-Knowing.

- And Allah says, "Even if the two of you agreed to a battle, you wouldn't have done it," meaning the battle happened because Allah wanted it. And those who died would see the true reality.

إِذْ يَرِيكُهُمُ اللَّهُ فِي مَنَامِكَ قَلِيلًا ۚ وَلَوْ أَرَاكَهُمْ كَثِيرًا لَّفَشِلْتُمْ وَلَتَنزَعْتُمْ فِي الْأَمْرِ وَلَكِنَّ اللَّهَ سَلَّمَ ۚ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ۚ وَإِذْ يَرِيكُمُوهُمْ إِذِ التَّفَاقُتُمْ فِي آعْيُنِكُمْ قَلِيلًا وَيُقَالُ لَكُمْ فِي آعْيُنِهِمْ لِيُقْضَىٰ لِلَّهِ أَمْرًا كَانَ مَفْعُولًا ۚ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ

43-44. [Remember, O Prophet,] when Allah showed them in your dream as few in number. Had He shown them to you as many, you [believers] would have certainly faltered and disputed in the matter. But Allah spared you [from that]. Surely, He knows best what is [hidden] in the heart. Then when your armies met, Allah made them appear as few in your eyes, and made you appear as few in theirs, so Allah may establish what He had destined. And to Allah [all] matters will be returned [for judgment].

- "Remember when Allah showed in your dream they were few in number" - this is referring to the dream the Prophet ﷺ had which Allah gave him to make him optimistic. Note verse 43 is talking about the dream, and verse 44 is about the actual battlefield. There are some athar (أثر - tradition) that says when the sahaba saw the Quraysh on the battlefield for the first time, they were shocked at how few the Quraysh were, and one asked, "Do you think they are 70?" Another said, "No, I think they are 100!" even though they were 1,000 [al-Mu'jam (المعجم) of al-Tabarani]. So Allah is reminding them he made it so the army looked "few in your eyes" on the actual battlefield.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا لَقِيتُمْ فِئَةً فَاثْبُتُوا وَاذْكُرُوا اللَّهَ كَثِيرًا لَّعَلَّكُمْ تُفْلِحُونَ ۚ وَأَطِيعُوا اللَّهَ وَرَسُولَهُ ۚ وَلَا تَنَازَعُوا فَتَفْشَلُوا وَتَذْهَبَ رِيحُكُمْ ۚ وَاصْبِرُوا ۚ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ

45-46. O believers! When you face an enemy, stand firm and remember Allah often so you may triumph. Obey Allah and His Messenger, and do not dispute with one another, or you would be discouraged and weakened. Persevere! Surely, Allah is with those who persevere.

- One of the ways to overcome fear is by remembering Allah (i.e. doing dhikr). One of the ways to gain Allah's victory is by remembering Allah. And internal fighting amongst Muslims is a sign of defeat. And notice in the Battle of Uhud [3 AH], Allah will mention (in Surah Ali Imran) the cause of their defeat as exactly 'tanaza'tum (تَنَازَعْتُمْ - you argued with one another)' - the exact same verb is used. So Muslims fighting one another is one of the biggest causes of defeat. And historically, this is so true.

وَلَا تَكُونُوا كَالَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ بَطَرًا وَرِئَاءَ النَّاسِ وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَاللَّهُ بِمَا يَعْمَلُونَ مُحِيطٌ

47. Do not be like those [pagans] who left their homes arrogantly, only to be seen by people and to hinder others from Allah's Path. And Allah is Fully Aware of what they do.

- "Don't be like those who left their houses arrogantly wanting to be seen by people" - and indeed the Quraysh left their houses with pride.

وَإِذْ زَيْنَ لَهُمُ الشَّيْطَانُ أَعْمَلَهُمْ وَقَالَ لَا غَالِبَ لَكُمْ الْيَوْمَ مِنَ النَّاسِ وَإِنِّي جَارٌ لَكُمْ فَلَمَّا تَرَأَتِ الْفِئَتَانِ نَكَصَ عَلَى عَقَبَيْهِ وَقَالَ إِنِّي بَرِيءٌ مِّنْكُمْ إِنِّي أَرَى مَا لَا تَرَوْنَ إِنِّي أَخَافُ اللَّهَ وَاللَّهُ شَدِيدُ الْعِقَابِ

48. And [remember] when Satan made their [evil] deeds appealing to them, and said, "No one can overcome you today. I am surely by your side." But when the two forces faced off, he cowered and said, "I have absolutely nothing to do with you! I certainly see what you do not see! I truly fear Allah, for Allah is severe in Punishment!"

- Then Allah mentions the story of Iblis in the form of Suraqa. When he made their deeds pleasing to them and said, "I will be your protector." But when the two armies met, Iblis fled and said, "I see what you don't see (angels), and I fear Allah!"

إِذْ يَقُولُ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَّرَضٌ غَرَّ هَوَاهُ دِينُهُمْ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَإِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

49. [Remember] when the hypocrites and those with sickness in their hearts said, "These [believers] are deluded by their faith." But whoever puts their trust in Allah, surely, Allah is Almighty, All-Wise.

وَلَوْ تَرَىٰ إِذْ يَتَوَفَّى الَّذِينَ كَفَرُوا الْمَلَائِكَةُ يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَارَهُمْ وَذُوقُوا عَذَابَ الْحَرِيقِ ذَلِكَ بِمَا قَدَّمْت أَيْدِيكُمْ وَأَنَّ اللَّهَ لَيْسَ بِظَلَمٍ لِلْعَبِيدِ  
كَذَابَ آلِ فِرْعَوْنَ وَالَّذِينَ مِنْ قَبْلِهِمْ كَفَرُوا بِآيَاتِ اللَّهِ فَأَخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ إِنَّ اللَّهَ قَوِيٌّ شَدِيدُ الْعِقَابِ  
ذَلِكَ بِأَنَّ اللَّهَ لَمْ يَكُ مُغَيِّرًا نِّعْمَةً أَنْعَمَهَا عَلَىٰ قَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنْفُسِهِمْ وَأَنَّ اللَّهَ سَمِيعٌ عَلِيمٌ  
كَذَابَ آلِ فِرْعَوْنَ وَالَّذِينَ مِنْ قَبْلِهِمْ كَذَبُوا بِآيَاتِ رَبِّهِمْ فَأَهْلَكْنَاهُمْ بِذُنُوبِهِمْ وَأَغْرَقْنَا آلَ فِرْعَوْنَ وَكُلُّ كَاذِبٍ ظَلَمٍ

50-54. If only you could see when the angels take the souls of the disbelievers, beating their faces and backs, [saying,] "Taste the torment of burning! This is [the reward] for what your hands have done. And Allah is never unjust to [His] creation." Their fate is that of the people of Pharaoh and those before them—they all disbelieved in Allah's Signs, so Allah seized them for their sins. Indeed, Allah is All-Powerful, severe in Punishment. This is because Allah would never discontinue His favor to a people until they discontinue their faith. Surely, Allah is All-Hearing, All-Knowing. That was the case with Pharaoh's people and those before them—they all rejected the Signs of their Lord, so We destroyed them for their sins and drowned Pharaoh's people. They were all wrongdoers.

- Allah mentions Pharaoh. And it is fitting because it was at this point in time the pharaoh of this ummah (Abu Jahal) had just been killed.

إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الَّذِينَ كَفَرُوا فَهُمْ لَا يُؤْمِنُونَ  
الَّذِينَ عَاهَدْتَ مِنْهُمْ ثُمَّ يَنْقُضُونَ عَهْدَهُمْ فِي كُلِّ مَرَّةٍ وَهُمْ لَا يَتَّقُونَ  
فَإِمَّا تَثَقَفَنَّاهُمْ فِي الْحَرْبِ فَشَرِّدْ بِهِمْ مِّنْ خَلْفِهِمْ لَعَلَّهُمْ يَذْكُرُونَ  
وَأِمَّا تَخَافَنَّ مِنْ قَوْمٍ خِيَانَةً فَانْبِذْ إِلَيْهِمْ عَلَىٰ سَوَاءٍ إِنَّ اللَّهَ لَا يُحِبُّ الْخَائِنِينَ

55-58. Indeed, the worst of all beings in the Sight of Allah are those who persist in disbelief, never to have faith —[namely] those with whom you [O Prophet] have entered into treaties, but they violate them every time, not fearing the consequences. If you ever encounter them in battle, make a fearsome example of them, so perhaps those who would follow them may be deterred. And if you [O Prophet] see signs of betrayal by a people, respond by openly terminating your treaty with them. Surely, Allah does not like those who betray.

- Allah references to the Conquest of Makkah [8 AH]: If you have reason to fear the other party is going to break a treaty, you must publicly announce the treaty is annulled. "Verily, Allah does not love the traitors" - it's so explicit here. You are never allowed to break a treaty by surprise. A Muslim must honor his word even in the



times of war. Deception is allowed in war, but treason is not. And deception is not treason. There's a big difference.

وَلَا يَحْسَبَنَّ الَّذِينَ كَفَرُوا سَبَقُوا ۚ إِنَّهُمْ لَا يُعْجِزُونَ  
وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ تُرْهِبُونَ بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ وَآخَرِينَ مِنْ دُونِهِمْ لَا تَعْلَمُونَهُمُ اللَّهُ يَعْلَمُهُمْ ۚ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فِي سَبِيلِ اللَّهِ يُوَفَّ إِلَيْكُمْ وَأَنْتُمْ لَا تَظْلَمُونَ

59-60. Do not let those disbelievers think they are not within reach. They will have no escape. Prepare against them what you [believers] can of [military] power and cavalry to deter Allah's enemies and your enemies as well as other enemies unknown to you but known to Allah. Whatever you spend in the cause of Allah will be paid to you in full, and you will not be wronged.

وَإِنْ جَنَحُوا لِلسَّلْمِ فَاجْنَحْ لَهَا وَتَوَكَّلْ عَلَى اللَّهِ ۚ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ  
وَإِنْ يَرِيدُوا أَنْ يَخْدَعُوكَ فَإِنْ حَسِبَكَ اللَّهُ ۚ هُوَ الَّذِي أَيْدَكَ بِبَصِيرَةٍ وَالْمُؤْمِنِينَ

61-62. If the enemy is inclined towards peace, make peace with them. And put your trust in Allah. Indeed, He [alone] is the All-Hearing, All-Knowing. But if their intention is only to deceive you, then Allah is certainly sufficient for you. He is the One Who has supported you with His help and with the believers.

- This is a very important verse. The asl (أصل - basic ruling) in Islam is not war. The reason we go to war is لتكون (to make supreme the Word of Allah). And if the enemy is not preventing us from this, and they're willing to have peace, then Allah is saying, "You as well lay down your arms and have peace." And this is what the Prophet ﷺ will do in Hudaibiyyah [6 AH]. So a lot of the Islamic political science is now being told in Badr. The Muslims are now becoming a real political entity, so Allah is laying out some of the foundations.

وَأَلَّفَ بَيْنَ قُلُوبِهِمْ ۚ لَوْ أَنْفَقْتَ مَا فِي الْأَرْضِ جَمِيعًا مَا أَلَّفْتَ بَيْنَ قُلُوبِهِمْ وَلَكِنَّ اللَّهَ أَلَّفَ بَيْنَهُمْ ۚ إِنَّهُ عَزِيزٌ حَكِيمٌ

63. He brought their hearts (hearts of the believers) together. Had you spent all the riches in the earth, you could not have united their hearts. But Allah has united them. Indeed, He is Almighty, All-Wise.

- This is a beautiful verse that we all know.

يَا أَيُّهَا النَّبِيُّ ۚ حَسْبُكَ اللَّهُ وَمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ

64. O Prophet! Allah is sufficient for you and for the believers who follow you.

يَا أَيُّهَا النَّبِيُّ ۚ حَرِّضَ الْمُؤْمِنِينَ عَلَى الْقِتَالِ ۚ إِنْ يَكُنْ مِنْكُمْ عِشْرُونَ صَابِرُونَ يَغْلِبُوا مِائَتَيْنِ ۚ وَإِنْ يَكُنْ مِنْكُمْ مِائَةٌ يَغْلِبُوا أَلْفًا مِنَ الَّذِينَ كَفَرُوا ۚ بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ  
أَلَنْ خَفَّفَ اللَّهُ عَنْكُمْ وَعَلِمَ أَنَّ فِيكُمْ ضَعْفًا ۚ فَإِنْ يَكُنْ مِنْكُمْ مِائَةٌ صَابِرَةٌ يَغْلِبُوا مِائَتَيْنِ ۚ وَإِنْ يَكُنْ مِنْكُمْ أَلْفٌ يَغْلِبُوا أَلْفَيْنِ بِإِذْنِ اللَّهِ ۚ وَاللَّهُ مَعَ الصَّابِرِينَ

65-66. O Prophet! Motivate the believers to fight. If there are twenty steadfast amongst you, they will overcome two hundred. And if there are one hundred of you, they will overcome one thousand of the disbelievers, for they are a people who do not comprehend. Now Allah has lightened your burden, for He knows that there is weakness in you. So if there are a hundred steadfast amongst you, they will overcome two hundred. And if there be one thousand, they will overcome two thousand, by Allah's Will. And Allah is with the steadfast.

- Here is where the concession is given. Initially it was 20 to 200, 100 to 1,000 (a ratio of 1:10), i.e. if the ratio is at least 1:10, you will win (Allah promised you victory), therefore you have no excuse to turn and flee. But in the next verse, Allah made it easier, because He knows we are weak: "If there are 100 who are strong/patient amongst you, you will defeat 200; if there are 1,000, you will defeat 2,000," i.e. the ratio goes up to 1:2. Thus if the Muslim army is ½ the army of the non-Muslims, then you are not allowed to flee. The majority of madhabib are on this. So if there's 1,000 vs. 2,000, you can't flee, as Allah promises victory. Anything below, you can flee.

مَا كَانَ لِنَبِيٍّ أَنْ يَكُونَ لَهُ أَسْرَىٰ حَتَّىٰ يُبْخِنَ فِي الْأَرْضِ ۚ تُرِيدُونَ عَرَصَ الدُّنْيَا وَاللَّهُ يُرِيدُ الْآخِرَةَ ۚ وَاللَّهُ عَزِيزٌ حَكِيمٌ  
لَوْلَا كِتَابٌ مِنَ اللَّهِ سَبَقَ لَمَسَّكُمْ فِيمَا أَخَذْتُمْ عَذَابٌ عَظِيمٌ

فَكُلُوا مِمَّا غَنِمْتُمْ حَلَالًا طَيِّبًا ۚ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

67-69. It is not fit for a prophet that he should take captives until he has thoroughly subdued the land. You [believers] settled with the fleeting gains of this world, while Allah's aim [for you] is the Hereafter. Allah is Almighty, All-Wise. Had it not been for a 'kitab' from Allah, you would have certainly been disciplined with a tremendous Punishment for whatever [ransom] you have taken. Now enjoy what you have taken, for it is lawful and good. And be mindful of Allah. Surely, Allah is All-Forgiving, Most Merciful.

- "It's not appropriate for any prophet to take POWs until he establishes power." Of course the Muslims by large they wanted the ransoms because it brought them a lot of money. 4,000 dirhams was a lot of money - that was like a fortune. Even Abu Sufyan said, "I've lost a son, you think I'm going to lose my money as well? Let him stay there" i.e. he did not want to pay the ransom because it would literally make him bankrupt. And Abbas, down to the last penny. It was a large sum for them. So the Muslims wanted this. But Allah said, "You wanted this, but Allah wanted something else." Further Allah says, "Were it not for a 'kitab' from Allah" - what is this 'kitab' from Allah? There's a number of interpretations: (1) "Were it not for the fact this has already been decreed" (i.e. qadr - specifically for this incident), or (2) "Were it not for the fact Allah had decreed anybody who does something without knowledge will be forgiven," or (3) "Were it not for the fact Allah had allowed for your ummah prisoners of war and war booty (which He never allowed for anybody else)." One of these three interpretations. So were it not for a 'kitab' from Allah, "You would have been Punished" i.e. some decree from Allah prevented this Punishment. And now that this decree has come, "Go ahead and enjoy what you have taken."

يَا أَيُّهَا النَّبِيُّ قُلْ لِّمَن فِي أَيْدِيكُمْ مِّنَ الْأَسْرَىٰ إِن يَعْلَمِ اللَّهُ فِي قُلُوبِكُمْ خَيْرًا يُؤْتِكُمْ خَيْرًا مِّمَّا أُخِذَ مِنْكُمْ وَيَغْفِرَ لَكُمْ ۗ وَاللَّهُ غَفُورٌ رَّحِيمٌ

70. O Prophet! Tell the captives in your custody, "If Allah finds goodness in your hearts, He will give you better than what has been taken from you, and forgive you. For Allah is All-Forgiving, Most Merciful."

- Abbas used to swear by Allah that this ayah was revealed for him: "If Allah knows in your heart any good, He shall give you better than what He's taken away, and He will forgive you." After this, Abbas said, "I wish I had more money to give away after Badr because everything I gave, I got 10 times more back." (Note of course this ayah isn't just for Abbas, but primarily for people like him.)

وَإِن يُرِيدُوا خِيَانَتَكَ فَقَدْ خَانُوا اللَّهَ مِن قَبْلُ فَأَمْكَنَ مِنْهُمْ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ

71. But if their intention is only to betray you [O Prophet], they sought to betray Allah before. But He gave you power over them. And Allah is All-Knowing, All-Wise.

- Allah says, "If the prisoners betray you, you will catch them and have power over them." One of the two of the prisoners of war will indeed betray the trust of the Prophet ﷺ after this, in Uhud [3 AH] - Allah is predicting that here.

إِنَّ الَّذِينَ ءَامَنُوا وَهَاجَرُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ وَالَّذِينَ ءَاوُوا وَنَصَرُوا أُولَٰئِكَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ۚ وَالَّذِينَ ءَامَنُوا وَلَمْ يُهَاجِرُوا مَا لَكُمْ مِّنْ وَلِيَّتِهِم مِّنْ شَيْءٍ حَتَّىٰ يُهَاجِرُوا ۚ وَإِنِ اسْتَنْصَرُوكُمْ فِي الدِّينِ فَعَلَيْكُمُ النَّصْرُ إِلَّا عَلَىٰ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُم مِّيثَاقٌ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

72. Those who believed, emigrated, and strove with their wealth and lives in the cause of Allah, as well as those who gave them shelter and help—they are truly guardians of one another. As for those who believed but did not emigrate, you have no obligations to them until they emigrate. But if they seek your help [against persecution] in faith, it is your obligation to help them, except against people bound with you in a treaty. Allah is All-Seeing of what you do.

- After Badr, the commandments came down that every last Muslim in Makkah has to emigrate to Madinah no excuse. "Those who believe, emigrate, and fight in the Way of Allah (Muhajirun), and those who gave shelter and aid (Ansar) - these two are the helpers one of the other. Those who believe but did not emigrate (Muslims in Makkah), you have no responsibility/guardianship over them, except if they emigrate" - so the Muslims remaining in Makkah have no legal protection from the Islamic state. But Allah says, "If they ask you for help, then help them, except if you have a treaty with others." This ayah is especially important in the modern political

world that we live in. There are many Muslims who are begging us for help. And we help them as much as we can - with du'a all the time unconditionally, but as for physical and financial help, we need to see our political situation. If we have a covenant with a group, and we are being asked for help by Muslims elsewhere that contradict this covenant, we cannot do it, based on this ayah. So we help with du'a, spreading their plight, advertising their issues, etc., but in terms of physically and financially helping, we need to see our own situation as well. And this ayah is very clear. There is an excuse for political reasons.

وَالَّذِينَ كَفَرُوا بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ۖ إِلَّا تَفْعَلُوهُ تَكُن فِتْنَةٌ فِي الْأَرْضِ وَفَسَادٌ كَبِيرٌ

73. As for the disbelievers, they are guardians of one another. And unless you [believers] act likewise (i.e. unless you ally with the other believers), there will be great oppression and corruption in the land.

- The disbelievers might have their differences, but they will all unite against you. Very clear in modern times - everyone is united against Muslims. And Muslims need to act likewise - we have to unite.

وَالَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ وَالَّذِينَ ءَاوُوا وَنَصَرُوا أُولَٰئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا ۚ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ  
وَالَّذِينَ آمَنُوا مِنْ بَعْدُ وَهَاجَرُوا وَجَاهَدُوا مَعَكُمْ فَأُولَٰئِكَ مِنْكُمْ ۚ وَأُولُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ ۚ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ

74-75. Those who believed, migrated, and struggled in the cause of Allah, and those who gave [them] shelter and help, they are the true believers. They will have forgiveness and an honorable provision. And those who later believed, migrated, and struggled alongside you, they are also with you. But only blood relatives are now entitled to inherit from one another, as ordained by Allah. Surely, Allah has [full] knowledge of everything.

- Note: In early Islam, your time of embracing Islam gave you your rank in Islam. And this verse also references this point. The earlier you embraced Islam, the higher up you are in Islam. And the later you embraced, the lower your rank is.

- It is said this verse annulled one of the clauses of the Constitution of Madinah in which the Muhajir and the Ansar will inherit from one another. "Families are closer when it comes to inheritance." The ties of blood are stronger in the Book of Allah (than the ties of muakha).

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[\[TOP\]](#)

## 043 - Events between Badr & Uhud [\[TOP\]](#)

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We spent seven lessons on the Battle of Badr. We will discuss what happens thereafter in between Badr and Uhud.

### **Another Aftermath of the Battle of Badr: Assassination Attempt on the Prophet ﷺ**

The first incident is one of the most interesting assassination attempts on the life of the Prophet ﷺ. Ibn Hisham writes: Safwan ibn Umayyah, the son of Umayyah ibn Khalaf, whose father and brother had just died in Badr, he was sitting with his cousin Umayr ibn Wahab al-Jumahi (the scout of the Quraysh who said to Abu Jahal on the morning of the Battle of Badr, "I don't think you will be able to kill any one amongst the Muslims until they kill at least one of you. And if 300 of you die, then what pleasure will you gain for winning?"). Umayr's son was in Madinah as a POW, and Umayr didn't have/didn't want to pay the ransom. And Safwan began ridiculing and criticizing and saying evil things about the Prophet ﷺ and the 'problems' that 'this new religion' had caused. Umayr said, "Wallahi, were it not for the fact that I owe so-and-so some money, and that I have a family to take care of, I would personally volunteer to go to Madinah, and execute Muhammad myself; for they have destroyed my family, and my son is right now a prisoner with them!" He wants to assassinate the Prophet ﷺ, but he is saying he has a family and a debt to take care of. So Safwan took this golden opportunity (his father was Umayyah, a rich man) and said, "What if I take care of your debt, and I promise to take care of your family to the extent that everything that I give my family, your family will get the same. Will you then agree?" Umayr said, "In that case, yes, but don't tell a single soul. Keep this conversation between the two of us."

Immediately Umayr went back home, sharpened his sword and saturated it with poison. And he left Makkah without telling anyone where he is going. And he made his way alone to Madinah; travelling for over 2 weeks. And when he reaches Madinah, he disguised himself (covered his face as normal travelers would). His sword is hanging from his neck. And he makes his way straight to the masjid. Umar RA recognizes him from the eyes and said, "This dog, enemy of Allah! By Allah, he has come for some evil intent!" (He was speaking from the distance.) He immediately went to the Prophet ﷺ and informed him, "Umayr ibn Wahab is here in the city and he is looking for you." The Prophet ﷺ said, "Bring him to me." So Umar RA immediately took his own sword to meet Umayr, and then brought him to the masjid. And the Prophet ﷺ allowed him to come in, but said, "Watch every move of his, because this filthy person cannot be trusted."

So Umar and Umayr both walk in, and Umar has his hand on his sword waiting to defend the Prophet ﷺ if need be. When Umayr entered, he greeted the Prophet ﷺ with their greeting, "In'am sabaha/انعم صباحا (good morning)." So the Prophet ﷺ said, "Allah AWJ has given us a better greeting, it is the greeting of the people of Jannah, it is the salam" - even here the Prophet ﷺ is giving him dawah. Umayr said, "This is something new to me." The Prophet ﷺ said, "Why have you come?" Umayr said, "In order to negotiate the ransom of my son, and that you send him back with me, and be good with him." The Prophet ﷺ said, "If that is the case, what is this sword around your neck?" Umayr said, "This sword here? What good did it do us at Badr?" The Prophet ﷺ said, "Tell me the truth," but he insisted, "I have told you: for my son."

Now the Prophet ﷺ reveals the truth (Jibril AS must have come to tell him): The Prophet ﷺ said, "Rather, you and Safwan were sitting alone in the Hijr (right outside of the Ka'bah) and you mentioned your losses at Badr, and you said, were it not for your debt and your family, you would personally go and kill Muhammad. So

Safwan offered to take care of your debts and your family so that you may come to kill me. But Allah has come between you and your plans." Umayr realized there was no way the Prophet ﷺ could have discovered this. He did not tell anybody, not even his wife knows where he was going. He has himself traveled the main, fastest road; had any traveler been faster, he would have known. There is no way the Prophet ﷺ would have known unless Allah told him. So he immediately blurted out, "I testify that you are the Messenger of Allah."

We mentioned this many times: Some of Islam's worst enemies were sincere in their animosity. Deep down, they didn't know Islam was true. Some did, e.g. Abu Jahal, but many did not, and they opposed Islam genuinely believing it to be false. If this is the case with the people interacted directly with the Prophet ﷺ, what about the people now? Similarly, the magicians of Pharaoh: When they saw the miracles with their own eyes, they instantly converted [see Quran, 7:104-122]. Similarly, modern people genuinely believe what they are saying is true. They have been brainwashed. And in general, gentleness wins over harshness. Here is Umayr literally waiting to come within stabbing distance. All he wants to do is take the sword and prick. But within 5 seconds he testifies the kalimah. And he said, "We used to reject you when you told us wahy would come from the skies, but this issue - no one knew of it except me and Safwan. And there is no way you could have been informed of it except from Allah SWT. So I thank Allah who has caused me to see the Truth and guided me to Islam."

So the Prophet ﷺ said to Umar, "Teach your brother about the religion, help him to memorize the Quran, and free his captive." Subhan'Allah, one second he was willing to kill the Prophet ﷺ, the next second he gets every blessing imaginable, including his son, for free. We also see the importance of the Qur'an; the first advice he is given is to learn the Quran. And it was the sunnah of the Prophet ﷺ to assign a teacher to any new convert. The first thing we must do when somebody converts to our faith is pair them with an established knowledgeable Muslim. (It's easy to do, and Allah willing we can do it in the future.) So Umayr remained for some time learning Islam until he decided to go back. Before he is leaving, he told the Prophet ﷺ, "Ya Rasulallah! I used to strive to extinguish the flame of Allah, and torture those who embrace Islam. So now I ask your permission to call people to Islam as I tried to push them away. And I used to irritate you and your companions, now let me go back and defend you!"

So now he wants to make up for what he has done. And of course he's a big name of the Quraysh - pure blooded Qureshi, so there's no danger to his personal life. Meanwhile in Makkah, Safwan, after two weeks, began to spread the news that, "A big surprise and good news will come to you!" He build the hype up, but then he finds out Umayr has accepted Islam. As soon as he finds out and confirms it from Umayr, he makes a promise to Allah that he will never have anything to do with Umayr (e.g. will never look at him, speak to him, be under the same roof as him).

And Ibn Ishaq writes many people converted to Islam at the hands of Umayr. And this again shows us: [The Prophet ﷺ preached for 13 years yet they didn't convert; why? - because] there is always a personal or family factor. And now when Umayr converts, maybe another cousin of his, maybe another nephew of his, convert - there is always something that comes closer to home. Not that Umayr is preaching to new people - it's the same people! But again, this is the way. Islam takes a while. And this is one of the most naive assumptions that many of us have, that, "I just talk 5 minutes and they're all going to convert!" - it doesn't work that way. A person has been raised in a certain philosophy, certain way of life; sometimes it takes decades for them to really think things through. And here we have the example of this.

Umayr eventually makes Hijrah to Madinah, perhaps even before Uhud (we're not sure exactly when), and then comes back to Makkah in the 8th year of the Hijrah in the Conquest of Makkah. At the time of the Conquest, Safwan was still a pagan, and he assumed the Prophet ﷺ would never forgive him, so he fled. Umayr and Safwan haven't spoken since they plotted to assassinate, and once the Muslims completed the Conquest, Umayr is searching, "Where's Safwan?" He finds out Safwan has fled. So Umayr asks, "Ya Rasulallah! Please, can I ask you to offer a special protection for Safwan?" And the Prophet ﷺ would never refuse a request, so the Prophet ﷺ said, "You have my aman (أمان - protection)." Umayr went and found where Safwan was hiding, and he convinced him to come back until finally he accepted. They came back and Safwan said the shahada in front of

the Prophet ﷺ. Look at the amazing qadr of Allah - these two cousins first plan to assassinate the Prophet ﷺ, and here they are now Muslims at the hands of the Prophet ﷺ.

### Criticisms of the Non-Muslims in Our Times

There is another story indirectly linked to Badr, and that is the story of the Banu Qaynuqa. But before we begin this, we need to pause for a little bit of a background and a disclaimer.

With regards to the seerah, those who wish to criticize Islam, they try to criticize it based on a number of grounds:

1. The personal morality of the Prophet ﷺ e.g. with regards to marriage to Aisha RA, the story of Zaynab, caravan raiding, the incident of the 'satanic verses,' etc.
2. The other angle is the political dealings of the Prophet ﷺ. And when it comes to politics, the number one controversial matter is with regards to how he treated the Jewish tribes. It's the most sensitive and politically charged issue. (And there are others as well, which we will come to one by one, e.g. the assassination of Ka'b ibn al-Ashraf, etc.)

Therefore this is a topic that requires thorough attention and sensitive understanding —if you like— of why this is problematic. And of course, one of the main reasons it's problematic is because the Prophet ﷺ is accused of antisemitism; he is accused of a mini-holocaust. In our times, every single instance of harming Jews, sometimes even if it is politically motivated, it is automatically linked to the holocaust.

And we need to defend the Prophet ﷺ fairly and squarely i.e. we are not allowed to sugarcoat or invent false ways to defend him. We need to let the sources speak for themselves. We are not apologetics - we firmly believe that the truth is always the best (honesty is the best policy). Our job is to tell it like it is. We have to point out that it's a sensitive topic. We need to be aware that this is politically charged in light of Israeli-Palestinian conflict. And we also have to point out that, look, anybody who has an agenda or a disease in the heart will always be able to find something negative. In fact you don't even have to have a disease in the heart - sometimes it's just possible to see the glass half empty when it's clearly half full. You just want to emphasize it is half empty and you are not telling a lie. The classic case is the woman who complained about her husband:

159. Abu Sa'id al-Khudri reports that a woman came to the Prophet ﷺ and we were sitting with him. She said, "My husband Safwan ibn Muattal (صفوان بن المعطل) beats me when I am praying and orders me to break my fast when I am fasting. And he does not say his Fajr prayer until the sun rises." Abu Sa'id goes on to add, "Safwan was among those present there and the Prophet ﷺ asked him to explain his conduct in the context of her complaint." He explained thus, "O Apostle of Allah! As about her complaint about being beaten for praying, she recites not one but two (long) surahs (in every rak'at or unit) and I restrain her from so doing." The Prophet said, "One surah is enough." Safwan further explained, "As for being compelled to break her fast, the truth of it is that she goes on fasting (non-stop, supererogatory fasts) and young as I am, I cannot restrain myself (long enough without intercourse)." The Prophet said, "No woman can fast (supererogatorily) without permission of her husband." After that he accounted for Fajr prayer after sunrise, saying, "We come of a family notorious for late rising (only after sunrise)." To this the Prophet said, "O Safwan! Pray when you wake up from sleep." - Abu Dawud

(Br. Safwan's tangent: This hadith brings out certain important facts worthy of careful note by one and all.

1. The husbands have no right to stop their wives from saying obligatory prayers. However, it is incumbent on a woman to have due regard for the needs of her husband and should not make her daily obligatory prayers too long to interfere with her normal household duties. As for the supererogatory prayers she should not say them

without permission of the husband, nor fast supererogatorily without his express leave. Promptly attending to his needs is more important for her.

2. Safwan ibn Muattal was a wage earner watering the fields of farmers during the greater part of the night. Spending the nights in such hard toil and going to bed in the early hours of the morning made waking up in time for Fajr prayers [before sunrise] a difficult job. [Late-rising which he attributes to the family trait appears to be due to the family occupation - hard work in sleepless nights].

Safwan ibn Muattal is a high ranking companion and it is unthinkable about him that he was careless about his early morning prayers [Fajr]. It is most likely that occasionally when he went to bed very late and nobody awakened him for Fajr prayer, he could wake up only after sunrise, not saying his prayers in time. It was for this reason that the Prophet asked him to say his Fajr prayer whenever he woke up. Had he been careless about prayer and a regular defaulter in the knowledge of the Prophet ﷺ, he would have been wroth with him and admonished him severely.)

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### **As Muslims, Are We Required to Discriminate Against Jews?**

Now before we begin, in regards to the claim that the Prophet ﷺ discriminated against the Jews - this claim is so shallow and no serious person can say this. All you need to do is look at Islamic history: There were large pockets of Jews living very peacefully in Muslim lands all the way up until the creation of Israel in 1947. The Jews lived in Iraq, Yemen, Tunisia, Morocco, etc. Every time the Jews were expelled and persecuted in Christian lands, they always found safe refuge in Muslim lands. This is historically absolutely true. From the time of the Umayyads, the Abbasids, up until the expulsion from Spain. How did Jews end up in Morocco when they were expelled from Spain? They went to Morocco by the tens of thousands; the Sultan literally sent his ships to the Jews and said, "Come to our lands!" There were no sense of animosity and hatred. And it is so true to say that almost all of the animosity and hatred that we see now comes from the Israeli-Palestinian conflict. In pre-Israel, the Jews lived in full harmony with their Muslim neighbors. And indeed, Muslims and Jews have much more in common than Muslims and Christians, and than Jews and Christians. The Islamic shariah overlaps 70% of the time with Jewish halakha (Jewish laws).

All you need to look at, historically, is the most important Jewish figures. Throughout Islamic centuries, there were always Jews living in Islamic lands.

1. Saadia Gaon (man) was one of the greatest Jewish thinkers who lived in Baghdad in the 7th century.

2. The single greatest mind of Judaism was Musa ibn Maymun (موسى بن ميمون - Moses Maimonides). To him they owe their creed, their most basic law books, their most important commentaries, etc. (it's like THEIR Ibn Taymiyyah). There was a recent book that came out that said Musa ibn Maymun was actually a practicing Muslim i.e. he embraced Islam as a way of life. Why? Because in his youth —and this is true— he actually studied in the madrasahs and he studied as a Muslim, i.e. he dressed like a Muslim, prayed with them, studied at the universities among Muslims. He was a Jew, but he grew up in Andalusia and he entered the culture of Islam. This is why his greatest books are in Arabic, and they had to be translated into Hebrew. And he later moved to Egypt and became the personal doctor to Salah al-Din al-Ayyubi (صلاح الدين الأيوبي - Saladin) and so his fame increased even more. And he became the grand rabbi in Egypt. Whether he was actually a Muslim or not is besides the point - for sure he lived as a Muslim for a period of time.

3. One of the most interesting figures of Judaism, who also had a lot to do with Islam, was Sabbatai Zevi. A large group of Jews thought HE was the chosen messiah. It was the largest messianic movement in the history of Judaism. But what happened? He converted to Islam towards the end of his life. And the sultan of the Ottomans was much pleased, and rewarded Sabbatai by conferring on him the title [Mahmed] Effendi, and appointing him as his doorkeeper with a generous salary. Sarah and approximately 300 families among Sabbatai's followers also

converted to Islam. These new Muslims thereafter were known as Dönmeh (Converts). And to this day there are a group of Turkish Muslims called Dönmeh that go back to these Jewish people who followed Sabbatai Zevi and converted to Islam. (Their beliefs aren't Sunni Islam. They have slightly interesting beliefs.)

So the point being: Who can argue that Islam discriminated against Jews?

And how can Islam be anti-Semite when the Arabs are Semite themselves? The descendants of Ibrahim AS are all Semites.

The main central point is that the Prophet ﷺ did not treat the Jews in ANY negative manner \*because they were Jews\*. Rather, he did so \*because of what they DID,\* not \*because of who they were,\* and there is a big difference between these points. They were punished because of their crimes and the breaking of the treaties. It's very clear-cut.

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### The Expulsion of the Banu Qaynuqa

The Banu Qaynuqa, according to al-Waqidi, they were expelled on the 15th of Shawwal in the 2nd year of the Hijrah. Thus 3½ weeks after the Battle of Badr.

What happened?

Here is one of our problems. We don't have that much details of any of the three Jewish tribes living in Madinah. Why is this the case? Because generally speaking, when you record history, you only mention the good points in great detail, and when it comes to the downs, you mention it generically in passing. Not because you want to hide something; but because it's human nature to focus more on the positives. Regarding the negative points, there was no need for the early Muslims to preserve the sordid details; so they just glossed over it. Ibn Ishaq has less than a page about the Expulsion of the Banu Qaynuqa. He has a generic line that says, "The Banu Qaynuqa increased in their hostility against Islam." What did they do? We really don't have that much detail. What we do have are two specific things that indicate what was inside, that indicate that it was much worse. Ibn Ishaq mentions that after the Battle of Badr, the Banu Qaynuqa were saddened at the loss of the Quraysh and at the victory of the Muslims.

So the Prophet ﷺ went to the souq (سوق - marketplace) of the Banu Qaynuqa (they had the largest souq; and they were known for being goldsmiths), and he gathered all of the Banu Qaynuqa together, admonished them about their attitude, and reminded them of the clause of the Constitution of Madinah: "You protect us, we protect you; we are all going to be together against external enemies." At this, one of their leaders stood up and said, "O Muhammad, don't be fooled by your recent victory. You fought a bunch of nobodies. Had you really been fighting men — men like us — you would have seen what the result would have been." (And the Banu Qaynuqa had around 700 fighting men, the biggest Jewish tribe in Madinah.) This is one of their leaders standing up straight to the Prophet's ﷺ face. It's quite clear this is not a happy situation to be in.

So the tension is increasing.

Then one incident occurred that lit the fuse completely. It was rather crude and vulgar. One of the ladies of the Ansar went to buy and sell some of her merchandise in the souq; she sold the merchandise and had a lot of money and she wanted to buy some gold. So she sat in front of a goldsmith, and the goldsmith began flirting with her, asking her to expose some of her awrah. And of course she refused. So he made a motion to someone behind, and that man came and did something (perhaps put a peg into her burqa or something, or perhaps tied it up) such that when she stood up, her entire garments came down. And she was left there with nothing on. So she began screaming as the Jews around her began laughing and making fun of her. And she called out for help. So one of the Muslims who was there went up with his sword, and he chopped off the head of the one who did it in anger. Immediately — and remember this is their territory; ~20 minutes outside Madinah — the Banu Qaynuqa



surrounded him and killed him. When the news reaches the Prophet ﷺ, he sends them a message that the treaty has been broken. Why? Because the Prophet ﷺ never surprised-breaking a treaty. Breaking a treaty in secret is not allowed in Islam. You are not allowed to go against a treaty without telling the other party that the treaty is annulled. And Allah says this in the Quran, Surah al-Anfal [8] verse 58, "If you [have reason to] fear from a people betrayal, throw [their treaty] back to them, [putting you] on equal terms. Indeed, Allah does not like traitors." So you have to tell them the treaty is annulled.

Now, the Banu Qaynuqa did not expect the Prophet ﷺ to do anything. Perhaps out of confidence in their numbers and their fortresses. (Note the Jews had a different way of living; they lived in big fortresses. They learned the art of building thick walls and layering it. The Jews in Khaybar had this, the Banu Qaynuqa had this. Every subtribe had their own fortress.) Yet the Prophet ﷺ immediately marched against them, and when they heard he was coming, they ran into their fortresses and locked themselves up. Note the Muslims did not have the mechanisms right now to break a fortress. So what did they do? They laid siege and cut off the supplies. And for half a month the Prophet ﷺ and the Muslims surrounded them until finally the Banu Qaynuqa surrendered. The Prophet ﷺ ordered that all of the men be gathered together and tied up and then decide what is to be done with them.

In the days of Jahiliyyah, the Banu Qaynuqa had two main representatives/allies from Yathrib (old Madinah): (i) Abdullah ibn Ubayy ibn Salul, the leader of the hypocrites; and (ii) a sahabi, Ubadah ibn al-Samit (عبادة بن الصامت). So they reached out for help to these two people. They said, "You were our allies! Help us out now!" (Recall the Banu Qaynuqa had an alliance with the Khazraj. And Abdullah ibn Ubayy ibn Salul and Ubadah were both from the Khazraj.) As soon as they reached out, Ubadah ibn al-Samit went to the Prophet ﷺ and said, "O Messenger of Allah, I want to tell you that I am no longer their halif (حليف - ally). My wali is Allah and His Messenger; and I have cut off my ties from the Banu Qaynuqa." He is saying, "I am no longer on their side."

As for Abdullah ibn Ubayy ibn Salul, he marches straight to the camp where the Banu Qaynuqa are now prisoners, and he demands the Muslims to release them. He demands, "Do it or I will," and the sahabi in charge, al-Mundhir ibn Qudama (المنذر بن قدامة) said, "If you dare do it, I will kill you." He doesn't want to lose his life, so he finds the Prophet ﷺ (recall it's all happening in Banu Qaynuqa area) and says, "Ya Muhammad!" (Note 1: He rarely called the Prophet ﷺ "Rasulullah," even though Allah AWJ clearly says, "Do not call the Messenger like you call one another" [see Quran, 24:63].) (Note 2: It's still early in the game, and still there is hope for him [to become a genuine Muslim] in the eyes of the [real] Muslims. [As of now] he is still not "the leader of the munafiqun" so clearly as we will get to. Uhud was the clear turning point.) Abdullah ibn Ubayy says, "Ya Muhammad! Be generous with MY hulafa (حلفاء - allies)!" and the Prophet ﷺ was silent. So he repeated, "Ya Muhammad! Be generous with MY hulafa!" and the Prophet ﷺ was silent and turned away. Unbelievably, Abdullah ibn Ubayy took the Prophet's ﷺ armor by his hand, shoved his hand into his armor, held on to him, and said, "Be generous with MY hulafa!" and the Prophet ﷺ said, "Let go of me." And Ibn Ishaq said it was clear the anger was visible on the Prophet's ﷺ face. But Abdullah ibn Ubayy held on tighter and said, "No, I'm not going to let go." So he says for the third time, "Woe to you, let go of me." And Abdullah ibn Ubayy swears by Allah, "I swear by Allah, I will not let go until you promise you will treat my hulafa in a generous manner! These 700 men (300 were armed, 400 were not armed), they protected me from the white and the black (i.e. mankind), and now you think you will get rid of them in one day?" He is saying they helped him so now he needs to help them. And he also says, "By Allah, I am scared of al-dawa'ir (الدوائر - bad luck) happening to me if they are mistreated." So when he's holding on so long, the Prophet ﷺ said, "I give them to you," i.e. "I promise to spare their lives." By the way, Abdullah ibn Ubayy was insisting they be spared, but the Prophet ﷺ never said he would kill them.

In the end, the Prophet ﷺ promised Abdullah ibn Ubayy to spare their lives. The final verdict came that the Prophet ﷺ gave them three days to pack their bags and leave their homes. They begged and pleaded for more than three, but they were not given this. They went to Ubadah ibn al-Samit to try one more time, but he said,

"Don't come to me. I wouldn't even have given you three days." And in those three days, Abdullah ibn Ubayy tried to remove the ban, but the Prophet ﷺ did not give him that. Ubadah ibn al-Samit was the one who took charge of making sure that after three days they had indeed left. Now obviously, when they left, they left a lot of property. They took the gold obviously, but they couldn't take everything. They had to choose what they are going to take. So they took what they consider the most essential, and they left a lot of wealth. And of course this wealth came to the Muslims.

So you understand that for those whose hearts is a disease, you can easily interpret this in its own way; and for those who see things as they are, you can clearly see that they themselves messed up and they were indeed a threat to the Muslims, so the Prophet ﷺ had to act. And at this, Allah revealed Surah al-Ma'idah [5] verses 51-56:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَىٰ أَوْلِيَاءَ ۚ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ۚ وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَإِنَّهُ مِنْهُمْ ۗ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ  
51. O believers! Take neither Jews nor Christians as awliya—they are awliya of each other. Whoever does so will be counted as one of them. Surely Allah does not guide the wrongdoing people.

- This is an ayah that the Islamophobes loves to misquote. But once you understand the context, everything that's 'dangerous' about it drops away instantly. Allah is saying, in such circumstances, don't take the Jews and the Christians as awliya (أولياء - protectors/guardians).

فَتَرَى الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ يُسْرِعُونَ فِيهِمْ يَقُولُونَ نَخْشَىٰ أَنْ تُصِيبَنَا دَآئِرَةٌ ۚ فَعَسَىٰ اللَّهُ أَنْ يَأْتِيَ بِالْفَتْحِ أَوْ أَمْرٍ مِّنْ عِنْدِهِ فَيُصْبِحُوا عَلَىٰ مَا أَسْرَوْا فِي أَنْفُسِهِمْ تَدْمِينًا  
52. You see those with sickness in their hearts racing for their guardianship, saying [in justification], "We fear a turn of fortune will strike us." But perhaps Allah will bring about [your] victory or another favor by His command, and they will regret what they have hidden in their hearts.

- Allah quotes Abdullah ibn Ubayy ibn Salul here: He said, "We are worried about bad luck." So this ayah is a quotation directly from him.

In the next verses Allah praises Ubadah ibn al-Samit:

إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا ۚ الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاغِبُونَ  
وَمَنْ يَتَوَلَّ اللَّهَ وَرَسُولَهُ وَالَّذِينَ آمَنُوا فَإِنَّ حِزْبَ اللَّهِ هُمُ الْغَالِبُونَ  
55-56. Your only guardians are Allah, His Messenger, and fellow believers—who establish prayer and pay zakat with humility. Whoever allies themselves with Allah, His Messenger, and fellow believers, then it is certainly Allah's party that will prevail.

- And indeed, Ubadah ibn al-Samit said, "I choose Allah and His Messenger and the believers."

So these series of verses deals with the Expulsion of the Banu Qaynuqa.

### Wisdoms From the Incident

Some wisdoms we can glean from the incident:

1. The Banu Qaynuqa were the first Jewish tribe to be punished and it was the least harsh of the three. (The punishment for the Banu Nadir after the Battle of Uhud is going to be even harsher; and then the punishment for the Banu Qurayza after the Battle of Ahzab is going to be the harshest, i.e., an execution.) It makes sense to go gradual, that, "Look, O second tribe! You have already seen what happened to the first one!" And similarly for the third tribe, "You have seen what happened to tribe 1 and 2!"

2. Proper understanding of the verse 51 of Surah al-Ma'idah. Islamophobes take an English translation and say, "LOOK! The Quran says, 'Do not take the Jews and Christians as friends!'" But the Arabic word 'awliya (أولياء)' does not mean 'friends.' And look at the context of the revelation. These (the Banu Qaynuqa) are people who have mocked Allah and the Prophet ﷺ; so Allah is saying, "Don't take these types of people as your awliya." In this type of situation you have to choose sides. And when the Prophet ﷺ is on one side and the group who hates Allah's Messenger on the other side, no doubt you choose the side of the Prophet ﷺ.

3. Aisha RA used to say, "Wallahi, the Prophet ﷺ never took revenge for something personal," and this is truly evident when Abdullah ibn Ubayy was personally rude to the Prophet ﷺ yet the Prophet ﷺ didn't lay a finger on him, and in fact he gave him what he requested. (Side note: Did the Prophet ﷺ change his mind for Abdullah ibn Ubayy ibn Salul? No one knows. After 3, 4 attempts, the Prophet ﷺ said, "I give them to you," so he was appeasing him, or maybe he had intended to do this anyway, or maybe he genuinely changed his mind. Whatever the case might be, there is clear wisdom in publicly granting Abdullah ibn Ubayy what he wants. Why? Because still there is hope for him [to become a genuine Muslim]. This is still 2 AH. Barely a year and three months since the Prophet ﷺ has come. Abdullah ibn Ubayy was one of the most respected figure before Islam, and there are still many Ansar look up to him. Thus there is wisdom in conceding some things to him.)

4. The true colors of the munafiqun are showing now. Still they are not called munafiqun, by the way. Yes, nifaq began after Badr [2 AH], but it was manifested at Uhud [3 AH] when they turned around and did not fight, as we will come to.

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### Q&A

1. Note the books of seerah do not mention where Umar RA and the other sahaba were when Abdullah ibn Ubayy ibn Salul was being crude to the Prophet ﷺ. One hypothesis is even the sahaba were confused when someone as senior as Abdullah ibn Ubayy is having a word of war with the Prophet ﷺ. He is not being physical, he is just being rude - so perhaps the sahaba themselves did not know what is to be done. Because maybe by them intervening, it would've made the situation worse. And of course if the Prophet ﷺ said, "Do something," they would have instantly done it.

2. Hadith in Bukhari: Once, one of evil tribal leaders of the Bedouins came to the Prophet ﷺ and the Prophet ﷺ talked to him like normal. But after he left, the Prophet ﷺ said, "What an evil man he is." Aisha RA said, "Ya Rasulullah, you were just smiling and laughing with him!" The Prophet ﷺ said, "O Aisha, have you ever known me to be crude? Verily, the worst people in the Eyes of Allah are those whom the people are forced to smile at even as their hearts curse."

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[Revised by Br. Syed Haq & MAR, January 2021]

[\[TOP\]](#)

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## 044 - Assassination of Ka'b ibn al-Ashraf [TOP]

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So between Badr and Uhud a number of small expeditions took place. Each had its own reasons and issues and benefits.

### Expedition of Qarqarat al-Kudr

The first of these incidents is called the Expedition of Qarqarat al-Kudr (قرقرة الكدر) after the place where it happened. Some of the neighboring mushrik tribes of Madinah wanted to take revenge on the Muslims because their business had been cut off [as an indirect result of the Battle of Badr — because now the caravan of the Quraysh has to divert its route]. Therefore only seven days after the Battle of Badr, some of the tribes of the Banu Salim (سليم) and Ghatafan (غطفان) (i.e., two very large tribes of Arabia; Ghatafan was one of the largest in Arabia) detached a small entourage of 200 people to attack Madinah.

When the Prophet ﷺ heard this, he launched an offensive against them. And when the pagans saw the Muslims, they fled even though quantity-wise they were more than the Muslims. And what's more, they left all of their tents, belongings, and animals. So the Muslims basically acquired most of their animals, and this was a huge surplus for them so much so it's said every Muslim who participated got two camels. When the sahaba reached their vicinity, the first person they found was an Abyssinian slave named Yasar (يسار), and they captured him; others fled, so Yasar was left with the Muslims. And he converted to Islam after a while, after seeing how good the Muslims were. So the sahabi who captured him said to the Prophet ﷺ, "Ya Rasulullah, he is yours." And the Prophet ﷺ never kept a male slave, so he was freed. But Yasar remained with him as a servant, so Yasar became one of the servants of the Prophet ﷺ. And as usual, it was a sunnah of the Prophet ﷺ that he would camp for 3 days after any battle (this was a sunnah that is established from Badr), so he camped over there. And in explaining why the pagans fled, he ﷺ told the sahaba (and this hadith is in Bukhari), "I have been helped by Allah that my enemies are terrified of me even if I'm at a month journey away" — this is one of the ways Allah helped the Prophet ﷺ; that just by seeing and hearing of the Muslims, the enemies would flee and run away.

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### Sariyya of Sawiq

Second expedition was the Sariyya of Sawiq (سويق), and this occurred around 2 or 3 months after Badr, probably in the early part of Dhu al-Hijjah. The reason for this battle is: Abu Sufyan had made a promise to Allah that he would not take a bath until he avenged Badr. He would not take a bath even from janaba! (Note: This shows that taking a bath after janaba was in their custom, which must have come from Ibrahim AS.) He remained in that state for months, and finally he really had to do something; so he gathered around 150-200 of the Quraysh and launched an offensive. The Banu Nadir (another Jewish tribe in Madinah) gave him protection, food, supplies, and water. This is now blatant treachery because one of the clause of the Constitution is, "You will not help the Quraysh against us," and also, "If we are externally attacked, the two of us will act as one." But the Banu Nadir hosted the small entourage of Abu Sufyan before they attack Madinah; and then Abu Sufyan launched an offensive into one of the date gardens of Madinah. And he killed two Ansaris, burned down the garden, etc. This is blatant terrorism. When the Muslims find out, they attack the army of Abu Sufyan. And in the rush to flee, once again, just like what happened in Qarqarat al-Kudr, the Quraysh left their belongings.

So why is this expedition called Sawiq? What is sawiq? It is dried porridge that could be eaten for long periods of time. You mix barley and milk and butter and honey and then you dry it. So it is packets of food that the Arabs

would eat on a long journey. And when Abu Sufyan and his entourage saw the Muslims coming, they fled on their camels; and in order to lighten the load, they cut off the bags of sawiq. And so the Muslims were able to capture a lot of this sawiq, even though they were not able to harm Abu Sufyan.

So Abu Sufyan and his entourage returned; and now at least he could take a bath because he killed two Ansaris.

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### Sariyya of Qarada

Yet another incident that took place was the Sariyya of Qarada (قردة). (Note: Recall sariyya means the Prophet ﷺ did not participate. And a ghazwa is what the Prophet ﷺ participated in. Sariyya is any expedition the Prophet ﷺ commanded but did not participate in; and there are hundreds of sariyya, as we mentioned.) The Sariyya of Qarada took place a few months before the Battle of Uhud, most likely in Rabi' al-Awwal of the 3rd year; and this was an important stepping stone to the actual Battle of Uhud.

What happened was: The Quraysh were preparing the annual caravan — they had a meeting, "What can we do about the caravan? Which route should it take?" etc. Badr had shown them they cannot take the standard route. Safwan ibn Umayyah was placed in charge of this year's caravan. He gathered the Quraysh and said, "Muhammad and his companions have blocked our passages; if we take the sea route (close to the ocean), most of them have already given their allegiance to Muhammad, and are upon his religion. So what do we do?" Note this clearly shows Islam was spreading. The people on the coastal line have not been attacked, but according to Safwan, most of them are Muslims. (Note the biographers of the Prophet ﷺ recorded mainly battles in the Medinan phase; so you have to extract a wealth of information from this type of sentence that just comes in the middle. E.g. from the statement of Safwan we learn that Medinan phase wasn't just battles; Islam is spreading so much so most of the coastal regions are now upon Islam. People are converting through dawah, interacting with the Muslims, etc.) And he goes on, "If we remain here, we will not go on any journey, we will not interact with the Syrians, we will not get any money, and our money will dwindle down to nothing. And our life depends on Rihlat al-Shita'i wa al-Sayf." One of the elders, al-Aswad ibn al-Muttalib said, "Let us go through the Iraq passage." So north-eastwards, then double back down towards the route again to make their way up to Syria. This shows how desperate they are getting, and how much of a success Badr was for the Muslims. So they had to find someone who knew the route, and they loaded up the caravan, and as we said, this time the leader was Safwan ibn Umayyah. And effectively, this was Badr part II — Allah SWT had willed that all of this money go directly into the hands of the Muslims.

How so? The Prophet ﷺ heard of this —even though it was supposed to be top secret— and he sent an expedition against them. How did he hear of it? It is mentioned that one of the elite of the Quraysh who knew, was drinking wine with Salit ibn al-Nu'man (سليط بن النعمان), who was a secret Muslim in Makkah; and he boasted, "The Quraysh have a plan that no one will be able to outsmart! We will take this-and-this route to get to Syria!" And as soon as Salit heard this, he informed the Prophet ﷺ. And this is 100 camels full of booty etc., and it's just a caravan, not an army, so it's a sitting duck — easy prey. The Prophet ﷺ sent Zayd ibn Harithah to intercept the caravan; and the entire caravan, with all of the camels, and >50,000 dirhams, plus the leather, and all of the other goods, came into the hands of the Prophet ﷺ and the Muslims. Pause here. Allah AWJ had promised the Muslims back at Badr, "I'll give you one of the two" [see Quran, 8:7], but in fact Allah gave them BOTH. Subhan'Allah. In Badr they got what they didn't want; and through Sariyya of Qarada, Allah gave them what they wanted, "the unarmed one" [Quran, 8:7]. And there were NO casualties.

And this made the Quraysh so desperate that it led up to the Battle of Uhud.

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### The Assassination of Ka'b ibn al-Ashraf

Let us now get to one of the most controversial issues, and that is the assassination of Ka'b ibn al-Ashraf (كعب بن الأشرف). It is one of the most sensitive issues of the seerah, and deserves some special attention. So who is Ka'b? And what's so sensitive about this issue? Ka'b ibn al-Ashraf was the son of an Arab father and a Jewish mother. His father was a pure Arab, a pagan from the tribe of the Banu Nabhan (بنو نبهان); and his mother was of the Jews of the Banu Nadir. His father had committed murder so he had to flee from his own people, and so he fled and was adopted by the Banu Nadir of Yathrib. And they allowed him to marry one of their women, and from this marriage Ka'b is born. So Ka'b is basically a full Arab and a full Jew (in Judaism the religion is from the mother) — so he has the nasab (نسب - lineage) of the Arabs and also the religion, education, and nobility that the Banu Nadir has. And he was one of the leaders of the Banu Nadir. He was known for many things:

1. He was a very rich man — he had his own fortress
2. He was one of the most handsome people in Yathrib
3. He was known for his poetry

And his animosity to Islam was demonstrated from very early on. When the qibla was changed, it was Ka'b who said, "Why did they change the qibla?" And Allah quotes Ka'b in the Quran [2:142]. When the commandment for zakat was revealed, Ka'b went to his friends who had converted from the Ansar, and said, "Do not give any of your money, because I am worried you will become poor. And don't be hasty in getting rid of your wealth, for you don't know what will happen to this man (the Prophet ﷺ)." At this Allah revealed, "Those people who are stingy, and they command others to be stingy, and they hide what Allah has given of His blessings" [Quran, 4:37].

And many other things are mentioned. At the Battle of Badr, when the two criers came back, when Ka'b heard the news, he mockingly said, "If Muhammad [ﷺ] has really killed all of these people — and they are from the noblest of Arabs — then it is better for us to be inside the earth than outside of it (it's better to be dead than alive)!" And indeed that is what happened in a while. When the victory of Badr was manifested in front of Ka'b, he undertook a secret expedition to Abu Sufyan. He and some of the Banu Nadir went to Makkah and forms an alliance with Abu Sufyan against the Prophet ﷺ. What are the details of this alliance we have no idea. None of the books of seerah mentioned; but what could it be other than a surprise attack.

One of the last things Abu Sufyan asked him, "I ask you by Allah! Which of the two religions is closer and more beloved to Allah? Our religion or the religion of Muhammad [ﷺ]?" (Remember the pagans felt an inferiority complex towards the Jews since they were a people of civilization.) Ka'b said, "You are more rightly guided than them." Allah references this in the Quran, in Surah al-Nisa:

انْظُرْ كَيْفَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ وَكَفَىٰ بِهِ إِثْمًا مُّبِينًا  
 أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ يُؤْمِنُونَ بِالْجِبْتِ وَالطَّاغُوتِ وَيَقُولُونَ لِلَّذِينَ كَفَرُوا هَؤُلَاءِ أَهْدَىٰ مِنَ الَّذِينَ آمَنُوا سَبِيلًا

"See how they fabricate lies against Allah—this alone is a blatant sin. Have you [O Prophet] not seen those who were given a portion of the Scriptures yet believe in jibt (جبت) and taghut (طاغوت) and reassure the disbelievers that they are better guided than the believers?" [4:50-51]

Allah is quoting Ka'b here. This is exactly what he said in the private conversation with Abu Sufyan. He then returns to Madinah after having formed this secret alliance (but Allah has told the Prophet ﷺ of it).

He has written a lot of poetry against the Prophet ﷺ and the Muslims. The last straw however was when he started writing a sensual poetry about Muslim ladies out of mockery, as a satire. And it mentioned them by name. This is obviously crossing the line.

According to Ibn Ishaq, Ibn Hisham, and al-Waqidi, Ka'b was assassinated between Badr and Uhud. But other

scholars such as Muqatil ibn Sulayman (مقاتل بن سليمان), al-Baghawi, and al-Salihi who wrote a 12 volume book on seerah (one of the largest ever written), they said he was killed after Uhud. And all of them add one more reason which Ibn Ishaq, Ibn Hisham, and al-Waqidi didn't add, and that is the blatant assassination attempt against the Prophet ﷺ (which the Banu Nadir did). We all are familiar with the story of the Prophet ﷺ having been invited by the Banu Nadir for a poisoned meal — and this occurred after Uhud. And according to al-Salihi and others, the guy behind the plot was Ka'b. It was his idea to poison the food. And according to these authorities, Ka'b was killed literally the night before the incident of Banu Nadir. So if we follow this version of events, it's even more clear why Ka'b needed to be killed. But we will stick with Ibn Ishaq's version. (Note al-Salihi said the IDEA of poisoning the food came from Ka'b — so this can reconcile with Ibn Ishaq's version.)

In any case, the Prophet ﷺ stood up and said, "Who will take care of Ka'b ibn al-Ashraf? فإنه قد أذى الله ورسوله." Muhammad ibn Maslamah (محمد بن مسلمة) stood up and said, "I will do it, O Messenger of Allah." This sahabi was from the Aws. Note before Islam, the Aws and the Banu Nadir were one. Of course this is of his wisdom that he didn't want a Khazraji to do it, or else this will bring a bad blood, as the Khazraj and the Banu Nadir already have problems from pre-Islam; whereas the Aws and the Banu Nadir don't. So Muhammad ibn Maslamah, being one of the senior of the Aws, he volunteered in order to save the potential of the jahili civil war being resurrected. According to Ibn Hisham, for three days after this, Muhammad ibn Maslamah stopped eating and drinking, until finally somebody came to the Prophet ﷺ to tell him about this. The Prophet ﷺ visited him and asked, "What is the matter?" He said, "O Messenger of Allah! I promised you something, but then I realized I might not be able to fulfill it!" He got so worried that in his anxiety, he stopped eating and drinking. Remember Ka'b is a rich man, well guarded, has his own fortress, etc. The Prophet ﷺ said, "All you need to do is try." Muhammad ibn Maslamah said, "In that case, O Messenger of Allah, allow me to say some thing (i.e. you have to allow me to say things that I don't mean)." And the Prophet ﷺ said, "Say as you like."

Muhammad ibn Maslamah then called upon Ka'b in his, let's say, office hours; there were other people sitting there, but he said to Ka'b, "Look, I have something very private I need to talk to you with." So they went to a corner, and Muhammad ibn Maslamah said to Ka'b, "This man (the Prophet ﷺ) has come and caused us irritation for the last few years. And the Arabs are now all against us! On top of that, he is asking for our money; and he has put us through so much trouble and hardship!" When Ka'b heard this, he felt so happy and said, "Wallahi, this is just the beginning! He will put you through much more hardship!" And they continued talking in this manner (and you can see why Muhammad ibn Maslamah had to ask for special dispensation from the Prophet ﷺ); until finally he said, "Well, now we are his followers, and we cannot forsake him until the situation turns a little. Until that time, I need you to loan me to pay him that money (i.e. zakat)." Ka'b ibn al-Ashraf, one of the ways he got rich was by lending people money, and everybody knows it; and in his eyes, that is why Muhammad ibn Maslamah is here asking for a loan. And of course a loanee has to offer a mortgage, but Muhammad ibn Maslamah said, "I don't have anything to give, and that's why I'm here!" So Ka'b said, "Okay, leave your wife in my house," but Muhammad ibn Maslamah said, "By Allah, you are the most handsome of men. And you expect me to trust a woman in your presence?" Ka'b took the bait, he is flattered, and said, "Okay, then leave your sons with me." Muhammad ibn Maslamah said, "My sons? So they will grow up for the rest of their lives and their friends are teasing them, 'You were the mortgage that your father had to give'? This is a permanent dishonor! I can't give you my sons." Ka'b said, "What then?" Muhammad ibn Maslamah said, "What if I bring you my weapons? And you know we need these weapons now (because of all of these wars that are going on), so I am desperate to get them back. So this is a very urgent mortgage that you will possess." Ka'b said, "Great idea! Bring your weapons!" And of course you understand the tactic here: Muhammad ibn Maslamah can show up armed to the hilt and there will be no suspicion. There's a gray area as to what exactly happened, but it seems two or three of the other sahaba (e.g. Silkan ibn Salama [سلكان بن سلامة] a.k.a. Abu Na'ila [أبو نائلة]) also gotten loans from Ka'b along the similar lines.

Then Abu Na'ila set a particular time, "Look, we have to do this in secret, we don't want anybody to see us; so let's come at such-and-such a time at night, and we will give all of this to you," etc. According to al-Waqidi, this took place on the 14th of Rabi' al-Awwal in the 3rd year of the Hijrah. The books of seerah mention that there was no clouds in the sky, and it was a full moon. The Prophet ﷺ walked with them to Baqi' al-Gharqad, and at

the very end he said, "May Allah help you in your mission." So they went to Ka'b's castle which was on the outskirts of Madinah, and called upon Ka'b to come outside. It's said he had just married another wife, and he was lying in his bed when he heard the call. He stood up to go, but his wife held on to him and said, "Where are you going at this time?" He said, "Abu Na'ila and Muhammad ibn Maslamah, they have come to give me some of their goods." She said, "Why are they coming at this time? This is not right. You are a man at war! And I am worried for you." But he said, "No, Abu Na'ila is my foster brother, and Muhammad ibn Maslamah, I know him for a long time. I trust them both." So he basically dragged himself off of her, and went down.

Muhammad ibn Maslamah had already told his companions what he was going to do, and that is that he will — through some ruse or tactic — hold on to Ka'b's head and have him in an arm grip, and then the others will do the deed. Now, they knew Ka'b is going to be armed because he was always heavily armed — he had one of the most expensive armors — that's what they were known for, to build and buy armors. They met outside, it was a beautiful night, and they began talking and gossiping as was the way in the days of Jahiliyyah, and Abu Na'ila said to his foster brother Ka'b, "I smell the sweetest perfume coming from you!" Ka'b said, "Yes, I have with me a young lady who is the most scented of all of the women of Arabia!" Abu Na'ila said, "Allow me to smell it!" Ka'b came closer. Abu Na'ila said, "Oh! It's coming from your hair! Let me smell it!" So Ka'b lowered his head, and at this, Muhammad ibn Maslamah held on to him, and the others did the deed. But it wasn't easy because of the armor he was wearing; and it's said one of them, al-Harith ibn Aws (الحارث بن أوس), was severely wounded by the others who were attacking. He was bleeding badly, and had to limp back to Madinah. When the Prophet ﷺ met them, he put his saliva on the wound of al-Harith and it healed instantly.

So this was basically the end of Ka'b ibn al-Ashraf. And it is very obvious why this incident is problematic in light of modern times, and that is because the charge is given that this is a blatant assassination attempt that is justified by the Prophet ﷺ.

And it is an authentic incident — it's mentioned in Sahih Bukhari, Sahih Muslim, Ibn Ishaq, Ibn Hisham, etc. Sahih al-Bukhari has a whole chapter on the killing of Ka'b ibn al-Ashraf.

A number of reasons are given as to why the assassination took place. It was not because Ka'b ibn al-Ashraf rejected Islam or ridiculed the Prophet ﷺ personally, but rather:

1. Main reason is the treaty he did with Abu Sufyan. This was clear treachery, violating the Constitution, and was a clear threat to the Muslims.
2. The poetry against the Muslims and specifically the Muslim ladies.
3. The direct attempt to assassinate the Prophet ﷺ (if we follow al-Salihi et al.'s version).

And of course these reasons are very solid. The problem comes not that he wasn't a criminal, but in the manner with which he was gotten rid of — assassination. In modern days, technically, there would be a trial, etc. But frankly, this is one of our problems, that we are judging the political situation in the time of the Prophet ﷺ as if it is in our time — we are judging him with our own laws and customs, and trying to retroactively look at the seerah in light of modern laws. But again, frankly, those were different societies, those were different times; and the people who lived in those societies, they understood the dynamics of that society. And that is why, we go back to that interesting phrase of Ka'b's wife when she told him, "You are a man at war!" — even though he himself did not participate in a battle, up until that point, against the Muslims, but she understood that what her husband is doing is, "You are declaring war! And you are not safe!" She understood this, because the political landscape and customs and laws at the time were very different. Thus there is no need for us to try to justify this incident in light of our laws. If we had a theoretical modern Islamic state, and the laws were different, it is not wajib for us to follow those types of laws in our times anyway. We can have our own system of laws. There is no problem at all.



At that time, the Prophet ﷺ is basically the government of Islam. His decree is political, religious, and legal, all in one. Therefore he is the judge, and he is the ruler. Thus it is legal for him to do it in that manner. He didn't do it in Makkah when he didn't have any political authority; rather he did it when he himself now has actual political power. Thus there is no need for us to 'defend' this action. It is what it is, and we don't need to try to sugarcoat it. In that time and place, it's completely justified.

And we also have to add here: In light of recent developments where our own country and government has now opened this door of targeted assassinations; if killing its own citizens knowingly, and sending drones against even a 16-year-old kid are legal and constitutional, then very frankly, nobody who agrees with this tactic can find any problem with the story of Ka'b. You cannot have your cake and eat it too.

(Theory: Did Ka'b directly help Abu Sufyan when he attacked Madinah in the incident of Sawiq? It makes sense if he did — he was of the leaders of Banu Nadir. Maybe it was Ka'b himself who helped Abu Sufyan in that attack on Madinah, and then a few weeks later he travels to Makkah to form a real alliance. Allah knows best. This is a theory, take it or leave it.)

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To summarize: This incident needs to be told as it is — it was a political incident that the Prophet ﷺ approved. It was in accordance with the norms and political understanding of his time, and it was done because Ka'b was a genuine political threat — he had gone above and beyond merely rejecting Islam, he formed an alliance with the Quraysh violating the Constitution. And the poetry he wrote was so revolting that simply crossed the line. For him to go to these levels, he knows what he got involved with. Even his wife understood the risks. Thus we have no qualms in saying this is exactly what happened.

Br. Safwan's note: Norman Arthur Stillman (non-Muslim) is a renowned historian who specializes in the intersection of Jewish and Islamic culture and history. In the last few years, Stillman has been the executive editor of the Encyclopedia of Jews in the Islamic World, a project that includes over 2,000 entries in 5 volumes. What did he say regarding this incident? According to Stillman, "Muhammad was acting in complete accordance with the norms of the Arab society of that period which demanded retaliation for a slight to a group's honor." This is coming from the highest possible academic.

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## Q&A

— The books of seerah mention that not just the Banu Nadir, but the other tribes all complained about this; but the Prophet ﷺ did not do anything about them, because he had in fact ordered it himself. The message was given. Ibn Ishaq said that not a single tribe (of them) felt safe afterwards. And this was one of the reasons of the assassination: to send the message that, "You cannot get away with blatant treason."

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[Revised by Br. Syed Haq & MAR, January 2021]

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## 045 - Summary of Meccan Period [[TOP](#)]

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Just a recap & summary of the Makkan seerah [see episodes 3 - 29].

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## 046 - The Battle of Uhud Part 1 [\[TOP\]](#)

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### Factors That Drove the Battle of Uhud

Recall the incidents that took place after the Battle of Badr - in particular, Abu Sufyan's attack on Madinah, minor skirmishes, and the killing of Ka'b ibn al-Ashraf. We will now commence with the Battle of Uhud. The Makkans began planning for Uhud immediately after Badr. The loss and calamity of Badr was the immediate cause of Uhud. Unlike Badr, Uhud was the first full out war. They were armed to the hilt. Why are they fighting? 4 reasons:

1. Religious - the Quraysh have developed a religious animosity to the Prophet ﷺ and Islam.
2. Social - revenge for their lost relatives. They have lost their leaders, and it was huge embarrassment for them. Ikrimah, his father Abu Jahal died; Safwan, his father Umayyah died; so they all want revenge.
3. Economic - Madinah geographically intersects the caravan that goes from Makkah to Syria - the Muslims intercepted and blocked off all routes to Syria. Even their attempt at finding an alternative route has failed. Therefore effectively they cannot trade with Syria anymore, and this will literally destroy their economy. The Makkan economy was based upon the pipeline between Syria and Yemen. The Quraysh were in charge of it and profited from it hugely. And if you cut off one side of the pipeline, the other side is not going to function. So they are in a desperate situation.
4. Political - the Prophet ﷺ is now becoming a political threat to them; the size of the Islamic republic is growing - many tribes are giving their allegiance to Islam.

Combining these reasons, the Quraysh felt a desperate need to launch an offensive against the Muslims.

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### Quraysh's Preparation for the Battle of Uhud

Ibn Ishaq tells us that as soon as Abu Sufyan returned with the caravan of Badr and the news of Badr returned, he immediately made up his mind at that point in time that he has to go and fight. Badr took place 17th Ramadan 2 AH; Uhud will take place Shawwal 3 AH. So an entire year of planning went into this. Abu Sufyan took with him Safwan ibn Umayyah and Ikrimah ibn Abi Jahal (both had lost their fathers) and knocks on every single door of the Quraysh household that contributed to the caravan of Badr, and tells them to return the profits they got from the caravan. (Recall the actual Badr caravan came back to Makkah safe and sound. And now Abu Sufyan goes to each and every person to get the money back.) Allah references this in the Quran, in Surah al-Anfal:

إِنَّ الَّذِينَ كَفَرُوا يُنْفِقُونَ أَمْوَالَهُمْ لِيَصُدُّوا عَنْ سَبِيلِ اللَّهِ ۚ فَسَيُنفِقُونَهَا ثُمَّ تَكُونُ عَلَيْهِمْ حَسْرَةً ثُمَّ يُغْلَبُونَ ۚ وَالَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ يُحْشَرُونَ

"Surely the disbelievers spend their wealth to hinder others from the Path of Allah. They will continue to spend to the point of regret. Then they will be defeated and the disbelievers will be driven into Hell." [8:36]

It is interesting to note that this verse is in Surah al-Anfal, which means it came down right after Badr; yet Allah is predicting Uhud. As we said, the money was being raised right after Badr. So when Surah al-Anfal came down (which is right after Badr), \*within the Surah\* Allah is referencing Uhud. (But of course when it comes down the Muslims don't realize what's going on.)

The Quraysh decided they needed help. The Quraysh, being the business owners that they were, they had many tribes that were interested in keeping this economic pipeline intact. They reached out to the major tribes like Kinana (كنانة) and Tihama (تِهَامَة), and they said, "Help us out with your money, people, armor, weapons, etc., whatever you can!" And the entire army came out to be 3,000. So with Uhud, we see that the conflict is becoming Islam vs. Kufr. (Initially the conflict was between the Quraysh and the Prophet ﷺ. And then in every conflict, the circle will widen, until finally it will become all out Islam vs. paganism. The animosity against the Prophet ﷺ united the Arabs for the first time; just like the religion of Islam united the Arabs for the first time. Islam came and made the Arabs into two camps: Those who opposed and those who accepted. Eventually, of course, those who accepted won over, and therefore, for the first time in human history, the Arabs united under the Prophet ﷺ [after the Conquest of Makkah, later in 8 AH].)

On the 7th of Shawwal in the 3rd year of the Hijrah, literally a year and a few weeks after the Battle of Badr, the Quraysh set out from Makkah to Madinah. Typically the journey would have taken 2 weeks, and if you speed up a little bit, it would be around 10 days, but in their eagerness to fight, they traversed this entire distance in 7 days! The Quraysh gathered 3,000 men, 200 horses, and 700 armors for men. (Note: Back then the average person did not have weapons and armor. To invest in armor is a lot of money. Most people simply did not need it, so they didn't have it. Also realize most of these armor is being imported from Syria, Yemen, etc., so it's even more expensive. Therefore, in the history of battles, one of the most prized items a victorious person would take from the enemy, is their armor, because it was a prized possession.) This time, they also took many of their wives with them, including the famous Hind bint Utbah (هند بنت عتبة) the wife of Abu Sufyan. It is said up to 2 dozen of the women of the Quraysh participated - when you have women, you really have to fight. They would sing their poetry, and it was somewhat sensual in nature, they were encouraging the men to show their manhood, discouraging them from coming back empty handed, etc. Abu Sufyan was the main leader of the army; on the right flank he put Khalid ibn al-Walid in charge; and on the left flank Ikrimah ibn Abi Jahal.

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### News Reaches the Prophet ﷺ

Al-Abbas ibn Abdul Muttalib most likely converted after Badr; and there's a very plausible theory that he was a secret convert. So after Badr, he returned to Makkah as a secret convert. (He said after Badr while he was a captive, "They forced me to fight! I didn't want to fight, and I didn't do much in the battle anyway," and the Prophet ﷺ said, "He is telling the truth. He didn't want to fight." So most likely, he converted secretly, and the Prophet ﷺ sent him back to Makkah as a secret Muslim, and he remained there up until almost the Conquest of Makkah in 8 AH.) The following incident seems to affirm this theory:

Immediately after the Quraysh army leaves, al-Abbas sent a trusted servant to the Prophet ﷺ and gave all the details about the army: The army size, how many horses, how many arms, etc. Why did he delay? Firstly perhaps the Quraysh themselves did not trust al-Abbas - after all he has not shown his animosity against the Prophet ﷺ unlike Abu Lahab did. Or —and this is also a plausible theory— he just couldn't send anybody until the city is empty, or else they would know. The servant he sent goes as fast as humanly possible to Madinah in 3 days! It was as fast as possible. The Quraysh did it in 7, so the clock is ticking. And the servant finds the Prophet ﷺ in Quba, and he hands the Prophet ﷺ the letter, and the Prophet ﷺ tells Ubay ibn Ka'b (أبي بن كعب) to read the letter. Ubay tells the Prophet ﷺ all the details; and the Prophet ﷺ says to Ubay, "Do not tell anybody about this news."

The Prophet ﷺ immediately rushes back to Madinah and speaks to the leaders of the Ansar, in particular Sa'd ibn al-Rabi' (سعد بن الربيع). After this, he sends out two or three spies to check on the Quraysh \*before\* he calls a general meeting. This is very interesting. Did he doubt al-Abbas? Of course not. He trusts his uncle, yet still, this is a very big news and it will affect everything, so you cannot operate on the presumption of maybe even a

genuine mistake. E.g. what if the Quraysh has duped Abbas, etc. So the Prophet ﷺ has to confirm the news. The spies go and actually see the 3,000 army close by, and they come back and say, "The Quraysh are grazing at such-and-such a pasture" - which is basically a day or two away from Madinah. So now everything falls into place. (Again, this shows us the meticulous care of the Prophet ﷺ - he was not someone who reacts emotionally. He did not just act on the whim or the spur. He is acting very cautiously. The Prophet ﷺ told us in many hadith that, "Acting in predetermined thought is from Allah SWT; and acting in haste is from shaytan." And we should learn from this. The situation is indeed critical, but he doesn't panic. It is better to be sure than to cause panic and then find out that it was a false alarm.)

So probably around 11th Shawwal, our Prophet ﷺ has confirmed that the Quraysh are indeed close by. (And it is said the Quraysh got to the outskirts of Madinah, according to some reports, on the 12th, or according to some other reports, 13th. So the Prophet ﷺ has a window of only  $\pm 48$  hours to do something.) And therefore he calls a large meeting of the Muslims.

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### The Dream of the Prophet ﷺ About the Battle of Uhud

There is a dream that's been narrated the Prophet ﷺ saw. According to Ibn Ishaq, he told the sahaba about this dream before the battle; but according to Bukhari, he saw the dream in Makkah which he couldn't understand its interpretation until Uhud took place, and then he told the sahaba of the dream after the battle - and this makes more sense. What is the dream?

The hadith is in Bukhari: the Prophet ﷺ said, "I saw in a dream that I had struck with my sword, but my sword broke - and this is what afflicted the Muslims at Uhud. Then I hit it again, and it came back as good as it ever was - and this was the victory that Allah gave to the Muslims, and the coming together of the believers," i.e. after Uhud there shall be victory. Uhud was a disaster in many senses, as we will come to, but one of the negatives of Uhud was that the Muslims, for the first time, showed open disunity i.e. the munafiqs broke away. So the Prophet ﷺ is consoling the sahaba that after Uhud, they will gain unity and victory again. And then he said, "I saw cows —and Allah is good— and this was the believers on the Day of Uhud." In the Musnad of Imam Ahmad, it is added the Prophet ﷺ said, "I saw myself wearing a protective armor, so I interpreted that to be Madinah" - the dream is telling him to stay with his armor, which means to stay in Madinah.

Bukhari's version has this taking place after Uhud, which makes more sense i.e. the Prophet ﷺ is consoling the sahaba with his dream after he understood its interpretation.

Ibn Ishaq's version basically has him telling the sahaba of the defeat before the defeat, and this doesn't make sense.

What is the meaning of cows? What does it symbolize? There is a lot of interpretations. Ibn Hajar says the symbolism of a cow is that of the shuhada (شهداء - martyrs) of Uhud. Why? Because a cow is an animal that is useful dead and alive. This is Ibn Hajar's interpretation, and Allah AWJ knows best - the Prophet ﷺ did not explain what is the interpretation of the cow.

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### Breaking the News to the Muslims

Time was of the essence, the Makkans were already outside a day or two away. The Prophet ﷺ, after consulting with the leaders of the Ansar, he called a general gathering. (Notice this wisdom, subhan'Allah. The difference between a person of responsibility vs. sensationalist. The person who's thoughtful, if some big news comes, he will tell firstly a core group, then he's going to widen the circle; whereas the sensationalist, he's just going to

spread everything, spill the beans all at once. The Prophet ﷺ first told the core group around him, to get their counsel, and \*then\* he opens the floor for everyone. This is a part of hikmah [حكمة - wisdom] and leadership.) It so happened it was Friday anyway, so everyone was gathered, and on top of this, there was a janazah, and these weren't common, so everyone came for the janazah too. So everyone was there. Now the Prophet ﷺ tells them everything, and then he asked, "What do you think we should do?" He first gives his own opinion, "I see myself in a protected fortress," i.e. he is saying, "I think we should stay in Madinah," (as he saw in his dream).

As we mentioned, Madinah was a unique city, in that, it had natural protections. On east and west were volcanic rock (the two harra - al-Harra al-Sharqiyyah [الحرّة الشرقيّة] & al-Harra al-Gharbiyyah [الحرّة الغربيّة]) - no one would walk on them. On the north is the large Mountain of Uhud. Towards Quba in the south there are pockets of date palms. And of course when you have large date plantations, no army will march on that.

So the Prophet ﷺ suggested to stay in Madinah, and avail themselves to the natural fortification of the city. If the army would have attacked, it would have resulted in street to street fighting; so the Muslims could have easily won, as they could have set up barricades, traps, etc. And amazingly, Abdullah ibn Ubayy ibn Salul agreed; not because he appreciated the Prophet ﷺ, but because it was the correct opinion. And he was the most seasoned warrior amongst them. He said, "Yes, this is the correct position. Madinah has never been successfully attacked from within (i.e. when we stayed as a city)." He admitted this - and again, not out of respect, but out of correctness of the opinion.

However, there was a group of younger companions, (many of whom, Ibn Ishaq says, will become shaheed, i.e. they were sincere in what they will say), they were eager for battle and said, "Why should we remain in our houses like cowards? Rather, we should go out like brave men and fight them on the battlefield!" And these were people who had regretted not participating in Badr. And they continued pressuring the Prophet ﷺ to go out, all the while the senior sahaba remained silent. Until finally, when the Prophet ﷺ felt that the majority were saying he should go out, he then agreed to this, and he went inside to wear his armor. And as soon as he went inside, the older sahaba opened up; and they began reproaching the younger sahaba, "The Prophet ﷺ told us his opinion at the beginning! And yet you persisted in suggesting the opposite until he agreed to your opinion! How could you have done this?!" And the younger sahaba felt very embarrassed at what has transpired, so they sent in Hamzah ibn Abdul Muttalib to the Prophet's ﷺ house to tell him, "We changed our minds." But when Hamzah entered in, the Prophet ﷺ had already put on his armor, he had fasten the straps, etc., so the Prophet ﷺ said, "It is not possible/befitting once a prophet has worn his armor that he takes it off until he fights the enemy" [Musnad Imam Ahmad, etc.] i.e. it is too late.

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### Points of Benefit From the Incident

Subhan'Allah, so many benefits from this incident.

1. The status of shura (شورى - consultation) in the life of the Prophet ﷺ. He felt confident staying in Madinah, but he knows —like any good leader knows— that you need the people behind you; and you cannot just impose your will on them. And Allah says, "What is with Allah is far better and more lasting for those who believe and put their trust in their Lord, [those] who avoid major sins and shameful deeds... [those] who conduct their affairs by mutual consultation..." etc. [see Quran, 42:36-39], i.e. the way of dealing with matters is to have shura. Therefore when the majority of companions —according to the Prophet's ﷺ interpretation— is they want to fight outside Madinah, he gives in to the demand and puts on his armor.

2. Notice the wisdom of the older sahaba. Firstly, they [wanted to] accept the advice of the Prophet ﷺ. And secondly, they did not argue with the younger sahaba in the presence of the Prophet ﷺ. The height of adab (etiquette) here is amazing. They could have told the younger companions then and there, "Can you be quiet, please? We've already made up our minds, he's already made up his mind," etc., but isn't it rude to have this

bickering in front of the leader? In front of the Prophet ﷺ? They could have had this harshness, but out of respect to the Prophet ﷺ, they kept their mouth quiet until he goes out of earshot.

3. It is the sunnah of Allah that young men in particular are always overzealous and rash. Impetuosity, rashness, a little bit of arrogance and cockiness - generally speaking, it's in their nature. This is what makes them 'young men.' And this could work both ways: it could be overzealousness within the religion, it could be against the religion, it could be exaggeration that is not in the spirit of the religion but has a good intention, etc. And Allah mentions in the Quran, "There were a group of 9 lads who were causing a lot of chaos in the land" [Quran, 27:48] - they were the ones who do the 'prank' on the She-Camel of God. Also the As'hab al-Kahf as well were young men [see Quran, 18:13] - they were a group of young men who had strong Iman in Allah SWT. It is human nature that young men, sometimes they go in the positive direction (e.g. As'hab al-Kahf), sometimes they go in the wrong direction even with good intentions (e.g. the young sahaba in this incident), and sometimes they go in the wrong direction with bad intentions (e.g. the 9 lads of Thamud). And subhan'Allah, even to this day, if you look at the extremist militancy and tactics that are taking place around the world — which we disapprove of in the name of Islam— the main people who support these tactics are always some of our overzealous youth. They are the ones who think, "This is the way forward! This is a legitimate jihad!" etc. And we know that this is not the way forward. And in their anger and overzealousness, anybody who dares to criticize them, they are immediately labeled, "He's a munafiq! He's a sell-out!" etc. This is typical. It is a part of being overzealous without having the knowledge. And it is always helpful for young men to be patient and listen to the elders. Their elders have been there done that.

4. The fact that the Prophet ﷺ said he cannot take his armor off shows that there is a special shariah for the prophets. And we know this from other ayat and hadith as well. They have a code that they operate by. We know of many such aspects that the Prophet ﷺ was able to do that we're not able to do. E.g. he would fast three days ( $\pm 60$  hours) without ever eating or drinking. When the sahaba tried to do it, they fainted - they couldn't do it; and the Prophet ﷺ said, "I am not like one of you." So he would do this, and he forbade the sahaba from doing it. And according to Ibn Taymiyyah, it was wajib for him ﷺ to pray tahajjud every single night, because Allah says in the Quran, "Stand all night [in prayer] except a little" [73:2]; whereas for the rest of us, it is not wajib. And why regarding the armor? Because taking it off could be interpreted to be defeat, hesitation, cowardice, etc. So it's not befitting for the prophets that once they have worn their armor, they take it off before they fight their enemies.

5. [We all know what's going to happen in the Battle of Uhud, and we will see that the opinion of the younger sahaba was not the best opinion, but] what is truly amazing —perhaps one of the most amazing things about the whole incident— is that once the decision has been made, the younger sahaba were not criticized after that for what happened. Nobody came back to them and said, "See? I told you so!" "Look now! Are you happy?!" etc. Nobody. Because, as Allah says in the Quran, "...And consult with them in [conducting] matters. Once you make a decision, put your trust in Allah" [3:159]. And our Prophet ﷺ said, "None of you should say, 'What if I did this such-and-such would have happened?' Rather, say, 'Whatever Allah has willed has occurred.' Because saying 'what if' opens up the door to shaytan." i.e. you start doubting, getting waswasa, etc. Therefore, once you make up your mind \*properly\*, no one should blame anybody else after that. So what does it mean to make up your mind properly? Two things: Islam tells us to (i) pray istikhara; and (ii) get istishara (advice) from people. Any time you have major decisions to make, do these two things. And suppose the outcome turns out to be a disaster, khalas, you did what you thought was best; so put your trust in Allah that He has something better planned - you just don't see it yet. And this is exactly what happened in the Battle of Uhud, as we will see.

6. Ibn Ishaq tells us that the Prophet ﷺ wore two suits of armor. This despite the fact that of course Allah has promised to protect him, and he doesn't need armor at all. But he did this to show the ummah that if one wants to engage in any sort of endeavor, you have to engage in it properly. You don't act foolishly and say, 'Tawakkal ala Allah!' 'Allah will do everything!' etc. No. You have to do everything possible. And if that means arming yourself to the hilt before you go to the battle as he did, then so be it. And Allah says in the Quran regarding battle, "Take your precautions" [4:71], and regarding going for Hajj, "Take [necessary] provisions [for the

journey]" [2:197]. So whatever you are doing, make sure you do it with Allah in mind of course, but also you have the physical means necessary.

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### Muslims' Preparation for the Battle of Uhud

The Prophet ﷺ divided the army into three main groups:

1. The Muhajirun under the leadership of Mus'ab ibn Umayr (مصعب بن عمير)
2. The Aws under Usayd ibn Hudayr (أسيد بن حضير)
3. The Khazraj under al-Hubab ibn al-Mundhir (الحباب بن المنذر)

Because the situation was dire, they only had a handful of horses, and 100 suits of armor. And the Muslims, in the later afternoon of Friday, after the istishara, they made their way to the Mountain of Uhud.

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### Blessings of the Mountain of Uhud

The Mountain of Uhud (جبل أحد - Jabal Uhud) is not just one mountain, it's a whole series of mountains. They are over 1 mile long; and they are north of Madinah.

(Tangent: These days by car it takes less than 10 minutes from the Masjid of the Prophet ﷺ to the mountains. Because of the increased inhabitants, the city of Madinah now goes all the way to the mountains, but of course in the time of the Prophet ﷺ, there were big gaps - the city was very small, the entire core of the city fitted inside what is now the entire Masjid of the Prophet ﷺ. Thus Baqi' was outside the city. But now Madinah has become so big, so Baqi' and the Masjid of the Prophet ﷺ are basically right at the center.)

There are many hadith about Uhud:

1. The Prophet ﷺ said, "Uhud is a mountain of Jannah." Some scholars say this means Uhud is a beloved mountain. Others say Uhud will be transported into Jannah.
2. In one hadith, when the Prophet ﷺ came back from an expedition, the first thing he saw was the Mountain of Uhud, and he said, "Uhud is a mountain that loves us, and we love it" [Bukhari]. So it's a sign of Iman to love Uhud.
3. It's narrated in Sahih Muslim that once, the Prophet ﷺ was climbing Uhud with Abu Bakr, Umar, and Uthman, and the mountain began to tremble. So the Prophet ﷺ tapped it with his feet and said, "Calm down, Uhud! For really there's only a nabi, a siddiq, and two shaheeds on you."

And Uhud is included inside the Haram. Recall Madinah is a Haram, and the boundaries of the Haram of Madinah (reported in Bukhari) are between the two mountains [Thawr and Ayr](#) (north and south), and the two volcanic plains (east and west). Thawr is a small mountain north of Uhud, so Uhud is included inside the Haram.

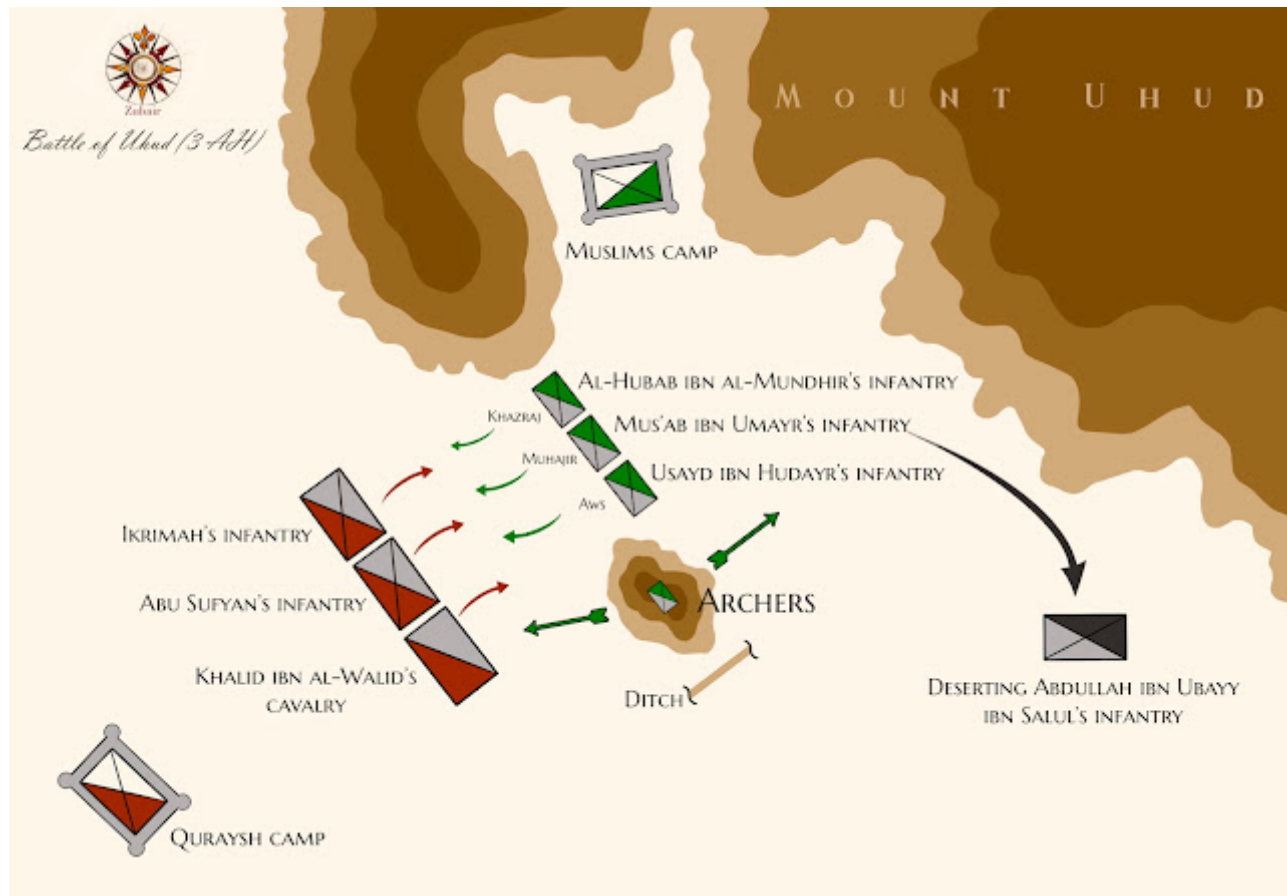
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### Why Did the Prophet ﷺ Choose Uhud?

The question arises: Why did the Prophet ﷺ go to Uhud? Now that he's agreed to go out and fight, he needs to think about the best location to face the enemy. And there's only one of two options: Either meet them in an open



battlefield (which would have been a disaster, because there's 1:4 ratio) OR meet them in a constrained area that you know better than the enemy (there is an advantage because of the layout of the land). Thus by going to Uhud, the Prophet ﷺ is maximizing the effectiveness of a small army (700-1,000) against a large army (3,000). How so?



(Slightly modified from [Dr. Zubair Rashid's detailing](#))

There's only one narrow patch of land — a focused patch — where the enemy has to attack from, and he is protected by three sides. Two sides of Uhud are protecting him (they can't come from behind, there's a mountain), one side is open but there's a small mountain, Jabal al-Ruma/جبل الرماة, and that's where he puts the 50 archers, so a third side is now blocked. Then he has one open side left where you can concentrate your troops, and the Quraysh are going to have to come from this narrow place. And therefore, you've maximized the effectiveness of a small army against a large army. That's the advantage of Uhud.

The military genius of the Prophet ﷺ, to figure this out without having gone through any academic training or military academy, was truly amazing. Of course Allah AWJ taught him: this is in his fitrah. So the Prophet ﷺ chooses to go to Uhud. He is the one who gets there, so that the Quraysh now know they have to come there to battle.

And the Prophet ﷺ marched out, as we said, on Friday, the 14th of Shawwal in the 3rd year of the Hijrah.

### The Hypocrites Breaking Away

On the way there, Abdullah ibn Ubayy ibn Salul and his people slowly begin retreating, and then going behind the army, until finally they literally turn their backs and break away from the army completely. When this happens, the sahaba rebuked them, "Where are you going?" etc. Abdullah ibn Ubayy said, "He [ﷺ] listened to

some youth and did not take my advice. Why should we risk our lives when he hasn't listen to us?" So this is the first time he's really showing his colors. And subhan'Allah, one of the main benefits of Uhud (which Allah himself mentions in the Quran) is that Allah wanted to demonstrate the reality of the hypocrites. The Muslims, up until this point, were innocently unaware of how evil the hypocrites were. And they needed to know how evil the hypocrites were in order to make sure they're not stung from the same hole twice. So Allah is saying that He SWT is doing this to, "...separate the filthy from the pure" [Quran, 3:179]. This was one of the main points of Uhud. In this series of incidents, the true colors of the hypocrites are shown.

Abdullah ibn Amr ibn Haram (عبد الله بن عمرو بن حرام - the father of the famous Jabir ibn Abdillah [جابر بن عبد الله]), when he sees Abdullah ibn Ubayy going away, he runs to him on his horse and says to him, "I remind you to fear Allah SWT, and not leave your Prophet or the people at this time when the enemy is about to attack. Did you not promise him that you would protect him and defend him like you defend your own families?" - he is referencing the Constitution of Madinah. So he reminds him of Allah and of human morality. And Abdullah ibn Ubayy responded, "If we knew they would fight, we would go with you (we would not leave), but we don't think they are going to attack." And Allah SWT explicitly quotes Abdullah ibn Ubayy in the Quran and calls him a liar; that he knew full well what's going to happen, but he invented an excuse and thought he could get away with it. Allah said, "Allah is not going to allow the Muslims to remain in status quo until he separates the filthy from the pure" [see Quran, 3:179]. Indeed it's only during times of fitna (trial) that one's Iman, or lack thereof, is truly shown. And Uhud did this very clearly. Note large sections of Surah Ali-Imran (and sections of Surah al-Nisa) came down pertaining to the Battle of Uhud. In verses 166-167 Allah said:

وَمَا أَصَابَكُمْ يَوْمَ التَّنْعَةِ الْجَمْعَانِ فَبِإِذْنِ اللَّهِ وَلِيَعْلَمَ الْمُؤْمِنِينَ  
وَلِيَعْلَمَ الَّذِينَ نَافَقُوا وَقِيلَ لَهُمْ نَعَالُوا فَبِتَلُوا فِي سَبِيلِ اللَّهِ أَوْ ادْفَعُوا قَالُوا لَوْ نَعْلَمُ قِتَالًا لَتَبَعْنَاكُمْ هُمْ لِلْكَفَرِ يَوْمَئِذٍ أَقْرَبُ مِنْهُمْ لِلْإِيمَانِ يَقُولُونَ  
بِأَفْوَاهِهِمْ مَا لَيْسَ فِي قُلُوبِهِمْ وَاللَّهُ أَعْلَمُ بِمَا يَكْتُمُونَ

"So what you suffered on the day the two armies met was by Allah's Will, so that He might distinguish the [true] believers and expose the hypocrites. When it was said to them, 'Come fight in the cause of Allah, or [at least] defend yourselves,' they replied, 'If we had known there was fighting, we would have definitely gone with you.' They were closer to disbelief than to belief on that day—for saying with their mouths what was not in their hearts. Allah is All-Knowing of what they hide." [3:166-167]

Allah quotes Abdullah ibn Ubayy here in this verse.

Now when the Muslims saw such a large group (~300 people) leaving, two things happened:

1. They started talking amongst themselves what is to be done with this group of 300. One group said, "We should turn back and fight them as traitors, and then come back to Uhud." Another group said, "We will fight the Quraysh first, and deal with them later." But Allah reprimanded this: "Why are you [believers] divided into two groups regarding the hypocrites while Allah allowed them to regress [to disbelief] because of their misdeeds?" [Quran, 4:88], i.e. 'Don't disunite in your attitude towards the hypocrites.' This was a positive argument, but Allah gently told the sahaba to stop.
2. Some tribes of the Aws and the Khazraj began wavering. One of the tribes of the Aws, the Banu Harithah (بنو حارثة), and one of the tribes of the Khazraj, the Banu Salama (بنو سلمة), they were almost about to withdraw. But eventually, the Muslims among them won over, and they decided to stay with the Prophet ﷺ. Allah mentions this as well, "There were two groups about to give up, but Allah is their Protector [so Allah protected them]. And in Allah the people who put their trust should put their trust" [see Quran, 3:122]. So Allah mentions that the Banu Harithah and the Banu Salama were about to go astray, but Allah protected them. (Side note: So these two groups, forever afterwards, they always would boast about this. Why? Because Allah says, "Allah is their Protector." Because of this, these tribes to this day boast regarding this verse.)

Eventually, 700 Muslims reached Uhud, and they set up their camps. Ibn Ishaq mentions that their backs were facing the mountain, and they were facing the city of Madinah.

The Quraysh had to double across the entire city of Madinah to reach them. There's an added point here that the Muslims are tiring them out even more - they would have another half day's journey. Indeed instead of going to the south of the city, the Prophet ﷺ went to the north at Uhud, this was a clear purposeful tactic.

700 participated in Uhud - therefore, we can infer that in the whole world at this time, there were not more than 1,000 Muslim men. This is the max - because every man above the age of 15, some even at the age of 14, had to fight in this war. So that is all there were. You can add a few dozen here and there (some secret Muslims in Makkah, some maybe in Yemen, etc.), but otherwise, in the whole world, there wasn't even 1,000. And from this small quantity, look at how Allah changed the world. Within 15-20 years, they will be literally wiping away the Persian Empire. Within 50 years, they will be in Andalusia. Within 100 years, from China all the way to basically France. And there are 1.8 billion Muslims today. Subhan'Allah. From an army that didn't even have the weapons, armor, horses, etc... to \*this\*. The sahaba had something which we don't have, which is the strong tawakkul and Iman in Allah. It was so strong that even the mightiest superpowers in the world could not stand up to this small group of men. Indeed, "If Allah helps you, none can defeat you" [Quran, 3:160].

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[Revised by Br. Syed Haq & MAR, February 2021]

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## 047 - The Battle of Uhud Part 2 (with Maps) [[TOP](#)]

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We discussed the preparations for war, the fact that the Quraysh were camping nearby, the shura the Prophet ﷺ did, etc.

### **Problem With Trying to Sort the Events in Chronological Order**

Now, as Badr, we don't have the whole battle in order. Rather, we have small pieces of the puzzles all narrated by various sahaba. The problem comes with filling in the gaps and figuring out what happened in what order. Suppose you were involved in a very difficult activity that lasted the entire day, you're not going to sit there and tell your descendants or your children every single detail. You're going to tell them what sticks in your mind - the one or two big events. So similarly, every one of the sahaba is telling their progeny or the next generation one or two incidents here and there. So the problem comes in reconstructing the events of the battle. And that is why — especially the Battle of Uhud, because it was chaotic and in one sense it was a loss— if you read 5 different seerah books, you will get 5 different chronological events of the battle. So in today's and the following 2-3 lectures, this is one reconstruction. So note this is original in its own way, but if you go back and read other books, you might get slight variations. The incidents are the same; it's a matter of connecting the dots and inferring what exactly happened in between. This is something that there are always going to be theories, and what will be presented today and the next 2-3 lessons will basically be one theory of events.

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### **Setting Up the Camp**

Allah knows best, but what appears to be the case is that around the 13th of Shawwal, the Quraysh were approaching the city of Madinah. The 13th is a Thursday, 14th is the Friday, and according to Ibn Ishaq and others, the actual battle took place on the morning of Saturday. So now we try to reconstruct the previous 3 days; the following is all theories, nothing explicit. The theory is: by the 13th, the Quraysh and Muslims are within scouting distance. By the 14th, the Prophet ﷺ decides they need to go to Uhud before the armies settle down/attack Madinah. And that is why as soon as he prayed Jumu'ah and did shura, he makes his way to Uhud. And according to a number of reports, the Prophet ﷺ made his way to Uhud very secretly. He asked for a guide to take him through the date palm groves. Not the main road. Why? Because that would give their location away too early. They want to get to Uhud first so they can choose where they want to camp. It's narrated that as they were walking through the date palms, one of the hypocrites who was a blind old man hears the commotion, so he says, "Who is this? Is this Muhammad and his companions? Verily I don't allow you to step foot in my land!" and he began throwing pebbles and rocks to try to stop the sahaba from coming. One of the sahaba wanted to raise his sword to basically get rid of him, but the Prophet ﷺ said, "Leave him alone. He is a blind man of the eyes, and a blind man of the heart." So they let him be. Again, from this what do we derive? Why are they not walking on the main road? Clearly because the Quraysh are within scouting distance, and the Prophet ﷺ doesn't want to give away his location until he gets to Uhud first and then he chooses the location.

The Prophet ﷺ arrives on Uhud in the early afternoon of the 14th. (By the way, according to one report, they would pray Jumu'ah early in the afternoon, even before the time of Zuhr. And the issue of 'Is Jumu'ah a different salah than Zuhr?' is a classical controversy. And the Hanbali position, which frankly is the position many mosques in America follow because it makes life a lot easier, is that Jumu'ah is a separate salah not related to Zuhr. So it has a separate time zone. So it can be prayed before the time of Salah al-Zuhr.) So we can assume the

Prophet ﷺ prayed Jumu'ah at around 11ish in our times, and so he could have arrived at Uhud easily by 2 o'clock. It's literally a half an hour walk (by car just 3 minutes). So the Prophet ﷺ arrives at Uhud on the 14th, and the Quraysh by their scouts now know the Muslims are at Uhud, so they make their way also to Uhud after the Prophet ﷺ. And the night falls. And the two armies are both at Uhud. Therefore at sunrise, they know there is going to be battle. And that sunrise is the 15th of Shawwal, which is the morning of the Saturday.

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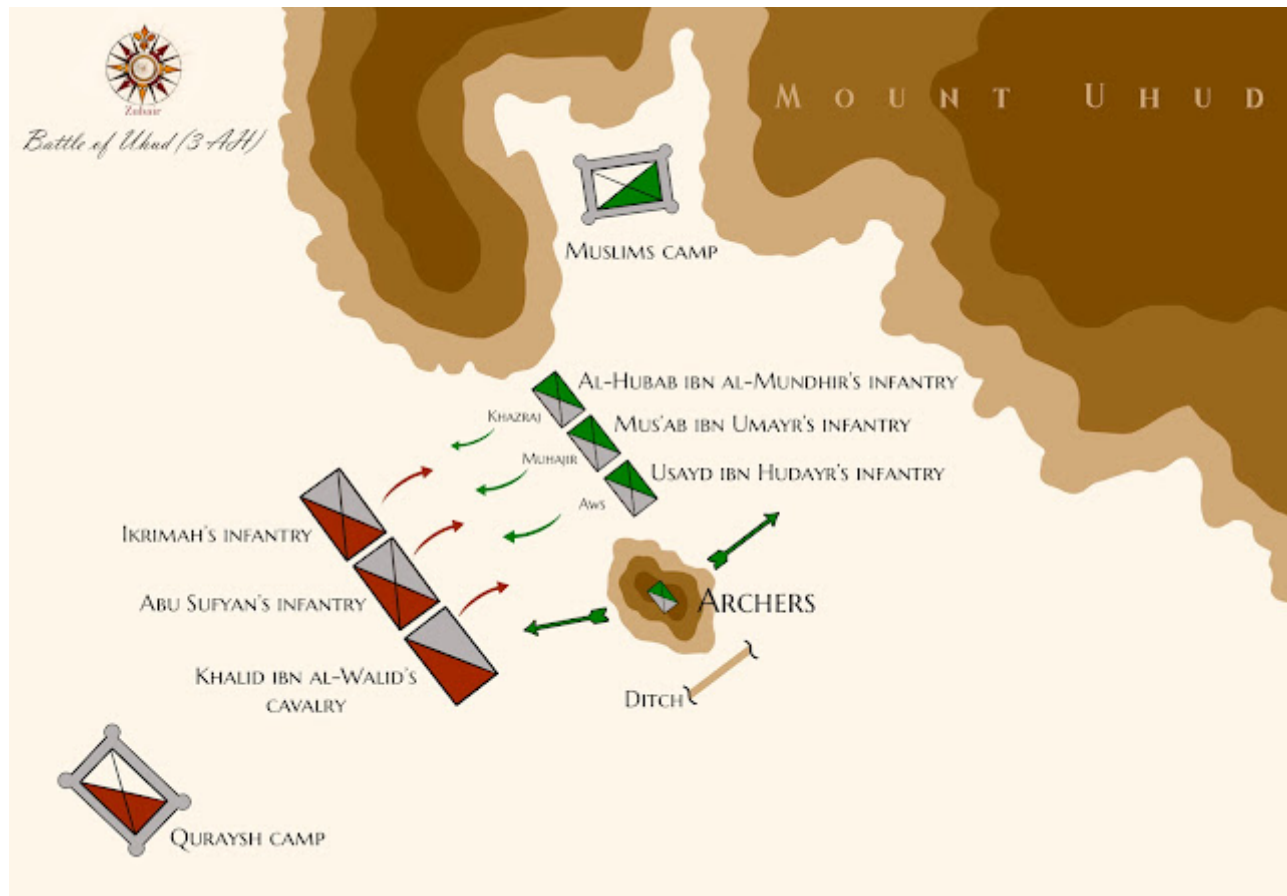
### Young Sahaba

The Prophet ﷺ began organizing the army and looking over each and every fighter, putting them in an appropriate position. It is narrated that he rejected around a dozen or so of the sahaba because they were too young: anyone under the age of 15 was sent back. Of those who were sent back were Abdullah ibn Umar (عبد الله بن عمر), Zayd ibn Thabit (زيد بن ثابت [the famous compiler of the Quran]), Usama ibn Zayd ibn Harithah (أسامة بن زيد بن حارثة), Abu Sa'id al-Khudri (أبو سعيد الخدري), and Zayd ibn Arqam (زيد بن أرقم). (Subhan'Allah, Usama ibn Zayd was around 11-12 at this time and he is trying to sneak into the army; where are our 11 year olds and what are they doing?)

A number of these young men argued their way to remain and two succeeded. Rafi ibn Khadij (رافع بن خديج) was 14, so the Prophet ﷺ told him to go back; but some of his relatives petitioned and begged, "Ya Rasulallah, he is an expert archer," and so the Prophet ﷺ let him remain. When he was allowed to remain, Samura ibn Jundub (سمرة بن جندب), who was also 14, stood up and said, "Ya Rasulallah, if you're going to allow Rafi, I am stronger than Rafi and I've beaten him in wrestling a number of times! It's not fair!" According to one book, he even jumped on Rafi to show his strength. And so the Prophet ﷺ allowed Samura and Rafi to stay. (Subhan'Allah, compare these young lads who are full of Iman, to Abdullah ibn Ubayy and the gray-haired hypocrites.)

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### Strategies of the Prophet ﷺ



(Slightly modified from [Dr. Zubair Rashid's detailing](#))

Ibn Ishaq says the Prophet ﷺ placed the army such that the army was facing Madinah, as we mentioned. Their backs were to Uhud. On their left was a small mountain that at the time was called Jabal Aynayn (جبل عينين) - it's now called Jabal al-Ruma (جبل الرماة - Mountain of the Archers). The Prophet ﷺ camped at a place where three sides were protected by the mountain. There was only one open side, which had Jabal Aynayn smack in the middle, so he placed 50 of his expert archers there completely sealing off the entire flank. All that is left is a small area of roughly 300m that will be used as the offensive. The whole beauty here is that even though they are outnumbered more than 4:1, he maximizes the space such that their extra surplus quantity becomes meaningless. All that can happen is 300m of soldiers coming at you at one time - 3,000 have to all squeeze in. So the Muslims would not be surrounded, and it would be men to men fighting.

Out of all of the incidents narrated about the Battle of Uhud, the most authentic reports is the advice the Prophet ﷺ gave the archers. This shows us the Prophet ﷺ knew there is only ONE strategic weakness in the entire link, and that is that stretch of land protected by the archers. The other three are protected by the mountains, and the 300m in front, the army will take care of. He told the archers:

"Protect us with your arrows, for their horses will never come forth in response to arrows" - Horses, when they see the arrows coming, will never be able to charge; they are terrified of arrows.

"Even if you see the birds eating our bodies, do not leave your places until I send for you."

"Make sure the enemy does not surprise us from behind regardless of whether we are the victors or the losers. Stay there until I tell you."

These narrations are reported in Bukhari and Muslim with the most authentic chains. The Prophet ﷺ knew how vital the archers were.

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### Abu Dujana RA

On the morning of the 15th, the Prophet ﷺ is wanting to encourage the sahaba for battle. And what better motivation can there be than Allah and His Messenger? So he took out his own sword and says, "Who will take this sword from me and fight?" (So this is going to be a blessed sword now - the sword of the Prophet ﷺ.) Immediately everybody is saying, "I will take it, ya Rasulallah!" Of those, of the first to say it was Zubayr ibn al-Awam. The Prophet ﷺ then asked, "Who will take it from me with its haq (حق - right)?" Everyone paused. Abu Dujana (أبو دجاجة) asked, "And what is its haq, ya Rasulallah?" What is the right of the sword? The Prophet ﷺ said, "You fight the enemy with it until it breaks or it's not serviceable anymore." And so Abu Dujana said, "I will take it with that haq, ya Rasulallah!" And indeed Abu Dujana was a fearsome warrior. And in the days of Jahiliyyah, he had established a reputation of being a "fighting machine," and he had a special turban called "the turban of death," and it was red in color, and he would only wear it at extreme times of battle. So he put on the turban and started walking around in somewhat of a swaggering — if you like — gait (walking in a very proud manner), with the sword unsheathed up and down so the Quraysh could see him. And the Prophet ﷺ said, "This type of walking, Allah SWT despises it, except at such a time and such a place." Such a time and such a place = to scare those people on the other side during jihad - to show them what you are made of; and to instill the right spirit into the sahaba.

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### Abu Amir the Fasiq

Of the first things the Quraysh tried to do was to separate the Ansar from the Muhajirun. First Abu Sufyan sent a messenger, and he came within shouting distance and said, "I have been sent by Abu Sufyan, and he is saying, 'O people of Madinah! Leave us to our cousins, for we have nothing against you! And we have no desire to fight you!'" Now the Ansar were of course the bulk of the army, if the Ansar leave, the 700 will go down to nothing. But at this, the Ansar became furious, and they responded back with insults that showed their anger, that, "How dare you accuse us of wanting to leave the Prophet ﷺ!" (Note: On the battlefield, it is permitted to use language that is otherwise not befitting of a Muslim, to show a harshness and roughness meant for fighting.) So the messenger comes back humiliated.

Then a man says, "Leave this to me. I know what to do." This man is Abd Amr ibn Sayfi (عبد عمرو بن صيفي) a.k.a. Abu Amir al-Rahib (أبو عامر الراهب) (Note: 'Al-Rahib' means 'the Monk'). He was one of the leaders of the Aws before the Hijrah of Prophet ﷺ — one of the few seniors who remained alive after the Battle of Bu'ath. In the days of Jahiliyyah, he was of the level of Abdullah ibn Ubayy ibn Salul, greatly beloved and respected by the people. However, he didn't want to accept Islam, so before the Battle of Badr, he took a group of his fellow Aws tribesmen and simply abandoned Madinah for Makkah to wait for an opportunity such as this one to regain his chieftainhood.

So he says to Abu Sufyan, "Leave this to me, for my people have always respected and honored me. You will see the power I have over them." So he went out directly in front of the Ansar and said, "O my people of the Aws! This is me Abu Amir!" But before he could continue, whatever offer he had, immediately the Ansar said, "May Allah SWT curse you and give you no pleasure! You are not Abu Amir al-Rahib! You are Abu Amir al-Fasiq!" They swapped his name around from rahib (monk) to fasiq (evil person) because he fled his own people out of hatred for the Prophet ﷺ.

Abu Amir was so shocked he couldn't even open his mouth to continue. He returned dazed to Abu Sufyan and said, "My people have been afflicted with some disease, I don't know what's happened to them." This is the reality of Iman — its allegiance is to Allah and the Prophet ﷺ. (Side note: Abu Amir's son was Hanzala [حَنْظَلَة] RA, the one who was washed by the angels.)

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### The Mubaraza

The Quraysh began their preparations. The women as well were there, they were enticing the men with bed and promises, "If you lose and come back, you won't get anything from us!" And they had their series of songs.

As with all battles, the first issue was always the mubaraza. In the Battle of Uhud, the mubaraza took place between Talha ibn Abi Talha (طلحة بن أبي طلحة) and Ali ibn Abi Talib RA. Talha came out and said, "Who will fight me?!" Ali ibn Abi Talib stood up and said, "I will!" Talha was wearing full body armor, even the hands and the limbs were covered, and Ali RA had nothing. Talha swung as soon as they were within fighting distance, but Ali was faster than him; he immediately took the full blow of the sword on the shield and before Talha could take it off of the shield, immediately at lightning speed he hit back. And since Talha's whole body was covered with armor all the way down to his thighs, he attacked below the thigh. And with such force, the leg was chopped off, so Talha collapsed, fell back, and his awrah was showing. Ali RA came to strike a final blow, but Talha begged, "I beg you by the rights of kinship! Don't kill me!" Indeed they were third cousins. Nobody was hearing this conversation, but Ali RA got embarrassed he lowered his sword and walked back. The sahaba said, "O Ali! Why didn't you kill him?" Ali RA said, "I felt embarrassed, and he begged me by the ties of kinship not to kill him." So Ali spared him out of dignity and chivalry, but of course in that state, Talha couldn't fight properly, so he eventually died in the battle.

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### Muslims Having the Upper Hand

Here we have a big gap. We have hardly any details of the initial assault. We just have a few tidbits. All that we know is that the Muslims charged after Ali's victory. And the mushrikun could not sustain this assault. Despite their powerful, well armed army, they could not take control. And the women of the Quraysh were forced to flee, which shows the initial attack has been devastating. How? Because the women are stationed at the very end of the encampment. So it shows the Muslims had the upper hand. This small area of land were being used by the Muslims very effectively: They charged and charged forward like a bullet going through weak layers of the Quraysh.

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### The Flag Bearers of the Quraysh

We also know regarding the initial assault that the flag of the Quraysh was given to the subtribe of the Banu Abd al-Dar (بنو عبد الدار) which Talha was from. It was the custom of the Quraysh that the Banu Abd al-Dar always held the flag. In the Battle of Badr they also had it - but when the army fled, the flag bearer was one of the first to run away. So Abu Sufyan before Uhud reminds them of what happened at Badr, "O Banu Abd al-Dar! You turned your backs and fled, and you saw what happened as a result. The flag is the symbol of the army: If it stands, the army stands; if it falls, the army falls! So now either take the flag with the right that it deserves, or give it back to us!" This is reverse psychology. Obviously they were extremely insulted, so they challenged Abu Sufyan, "You will see what we will do with this flag! As long as one of us remains, this flag will forever be high up!" And that is exactly what happened: As long as one of them remained, the flag was up. But one by one, all 10 of the Banu Abd al-Dar were killed.

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### The Lions of the Muslim

The Quraysh's flag was always up as long as the flag bearer from Banu Abd al-Dar remained; but one by one, all



10 of the them were killed. The first of them being Talha, who fought Ali RA. And one by one, most of them were killed by Hamzah RA - he was targeting the flag bearers. Indeed the flag bearers have a great honor, but they also have some great weaknesses: (i) they always become the target, and (ii) they are forced to fight with only one hand. So one by one all of them are killed, and eventually the flag falls. This truly shows how effective the initial assault was. Most of them were killed at the hands of Hamzah, some of them at the hands of Ali, and some at the hands of Abu Dujana RA. With the flag on the ground, this is the symbolic end of the army. Once the flag is not picked up, khalas, the army is \*deemed\* to have lost.

Abu Dujana fought a fierce battle. Zubayr ibn al-Awam (the son of Safiyyah bint Abdul Muttalib) narrates this hadith many years later: "When the Prophet ﷺ offered his sword and I said I want it but he gave it to Abu Dujana, I felt something in my heart; so I decided to follow Abu Dujana. And Abu Dujana did not meet a single person except that he managed to get rid of him with the sword by the haq. And there was one person of the Quraysh that was causing much havoc amongst the Muslims. So I made a du'a to Allah, 'O Allah! Let Abu Dujana meet him!' And Abu Dujana indeed got rid of him."

Ibn Ishaq also mentions Abu Dujana narrating, "I saw someone encouraging the Quraysh with all of the encouragements imaginable. So I said to myself, 'I'm going to get rid of this person.' So I walked up and raised my sword to strike, but all of a sudden, she turns around and screams like an Arab lady would scream (walwalat), and I felt embarrassed to use the sword of the Prophet ﷺ upon a woman, so I withdrew and I let her be." (Note: That woman was Hind, the wife of Abu Sufyan.)

And we know that of those who participated with a great valor is Hamzah ibn Abdul Muttalib, the uncle of the Prophet ﷺ. And Ibn Ishaq has a list of who killed who: in that list, Hamzah is one of the warriors who has killed the most number of the Quraysh, along with Ali and Abu Dujana RA.

We conclude with a narration of Bukhari: Al-Bara' ibn Azib (البراء بن عازب) says, "When we fought them at Uhud, they turned and fled, until I saw with my own eyes the legs of the women as they lifted their skirts running up the mountains and I could see their ankle bracelets." - The women are so defenseless they are running helter-skelter; they don't even have their men to protect them. And in Ibn Hisham he adds, "I remember clearly seeing Hind and her female companions all running away up the mountain." From this we can see how devastating the initial assault of the Muslim army was. The Muslims broke through the ranks of the Quraysh, make their way all to the very end, until the women are forced to flee helter-skelter. And this clearly shows the Muslims had the upper hand.

But of course what is to follow is a different story and a change of tide.

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## 048 - Martyrdom of Hamza | Uhud Part 3 [\[TOP\]](#)

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As we discussed, the Muslims won the initial phase of the battle. Allah references this in the Quran where He said in Surah Ali-Imran, "Indeed, Allah fulfilled His promise to you when you [initially] swept them away by His Will, then your courage weakened and you disputed about the command and disobeyed after Allah had brought victory within your reach. Some of you were after worldly gain while others desired a heavenly reward. He denied you victory over them as a test, yet He has pardoned you. And Allah is Gracious to the believers." [Quran, 3:152] Allah says when the Muslims were pure and sincere to Him, He gave them what He had promised them; but when they faltered and became greedy for something, that is when disaster struck. In the books of seerah, we learn in detail what happened; and again, the issue of Uhud is it is difficult to piece together all the events. Reconstructing the incident of Uhud is the most difficult task in the whole seerah. Uhud was very chaotic and a disaster - to this day there are a lot of questions about Uhud we don't even know.

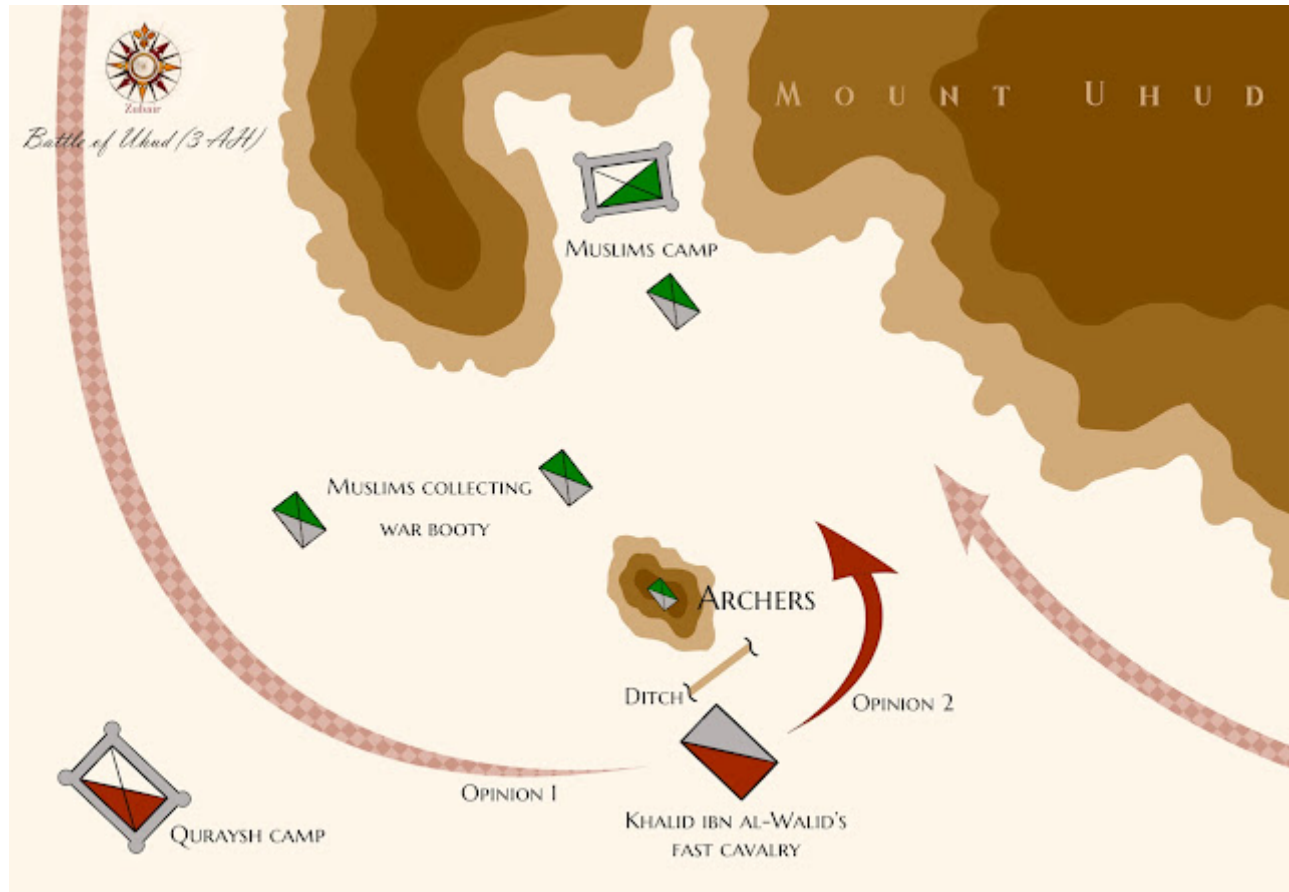
### The Change of Tide

The primary cause of the change of tide was the fact that when the mushrikun fled, the sahaba felt complacent enough to let go of their arms and started collecting the war booty. (We don't have the details, but we can imagine what would be left behind. The most prized possessions are good weapons and good armor. The Arabs were not the best of ironsmiths; they would import weapons, and so weapons were very expensive. Also camels, tents, and everything else - it's a lot of money and goods.) Thus when the Quraysh fled, the sahaba instantly started collecting the ghanima back to the camp and collect again and so on. We need to understand that the rules of ghanima had not yet been fully finalized. At Badr, only some of the rules are revealed, and so the sahaba were not aware that technically speaking, every single person is going to get the same share of the ghanima (apart from the possessions you get from the warrior you kill). In fiqh, if the enemy flees, that which is left behind is shared amongst the entire army - it is a major sin to snatch it and hide it. It's collected, piled, and distributed in the correct accordance. The sad part is that, in Uhud, those who were eager to collect the war booty, they didn't even get that share AND they caused the disaster it caused. They neither get the booty or the victory of the battle. It's the reality of those who prefer the dunya over akhira: They neither get dunya nor akhira.

The Prophet ﷺ understood very clearly the battle was far from over; but the archers, when they saw the Quraysh had fled and at least a good 20 minutes have gone by and there's a feeling of complacency and they are waiting and waiting but no one sends them a message meanwhile other Muslims are collecting the ghanima, they began to feel have been neglected and thus began disputing amongst themselves. One group says, "Come on, it's our turn [to collect the ghanima]! Let's go!" Another group says, "No no, we can't go now." (This is what Allah refers to in [3:152].) And of course Abdullah ibn Jubayr (عبد الله بن جبير) RA says, "Have you forgotten what the Prophet ﷺ told you? 'Stay where you are until my command comes to you.' By Allah, I will not move my place until the command comes to me." And we can imagine the bickering must have gone on for quite a while. Because nobody just changes their mind in a millisecond. You go back and forth, you see how many people follow your position, and if you're all alone, khalas, you stick with the majority; but if you get more and more people, you feel confident. And so we can imagine that from the 50, perhaps in the beginning only 1 or 2 are raising the banner to go and collect the ghanima; but slowly but surely, perhaps over 40 minutes, perhaps over 1 hour, more and more people join this banner to the point 40 out of 50 of the archers say, "Come on, let's go..." Therefore they descended down and left only 10 people on the mountain.

This is the grand opportunity Khalid ibn al-Walid saw. Even as he is fleeing, he is not running for dear life. He is cautiously looking behind to see what he can do. (Note: This shows us the military genius he had. The only person who ever inflicted a genuine military loss on the Muslims in the whole seerah was Khalid ibn al-Walid.

He is in his early 20s but he is showing the genius we know he is.) As soon as Khalid sees the 40 go down from the mountain, his brain clicks. [Opinion 1] One opinion is Khalid went behind the Mountain of Uhud to launch a counter attack, but this opinion does not make any academic sense - it's an impossible position to hold if you actually see the Mountain of Uhud. It would have taken 6 hours to go all the way round and attack; and by then even the Muslims would have packed up and gone if nothing happens for that long. Therefore realistically, it makes more sense to hold the opinion [Opinion 2] that when Khalid saw what was happening from the distance, he carved his way in from the right hand side - there was a ditch that goes under the land from which people cannot see at ground level - and from there he surprised the 10 archers; and after getting rid of the archers, he gathered his army for a counter attack. How many people did he have? We have no idea, but a rough estimate that makes sense is around 100-150.



(Modified from [Dr. Zubair Rashid's detailing](#))

The problem here is that when Khalid ibn al-Walid is coming back, in effect he is cutting the Muslim army into half. He is basically walking in - on his right will be the camp of the Prophet ﷺ, and on his left will be the Muslims collecting ghanima. The Muslims on the right, the advantage of the protection of Uhud they had in the initial phase now turns against them - they have nowhere to flee. The Muslims on the left, they are dispersed, not in one group, cut off from their main supplies; and we also can infer many of them had abandoned their armor and weapons because now they are collecting ghanima, piling up things, so obviously you're not going to have sword in one hand. They assumed the war was won - an hour and a half has gone by and they were feeling very complacent. However, an hour and a half is nowhere enough time. Rather, it's just the right amount of time for Khalid to come back with an entourage and counter attack the Muslims from behind Jabal al-Ruma. The first person to see Khalid ibn al-Walid was in fact the Prophet ﷺ himself. (And from this we surmise that in fact the Prophet ﷺ was feeling uneasy at the whole situation when the sahaba started being too complacent - so he was constantly monitoring as carefully as possible.)

It is human instinct that when you see an enemy coming, you turn around and flee; it's also very dangerous for the Prophet ﷺ to give his own location away because he knows he is the one that they are targeting; and therefore, we can imagine if anyone of us had been in a similar situation, we would have immediately fled

surreptitiously and quietly; but this is not anyone of us - this is our Prophet ﷺ; and therefore, he did what we would only expect him to do, which is the bravest thing imaginable; and that is he stood up, and at the top of his lungs he started shouting to the Muslims, "O Muslims! Behind you!!" He is yelling as LOUD as he can. "Take your precautions! They are coming from behind!" By yelling out, he has given his own location away. Subhan'Allah. He has done something extremely brave here. And had he not given this warning, probably the massacre would have been double or triple than it was. At least by giving this warning, some people could take precautions and take up their arms and put on their armor. This is what Allah mentions in the Quran, "[Remember] when you were running far away [in panic] —not looking at anyone— while the Messenger was calling to you from behind!" [Quran, 3:153]. So Allah describes vividly the reality of the situation; that when some of the sahaba saw the surprise attack, they started fleeing (which is the human instinct to do), but the Prophet ﷺ was calling them out to take precautions, to come back and fight.

And as can be expected, such a surprise attack led to total chaos in the ranks of the Muslims. Some of them had not even regrouped; others were in small pockets; and as the Quran mentions: many of them —because they were unarmed— simply turned their backs and fled. Again, there is symbolism here: This is what happens when you disobey the Prophet ﷺ. Other Muslims who were closer to the camp of the Prophet ﷺ, it appears shaytan did a trick on them. Shaytan wanted to cause chaos between the Muslims who were now going to face one another. (We had Muslims in the camp, and other Muslims on the battlefield, and in the middle was Khalid ibn al-Walid - so what is going to happen? The two groups of Muslims are going to be facing one another.) And in the chaos, some Muslims were killed at the swords of other Muslims. And we have narrations that shaytan was the one who instigated this confusion. And unfortunately, we had some tragic deaths here.

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### **Martyrdom of al-Yaman RA, the Father of Hudhayfah RA**

One of the most tragic of these deaths was of Husayl ibn Jabir (حسيل بن جابر) RA, the father of Hudhayfah (حذيفة) RA.

Background of Husayl (a.k.a. al-Yaman): He was not from the Ansar. He was from the tribe of Abas (بنو عبيس). In the days of Jahiliyyah, he had committed a murder and his own people basically disowned him, so he had to flee from his own people, and he formed an alliance with one of the tribes of Madinah who were to become the Ansar. He became their halif (حليف). When he formed an alliance with them, his Abasi people then started calling him 'Yamani' (because recall the Madinan Arabs are originally from Yemen; and so his nickname became 'al-Yaman.') Then he married one of the ladies of Madinah. And eventually when the Prophet ﷺ started preaching in Makkah, he was of the earliest to convert. And then his son Hudhayfah embraces Islam before the Prophet ﷺ emigrates to Madinah. (Note: Hudhayfah is famous because he is Sahib al-Sirr [صاحب السر - the Keeper of Secrets] - the one whom the Prophet ﷺ told all of the names of the munafiqun to.) When the Prophet ﷺ emigrated to Madinah, it is said that al-Yaman asked the Prophet ﷺ, "O Messenger of Allah! Am I an Ansari or a Muhajir?" - because he is neither from Makkah nor from Madinah. The Prophet ﷺ said, "You are both an Ansari and a Muhajir." So al-Yaman has the honor of being both an Ansari and a Muhajir. Also recall before the Battle of Badr, Hudhayfah and his father al-Yaman were caught by the Quraysh on the way to the battle [see episode 36: Mini Story 1]. And one of the Quraysh made them promise they won't fight the Quraysh alongside the Prophet ﷺ, and then they were freed. They then made their way to the Prophet ﷺ and told him the story, and the Prophet ﷺ said, "Fulfill your promise. Go back to Madinah." And Hudhayfah and al-Yaman got the reward of Badr without actually fighting in Badr.

Al-Yaman is now very elderly - he is one of the two people in Uhud that were so old the Prophet ﷺ said, "Go and stay in the city. Don't fight with us." They are exempt from fighting. So al-Yaman and this other man from the Ansar, they were sitting basically with the women and children. But eventually their Iman gets the better of them and they started rebuking each other. Al-Yaman says, "How long do we have left to live [anyway]? We are

so old now." And his companion says, "You are right. Let us go. And perhaps Allah will end our lives with a shahada (شهادة - martyrdom)." And by the time they come to join the battle, Khalid is attacking. So they join at a time of chaos. And this was when shaytan caused confusion amongst the Muslims: A group of Muslims, not recognizing al-Yaman, they surrounded him and began killing him. Hudhayfah of course recognizes his father from the distance, so he starts screaming, "That is my father! That is my father! Stop!!" But in such chaos the Muslims simply could not hear, and so they killed him. It was a sad and tragic story.

At the end of the battle, when it was all over, they came and asked forgiveness, and Hudhayfah said, "May Allah forgive you! He is the Most Merciful of the merciful!" [Quran, 12:92]. And the Prophet ﷺ paid him the blood money for his father from the Bayt al-Mal: 100 camels, which is a lot of money. And Hudhayfah took this money and distributed it to the poor. All of it. One of the sahaba said, "Hudhayfah forever lived in good after that incident." This incident is what boosted the ranks of Hudhayfah. And the Prophet ﷺ then rewarded him by making him Sahib al-Sirr.

### Martyrdom of Hamzah ibn Abdul Muttalib RA

Another sad incident of Uhud is of course the martyrdom of Hamzah ibn Abdul Muttalib (حمزة بن عبد المطلب) RA, the uncle and a very close friend of the Prophet ﷺ. He was killed by Wahshi (وحشي), the slave of Jubayr ibn Mut'im (جبير بن مطعم), the son of Mut'im ibn Adi. (At this time, Jubayr wasn't a Muslim, but he converts to Islam later on.) In Uhud, Jubayr's uncle Tu'aymah ibn Adi (طعيمة بن عدي) was killed by Hamzah. so Jubayr wants revenge, he tells his slave Wahshi, "If you kill Hamzah, you will be free." So it's a double revenge: (i) Hamzah killed his uncle, so he wants Hamzah killed, and (ii) just like he lost his uncle, he wants the Prophet ﷺ to lose his uncle.

Wahshi does eventually accept Islam later on [8 AH], and he preserves this story in the first person: "I was a slave in Makkah, and I had no desire to get involved in the war. However, Jubayr my master promised me my freedom if I kill Hamzah. So I took my best javelin/spear and walked into the battle. And wallahi, I had no desire to do anyone harm except for Hamzah, in order to get my freedom. I began following Hamzah wherever he goes, and I kept on hiding until finally when he killed so-and-so, chopped him off, as soon as he lowered the sword, I stepped out from behind the bush, Hamzah's back was to me, I threw my javelin with the MOST force that I could, [note: so this was a cowardly move by Wahshi, but he wasn't concerned about chivalry right now, he just wants his freedom], and it went through Hamzah and came through the front. Hamzah turned around to try and fight me, [subhan'Allah, what a warrior he was], but he was not able to, and he died." It is also said that Wahshi aimed for the armor chinks when it slides around and exposes the skin/garment of Hamzah. And subhan'Allah, how else would Hamzah RA be killed except in this manner. Nobody could kill him in a true one on one combat.

Jubayr and Wahshi were both eventually guided to Islam, and this shows us that not a single person can be disregarded when it comes to accepting Islam, no matter how evil the enemy.

By the way, Jubayr was one of the prisoners back in Badr [2 AH], and later when he became a Muslim, he narrated: "The first time a little bit of Iman entered my heart was when I heard the Prophet ﷺ recite Surah al-Tur in Salah al-Maghrib." Recall the prisoners were tied up to the pillars of the masjid in Madinah, so that's how they were able to hear the Prophet ﷺ recite. The verse that really struck with him was:

أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمُ الْخَالِقُونَ

"Or were they created by nothing, or were they the creators [of themselves]?" [52:35]

Jubayr said, "When I heard this verse, my heart was about to break out of my chest and fly out." So this was the first time Iman entered his heart. But he still didn't accept Islam at that time.

As for Wahshi, he fled to Ta'if right before the Conquest of Makkah [later in 8 AH] because he knew that the Prophet ﷺ would not spare him. So he flees to Ta'if, and after a year, Ta'if also becomes a Muslim city; Wahshi had no idea what to do, "I felt the whole world was going to collapse on me," so he went to exile in Syria. Somebody eventually told Wahshi that the Prophet ﷺ never kills anyone who accepts Islam. So he accepted Islam in this manner. Not the most noble way to accept Islam, but he's a Muslim nonetheless. So he went to Makkah cloaked, and his face covered so that he would not be recognized, and accepted Islam in front of the Prophet ﷺ, "I bear witness that there is no god except Allah, and you are the Messenger of Allah!" The Prophet ﷺ asks him, "Are you Wahshi?" He says, "Yes." The Prophet ﷺ said, "Tell me how you killed Hamzah." Wahshi then told him the story, and the Prophet ﷺ cried to the point that his beard got wet. The Prophet ﷺ then told Wahshi, "Hide yourself from me; let me not see your face." This is a difficult punishment for Wahshi, since every time the Prophet ﷺ was around, he had to hide himself. We seek Allah's refuge from such punishment, as we want to be with the Prophet ﷺ in Jannah.

(Tangent: Wahshi was also involved in drinking khamr. And Umar RA would have him punished multiple times; so much so that Umar RA said, "Wallahi, I knew that Allah would not leave the one who killed Hamzah untouched." And the punishment for drinking is 40 lashes. [Side note: This shows us that no doubt the generation of the sahaba is the best generation, but that doesn't make them superhuman. They had their sins, and Allah SWT will forgive them. Their sins are shown to us so that we humanize them and not make them superhuman. They had sins, including drinking, fornication, etc., —and they were punished for that— but they would never lie about or be unfaithful to Allah and His Messenger ﷺ. So we always have a lot of respect for them, and we always say radi-Allahu-anhum wa radu-anh [رضي الله عنهم ورضوا عنه - Allah is pleased with them and they are pleased with Him].] And at the end of his life, Wahshi did repent.)

Wahshi further related that when he heard about the advent of a false prophet called Musaylimah al-Kadhdhab (مسيلمة الكذاب - Musaylimah the Liar) [in 11 AH], he made a du'a to Allah, "O Allah, allow me to take the life of Musaylimah in substitution for what I did to Hamzah." And he took the SAME spear that he killed Hamzah with, and he went with Khalid ibn al-Walid, and he targeted Musaylimah like he targeted Hamzah. "I threw my javelin. And at the same time, one of the Ansar attacked him from the other side with his sword, so Allah knows which one of us actually killed Musaylimah." But he considers this to be his kaffarah (كفارة - expiation). (And of course technically, Wahshi killed Hamzah when he was a non-Muslim, so it's not as if that sin will be on his Scales on the Day of Judgment.)

Hamzah was killed in the victory half of Uhud, not the losing half. He died in the initial assault, before Khalid ibn al-Walid comes in to change the tide of the battle. We infer this from reports that say the women of the Quraysh were still on the battlefield: Hind (wife of Abu Sufyan - prime lady of Quraysh), as a sign of inflicting pain upon the Prophet ﷺ, she cuts open the stomach of Hamzah with her dagger, takes out his liver, bites it, and spits it out. She also cuts off his fingers, and according to some reports his toes, and she built a necklace out of them. ALL of this was done for nothing except to inflict pain on the Prophet ﷺ. This is the level of hatred that she had. YET, Allah still guided her to Islam [later in 8 AH].

After the battle was over, when the Prophet ﷺ saw the body of Hamzah, he cried and said, "Were it not for the fact that Safiyyah (full sister of Hamzah) would grieve and that the people would then take this as sunnah if I were to do this, I would have left his body untouched until it disperse in the bellies of the beasts and the birds (i.e. I want his body to be plucked even more so that Allah honors him even more, and so that Allah will then collect his body from all of these different places as an honor for Hamzah)." Meaning: If Hind thinks she can take his fingers, watch how Hamzah is plucked off by the animals slowly, and then brought back together by Allah SWT as a karamah (كرامة - miracle) for him. And then the Prophet ﷺ said, "If Allah ever gives me victory over the Quraysh, I shall mutilate 30 of their bodies because of this one." But Allah SWT revealed later on:

وَأِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُمْ بِهِ ۖ وَلَئِنْ صَبَرْتُمْ لَهُوَ خَيْرٌ لِلصَّابِرِينَ

"And if you punish [an enemy, O believers], punish with an equivalent of that with which you were harmed. But if you are patient - it is better for those who are patient." [16:126]

So then the Prophet ﷺ took this from Allah SWT and said, "It is not allowed to mutilate any dead body." [Sahih Muslim]

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### **Martyrdom of Mus'ab ibn Umayr RA**

Mus'ab ibn Umayr (مصعب بن عمير) RA was most likely killed by the forces of Khalid, based upon piecing the evidences. He was targeted because unlike those who were collecting booty, he was still carrying the flag. So he was one of the first targets for the contingent of Khalid ibn al-Walid. Again, the books don't mention who did it, but we assume it's the forces of Khalid, because he was killed very gruesomely, and it is hard to die such a death in the first half of the battle when the Muslims were winning.

Background of Mus'ab ibn Umayr RA: He was the young man of Banu Abd al-Dar. His father was one of the richest traders of Makkah. He was known for being the most spoiled 'prince' of Makkah - he would wear a new garment every few days, buy the most expensive perfume, etc. His mother was well known to be spoiling him completely. And when he embraced Islam, he was tortured by his own mother and father - literally locked up, they deprived him of food and water, etc. He had to break his chains and run away to Madinah. Recall he was the first Muhajir to emigrate to Madinah and spread Islam there. The Prophet ﷺ told him to make Hijrah 2 years before he made Hijrah himself. And because Mus'ab was intelligent, and he was of a noble class and knew how to interact with people, he won the hearts and mind of the Ansar. And the books of seerah mentions that every Arab tribe in Madinah, there were members that converted at the hands of Mus'ab RA. Every single tribe had Muslims because of him. He was known for being gentle and loving. And in the Battle of Uhud, he died a tragic but honorable death.

He was holding the flag and one of the mushriks came and cut off his right hand. Mus'ab then holds the flag with his left hand. His left hand is cut off, and he's using the stumps of his arms to hold the flag. Eventually he's stabbed multiple times and died a shaheed.

Sahih Bukhari reports the long hadith of Khabbab ibn al-Aratt. Recall Khabbab was also one of those who were tortured in Makkah, and he was an early convert just like Mus'ab. He lived a long life - Allah blessed him to be a governor, live in a house with servants etc., and when he was about to die, he gave a moving speech that caused his people and his family to cry: "We all emigrated with the Prophet ﷺ seeking the rewards of Allah; and so our reward is with Allah. But some of us left this dunya without taking any of that reward in this world. Their full reward is in the hereafter. Of them is Mus'ab ibn Umayr. He was killed on the Day of Uhud, and all that he had was the one garment that he was wearing. And when we tried to cover up his body, if we cover his bottom half, the top half was naked, and if we cover his top half, the bottom half is naked. And so the Prophet ﷺ told us to cover up the top half so we covered the top half, and then we covered the bottom half with idhkhair (lemongrass). As for the rest of us, we moved on in life, and Allah blessed us; and now we don't know what Allah is going to do with us." Meaning, "I am dying with such luxury, and my friend Mus'ab died in such poverty. I don't know what my fate is going to be. As for Mus'ab, Allah gave him everything in the Next - he didn't get one thing in this dunya."

This is Mus'ab ibn Umayr RA. Allah AWJ tested him in Makkah, and He blessed him in Madinah with martyrdom.

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### **Martyrdom of Hanzala RA**

Hanzala ibn Abi Amir (حنظلة بن أبي عامر) RA was just about to kill Abu Sufyan when a spear came out of nowhere and killed him. After the battle, the Prophet ﷺ said, "I saw the angels washing the body of Hanzala as they took him up." And of course it's a famous story that we all know: Hanzala was washed by the angels because the night before, as a newlywed, he was intimate with his wife, but he didn't have the time to do ghusl and died a shaheed the following morning.

And he gets a much better ghusl from the angels, subhan'Allah.

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### Death of Quzman ibn al-Harith

Quzman ibn al-Harith (قزمان بن الحارث) is a hypocrite - he went back to Madinah with Abdullah ibn Ubayy. But when he goes back home, the Muslim ladies began rebuking him, "What type of man are you?! You leave the men in the battle and come back home to us?! Have you no shame?!" etc. So he felt such an embarrassment and went back to the battle; but his niyyah (intention) wasn't for the sake of Allah, it's to prove his manhood. He went completely armed, and fights a very tough and brave fight; so much so that one of the sahaba comes back to the Prophet ﷺ and says, "Ya Rasulallah! Quzman is fighting an amazing battle!" But the Prophet ﷺ said, "هو في النار (He will be in the Hellfire)." The sahabi says he got a shock like he had never gotten before. And he decided to follow Quzman to find out what is wrong. And eventually Quzman was hit by an arrow, and he began wailing. He couldn't bear the pain, so he takes out his sword, points the blade towards his stomach, the handle on the ground, and he jumps on his own sword and kills himself. The sahabi then informed the Prophet ﷺ what happened. The Prophet ﷺ said, "Sometimes Allah helps this religion through a fajir (sinner/evil man)."

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### Martyrdom of al-Usayrim Amr ibn Thabit RA

Al-Usayrim Amr ibn Thabit (الأصيرم عمرو بن ثابت) was one of very few remaining pagans in Madinah. This is problematic for Sh. YQ because Ibn Ishaq said that after the Battle of Badr, anybody who was pagan converted to Islam. Yet here we find Usayrim remaining a pagan. So Allah knows best, but we can try to reconcile by saying that after the Battle of Badr, the overwhelming bulk of pagans converted, but there were still a few stragglers.

On the Day of Uhud, Usayrim goes and sees the city completely dead, so he started asking, "Where is Sa'd ibn Mu'adh?" The women said he's at Uhud. And he asked about many people, who were all people he looked up to, but he was told they were all at Uhud. So he realized this is a powerful force (meaning Islam). So he accepted Islam on the morning of Uhud (between the time of Fajr and Zuhr). He gets armored, and tells his pagan family that if he dies, his money will go to the Prophet ﷺ.

When he gets to Uhud, the Muslims tell him to go back, "You don't belong here to fight with us." The Muslims didn't know he converted. So he told them, "I have accepted Islam." So they allowed him to fight, and he died a shaheed in the Battle of Uhud.

He accepted Islam after the time of Fajr, and martyred before the time of Zuhr, so he didn't get a chance to pray a single salah. The Prophet ﷺ said, "He did very little, but his ajr (أجر - reward) is a lot." (Abu Hurairah RA would test his students by asking, "Who is that Muslim who entered Jannah without making one salah?" And the answer is of course: Usayrim RA.)

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### Mukhayriq the Jew Who Honored the Constitution



The Prophet ﷺ did not approach the Jews for the Battle of Uhud because he knew they wouldn't help (even though under the Constitution, they were required to fight: "If we are attacked externally, we will fight as one").

Mukhayriq (مخيريق) was one of the Jews who was trying to incite his people to go and help the Muslims, "You know that it is our duty to help Muhammad!" But his people said, "We can't, because today is the Sabbath." He got irritated at them and said, "لا سبت لكم - May you have no Sabbath after this!" And he took his armor and sword, and said to his people, "If I die, my property will go to Muhammad," and he went to the battlefield of Uhud and fought a brave battle. And he died defending the Muslims.

The Prophet ﷺ praised him as he praised Mut'im ibn Adi, "Mukhayriq is the best of all the Jews. He fulfilled his promise to us."

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[Revised by Br. Syed Haq & MAR, February 2021]

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## 049 - The Prophet SAW Injured | Uhud Part 4 [[TOP](#)]

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We have around 10-15 reports about the Prophet ﷺ at Uhud. The issue comes with piecing together the events. Every original source has it's own formation. We all have bits of the puzzle but how one puts them together varies.

### The Prophet ﷺ and the 9 Sahaba

The assumption — which is not mentioned in the narration — is that this happened at the very beginning of Khalid's counter attack. When the sahaba are dispersed around the battlefield, the group that was with the Prophet ﷺ was only 9 people. Amongst them were Sa'd ibn Abi Waqqas (سعد بن أبي وقاص) and Talha ibn Ubaydillah (طلحة بن عبيد الله) - the rest were all Ansar, whose name we do not know. So 2 Muhajirun and 7 Ansar. Abu Bakr RA, Umar RA, and all other sahaba are dispersed elsewhere, because the assumption is that the war has finished and the Muslims have won. So when Khalid ibn al-Walid returns, the Prophet ﷺ is only with a very small band. And we said that initially, the Prophet ﷺ began shouting out to the Muslims, "Be careful! They're coming from behind you!" as Allah said in the Qur'an [3:153].

Again, we're piecing this together: Probably this group of 9 understood they need to flee, because 9 is not going to withstand 150; and the only advantage they have is that of distance (they can see the force of Khalid in the distance, and it'll take quite a few minutes for Khalid to get to the Prophet ﷺ); thus they decide to run into the mountains, find shelter, and hide before Khalid and his contingent come. We can also assume amongst the Ansar were those who know the mountain like the back of their hands; whereas the Quraysh didn't have a clue. So the Ansar most likely knew exactly where to go to hide in secrecy. The Quraysh just saw a massive mountain and had no idea where the Muslims would be.



As we know, the Prophet ﷺ sought refuge in a small narrow opening into the mountain - it's not even a cave, it's just a crevice inside. Perhaps only 1 or 2 people can physically be in at the same time. It appears someone in the group knew exactly where to go. As they were heading there, the contingent of the Quraysh came close; so the Prophet ﷺ asked to the sahaba, "Who will take on these people? He shall be my companion in Jannah." Talha immediately offered, but the Prophet ﷺ told him to stay with him. An Ansari then offered, and the Prophet ﷺ let him go. Why did he keep Talha? Because Talha was the best of them, and so he wanted to save Talha for the very end. So one of the Ansar went, and he died a shaheed fending off the coming army.

Now, what is happening here? We're trying to piece this together. So we have 9 of the sahaba, most likely they are taking retreat in the mountain, and they are trying to throw off the scent of their retreat by making sure nobody follows them where they are going. So perhaps one by one they are going to lure the Quraysh to another location so that they are not going to the Prophet ﷺ. And so one interpretation is that the Prophet ﷺ is sending one Ansar each time to lure the Quraysh to another location - as a decoy. And this continued to happen until finally all 7 of the Ansar died a shaheed. Every single time Talha is saying, "I will go next." But the Prophet ﷺ kept saying no until finally it was only Talha, Sa'd and the Prophet ﷺ.

In the entire seerah, perhaps this is the most critical moment; because —no doubt the people of Ta'if were nasty and mean, but they didn't intend to kill him; they intended to humiliate him; whereas here is war, it's an open battle— there is no protection after Allah then Sa'd and Talha. There is nothing in the seerah as dangerous and critical as this point. (Even in the Hijrah it was just Suraqa they faced.)

Both Talha and Sa'd were expert archers, and Talha was a great warrior as well. We can assume by now the Prophet ﷺ had reached the cave. Both Talha and Sa'd began throwing volleys of arrows to anyone who would be seen in the distance scouring the land, whiffing up the sand trying to find out where the Prophet ﷺ is. And

there's a narration that somewhat proves this. It says the Prophet ﷺ would be looking outside to see if he could find anyone coming, and Talha would say, "May my mother and father be given in ransom for you, O Messenger of Allah! Do not look outside! Perhaps a stray arrow will come and strike you! My chest instead of your chest, O Messenger of Allah! Let me be guard in front of the crevice." It shows us Talha and Sa'd were there with the Prophet ﷺ.

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**"May My Mother and Father Be Given in Ransom to You":  
Sa'd ibn Abi Waqqas RA**

Sa'd too threw volleys of arrows at the Quraysh, so much so it's said the Prophet ﷺ started finding arrows on the ground and handing it to Sa'd to fire. And he said something to Sa'd which Sa'd was always proud of for the rest of his life, and no other sahaba had ever had this phrase used by the Prophet ﷺ for him, and that phrase was: "Fidaka abi wa ummi (فداك أبي وأمي - May my mother and father be given in ransom for you)! Shoot, O Sa'd, shoot!" This phrase "fidaka abi wa ummi (May my mother and father be given in ransom for you, i.e. I will sacrifice my mother and father for you)", the sahaba used it for the Prophet ﷺ all the time (Abu Bakr, Umar, etc., everybody used it; that's how they addressed him ﷺ; it's the highest expression of respect when you address somebody [indeed giving yourself up is easy, but giving your parents up for somebody else isn't - it really shows your determination]; and nobody deserves that it be used to other than to the Prophet ﷺ), but the Prophet ﷺ never used it for anybody in his whole life except for Sa'd ibn Abi Waqqas RA in the Battle of Uhud. This is the only time. That's what the chroniclers of seerah say - the Prophet ﷺ never combined between his parents in this phrase except for Sa'd ibn Abi Waqqas RA.

And of course both Sa'd and Talha are of the 10 elites Promised Paradise, so all of this is expected.

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**"If You Had Only Said Bismillah":  
Talha ibn Ubaydillah RA**

Another incident is reported: Now when all 7 of the Ansar died and Talha is the only one left armed as a warrior, (Sa'd only had his bows and arrows [and from this we assume he was among the archery team in the first half of the battle]), one more person comes up the mountain, so the Prophet ﷺ sends Talha to deal with him. In the fight, some of Talha's fingers are chopped off, and he cries out 'حس' (hiss)! meaning 'ouch!' The Prophet ﷺ said, "If you had only said 'بسم الله' (bismillah) [instead], the angels would have lifted you up while the people are watching you, and they would have taken you up to the skies."

And Talha fought the man and killed him.

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**"It Became the Better of My Two Eyes":  
Qatada ibn al-Nu'man al-Awsi RA**

And during this time, (again we're piecing it together,) some of the sahaba began figuring out where the Prophet ﷺ was. One of them was an Ansari by the name of Qatada ibn al-Nu'man al-Awsi (قتادة بن النعمان الأوسي) RA. And he narrates another tidbit: "On the Day of Uhud, the Prophet ﷺ gave me a bow. And I continued to use it so much that it was no longer flexible." (Note 1: This was in the cave.) (Note 2: This shows us the Prophet ﷺ has collected instruments; so he has an extra bow to give to Qatada. [And this means as he's going up the mountain, he's collecting bows and arrows. Indeed he was the one handing arrows to Sa'd.]) So Qatada's bow lost its

flexibility, and he narrates, "When the arrows continued to come, I decided to use my body to shield the Prophet ﷺ." Indeed arrows, they come out of nowhere - you don't even know it's there until it's too late, especially when you have groups of archers shooting at you. It's very deadly. (And that's why our Prophet ﷺ said in a hadith, "The real strength is in arrows. The real strength is in arrows," - because you cannot fight against arrows, and horses do not run into volleys of arrows.)

Qatada further narrates, "And I started monitoring the arrows. Every time an arrow comes, I tried to block it so that it doesn't hit the Prophet ﷺ. Until I saw an arrow coming and I could only use my face to protect the Prophet ﷺ, I did so, and the arrow hit my eye. When the Prophet ﷺ saw this, he began to cry and said, 'O Allah! Qatada has protected your Prophet with his face! So let his eye become the best eye! And let it be the most precise in eyesight!'" The Prophet ﷺ made du'a and took the arrow out; and Qatada says that eye healed instantly, and, "It became the better of my two eyes, and the more precise of my two eyes!"

This miracle took place in front of the sahaba.

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### The Prophet ﷺ Injured

During this chaos, the Prophet ﷺ was wounded. How many times and by whom? Some say once, some say twice; Allahu a'lam, but if you look at the reports, it appears he ﷺ was wounded at least three separate times in three separate locations. Again, this is one of those gray areas. For sure he was wounded, but how many times and where, we must piece it together.

1. So one report mentions Utbah ibn Abi Waqqas (عتبة بن أبي وقاص) who is fighting with the Quraysh, the blood brother of Sa'd ibn Abi Waqqas, threw stones at the Prophet ﷺ which hit him in the face and injured his lips. This seems to be one injury. We assume this happened when they were running up to the cave.
2. Another was from Utbah ibn Abi Waqqas again, and this appears to be the most severe injury. He launched an arrow from far away, and it entered into the chink of the armor of the Prophet ﷺ, and it went straight through his cheek and dislodged the lateral incisor tooth. And the arrow was stuck in his cheek. This was the worst wound.
3. And there's one more wound, either by Abdullah ibn Shihab (عبد الله بن شهاب) or by Abdullah ibn Qami'a (عبد الله بن قميّة) - it was a short distance wound with a sword. This one, again, we aren't sure when it took place. Abdullah ibn Qami'a/Shihab came with his horse and raised his sword to strike the Prophet ﷺ. Talha ibn Ubaydillah protected the Prophet ﷺ with his shield, but it didn't deflect fully. It minimized the blow, but nonetheless hit the helmet of the Prophet ﷺ - the force of the sword caused the armor/helmet of the Prophet ﷺ to damage and go inside his cheekbone.

So it appears there were two wounds to his face ﷺ.

The Prophet ﷺ continuously wiped the blood from his face, and it's reported in Sahih Muslim that he said, "How can a nation be successful when they have injured their own prophet..." In another version, he said, "How can they expect Allah's mercy when they do this to their prophet who is calling them to Islam..."

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### Allah SWT Reprimanded the Prophet ﷺ

The Prophet ﷺ said, "How can a nation be successful when they have injured their own prophet..." "How can they expect Allah's mercy when they do this to their prophet who is calling them to Islam..."

At this (when they went back to Madinah), Allah revealed a verse in Surah Ali-Imran that applies to this particular phrase of the Prophet ﷺ - a beautiful verse that really demonstrates the meaning of the kalimah shahada, the reality of tawhid. Allah says:

لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبُهُمْ فَإِنَّهُمْ ظَالِمُونَ

"Not for you, [O Muhammad, but for Allah ], is the decision whether He should [cut them down] or forgive them or punish them, for indeed, they are wrongdoers" [3:128], i.e. "You have no matter/share in this issue." "This is not yours to decide." "You have no share in dictating who will be forgiven and who will be punished."

It's a harsh, blunt way to phrase it. The word "شَيْء (shai)" literally means "nothing." So Allah says whether He forgives or punishes is no business of the Prophet ﷺ. "Yes, they have wronged you, but you cannot say they cannot be forgiven." And subhan'Allah what does this show us other than the reality of who is Allah and who is the slave. Even the Prophet ﷺ, despite being who he is, he does not control the affairs of the heaven and the earth. Allah says in the Qur'an, "Your job is to spread (preach), and My job is to give Judgment" [see 13:40]. And if even the Prophet ﷺ is being told this, then how about us? (Subhan'Allah, if people just understood this one incident, there would be no shirk in the Muslim ummah. There are groups in our times that believe the Prophet ﷺ will decide who will go to Paradise and who will go to Hell. This is clearly wrong.)

This incident shows us the human nature of our Prophet ﷺ. He bleeds, and he utters some words. But it's said when this ayah came down, the Prophet ﷺ made du'a for these people, "O Allah, forgive my people, because they do not know." And indeed many of them were forgiven. Khalid ibn al-Walid was the best example.

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### **It All Happened for a Divine Wisdom**

Now the question arises: Wasn't Allah SWT protecting the Prophet ﷺ? Clearly He was. In Sahih Bukhari, Sa'd ibn Abi Waqqas narrates that he saw the Prophet ﷺ on the Day of Uhud being guarded by two 'people' wearing the whitest of white fighting a fierce battle; and he never saw them before or after Uhud. (Clearly they were angels.) So the question is: Can the angels fall short? Of course not. So what does this mean? It means the injuries the Prophet ﷺ sustained were done for a wisdom. Allah intended it and there is great wisdom and benefit for us to learn.

Had it not been for that protection, he would not have lived through the incident. The angels protected his \*life\* by the permission of Allah SWT. No doubt, with some scars and wounds, but it all happened with the qadr of Allah. And we will talk about some of the wisdoms in the next episode.

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### **The Death of Mus'ab ibn Umayr RA That Led to the Spread of Misinformation**

Another thing that happened was the death of Mus'ab ibn Umayr RA (as we discussed in previous episode).

He had the same skin color as the Prophet ﷺ, and it's also said his facial features somewhat resembled the Prophet ﷺ. Further it's said he was wearing a cloak given to him by the Prophet ﷺ. Thus putting this together, we understand that when Abdullah ibn Qami'a killed Mus'ab, he assumed he killed the Prophet ﷺ; and then he began screaming at the top of his lungs, "I have killed Muhammad!! I have killed Muhammad!!" And the news spread like wildfire amongst the Quraysh that were still there, and amongst the small groups of Muslims.

And we learn this news turned out to be hugely advantageous to the Muslims. Why? Because when the Quraysh heard this, it was the number one incentive for them to 'pack up their bags' and leave.

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### Martyrdom of Anas ibn al-Nadr RA

So when this news spread, it's said it hugely demoralized the sahaba. They did not know what to do. Some of them just put their sword down and sat. In Sahih Bukhari it's narrated that Anas ibn al-Nadr (أنس بن النضر) RA, the uncle of Anas ibn Malik RA, passed by a group of sahaba sitting down and he said, "Why aren't you fighting? The enemy is here!" They said, "Haven't you heard? The Prophet ﷺ has been killed." Anas replied, "Even if the Prophet ﷺ has been killed, the Lord of the Prophet ﷺ has not been killed! And besides, what will you do with life now that the Prophet ﷺ is dead? Let us go and die as he died!" And so Anas went on with his sword. Along the way, he met Sa'd ibn Mu'adh (سعد بن معاذ) RA and said to him, "O Sa'd! Verily, I can smell the fragrance of Jannah from behind that mountain!" i.e. he senses his death is coming. And he says, "O Allah, I ask Your forgiveness for what these (my fellow Muslims) have done, and I disassociate from what they (the Quraysh) have done!" And he threw himself into the battle and fought so ferociously that his entire body was disfigured. Not a single portion of his body was recognizable.

Eventually the Muslims found a body of somebody with over 80 wounds from top all the way down, and they didn't recognize who the body was until Anas's sister came and recognized him by the tips of his fingers. Allah revealed for him in the Quran, Surah al-Ahzab verse 23:

مِّنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُمْ مَّنْ قَضَىٰ نَحْبَهُ وَمِنْهُمْ مَّنْ يَنْتَظِرُ وَمَا بَدَّلُوا تَبْدِيلًا

"Among the believers are men who have proven true to what they pledged to Allah." [see Qur'an, 33:23]

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### Ka'b ibn Malik RA Found the Prophet ﷺ

By now the rumor began spreading that the Prophet ﷺ had passed away, and yet still the sahaba are frantically searching, "Perhaps we will find him!" One of the first to recognize the Prophet ﷺ was Ka'b ibn Malik (كعب بن مالك) RA - he recognized him by his eyes, the piercing and brightness of them. And he shouted, "O Muslims, rejoice! For the Prophet ﷺ is alive!" But the Prophet ﷺ told him to remain quiet, as it is not the smartest thing to let everyone know your whereabouts right now. So Ka'b handed the Prophet ﷺ his own armor so the people would not recognize him, and he wore the Prophet's ﷺ armor so the people would think he is the Prophet ﷺ and target him. And it's said by the end of the battle, he had over 10 stabs/wounds.

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### Main Sahaba Joining Back

Now the Prophet ﷺ was joined by Abu Bakr, Umar, Ali, Zubayr ibn al-Awam, etc.

(Side note: Zubayr married Asma bint Abu Bakr; Zubayr's father al-Awam married Safiyyah the aunt of the Prophet ﷺ. Zubayr is the hawari [حواري - disciple/special companion] of the Prophet ﷺ. And he's related to the Prophet ﷺ in multiple ways: He is Khadija's nephew [i.e. he is the Prophet's ﷺ nephew]; his mother is the Prophet's ﷺ aunt [i.e. he is the Prophet's ﷺ cousin]; and he is married to Asma the sister of Aisha [i.e. he is the Prophet's ﷺ brother-in-law].)



When the sahaba rushed up to protect the Prophet ﷺ, Abu Bakr RA says he saw one man fighting and protecting the Prophet ﷺ. And he said he made du'a it is Talha, "O Allah, let it be Talha," and indeed it was. Further he said, "While I was rushing up, another man rushed passed me so fast. It was Abu Ubaydah Amir ibn al-Jarrah (أبو عبيدة عامر بن الجراح). And we both got to the Prophet ﷺ and saw that two arrows pierced his helmet." In other versions it's one arrow and one broken tip of the armor. (Again, there's a little bit of gray area; Allah knows best, but clearly there were two wounds in each cheek of the Prophet ﷺ.) When they saw this arrow, Abu Bakr RA rushed forward to try to dislodge it from the Prophet ﷺ, but Abu Ubaydah kept begging Abu Bakr RA, "Let me do this," until Abu Bakr RA gives in.

Two things are stuck in the face of the Prophet ﷺ. How are you going to dislodge it? What does Abu Ubaydah do? He bites onto the arrow with his teeth, and gently pulls it out. And he bites so hard he loses one/two teeth in the process because he wants the pain to be on him and not the Prophet ﷺ. Then Abu Bakr RA insists it's his turn for the other side. But Abu Ubaydah says, "No, I've done one, I'm going to do the other." He does the same thing and he again loses/breaks one of his premolars. (Abu Ubaydah therefore remained without these 3-4 teeth for the rest of his life.)

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### **The Only Pagan to Be Killed at the Hands of the Prophet ﷺ: Ubay ibn Khalaf**

Some time around this —most likely before the sahaba rushed up, so actually this should have been spoken about before— one more scene takes place. Ubay ibn Khalaf (أبي بن خلف), the filthy, evil mushrik, who did so much vulgar taunting, the one who had a long list of disgusting mannerisms; Allah gave him a special dishonor: he was the only pagan to be killed directly with the hands of the Prophet ﷺ.

To set this up, let us go back a bit. It's narrated that during the days in Makkah, Ubay ibn Khalaf would mock the Prophet ﷺ like nobody else mocked him. He tells the Prophet ﷺ, "I'm going to kill you one day!" They are both Qureshi but he still said it. And one day, he taunted the Prophet ﷺ, "I have a special horse that I am feeding the best barley and grain, in order that it grows fat and healthy so that I can kill you while I ride it!" And this is the only time the Prophet ﷺ ever responded to a taunt; he said, "No. Actually, I will be the one killing you, insha'Allah."

On the Day of Uhud, Ubay was on that same horse and he saw the Prophet ﷺ from afar. So he aligned his horse to face the Prophet ﷺ. (And of course on a horse you have huge advantage: the blow of your sword has extra force from the momentum of the horse, you have speed and agility, you can strike down below and the guy on the ground can't aim for your head, etc.) So Ubay charged on his horse. When the sahaba saw this, they huddled around the Prophet ﷺ. But the Prophet ﷺ said, "No, he is mine." And the Prophet ﷺ jumped up, grabbed a spear from one of the sahaba, and as Ubay comes rushing, he dodges Ubay's blow, and directly pierces the armor straight into the neck of Ubay ibn Khalaf. It didn't go all the way through - it rather lodged slightly in. And Ubay began screaming, "Muhammad has killed me!" and he rushed back to the contingent of Khalid. They took him off, pulled off his armor, etc., and said, "Don't worry, this wound will heal," but Ubay said, "This is not a minor wound, it's a death wound! Wallahi, if he [the Prophet ﷺ] had just spat in my face, I would have fallen dead!" - Ubay is realizing this is that promise being met, "No. Actually, I will be the one killing you, insha'Allah." And indeed, he died in the Valley of Sarif (وادي سرف) (~20 minutes' drive to the north of Makkah/Masjid al-Haram in our time). So he didn't actually get home, and was buried in some no man's land in the middle of nowhere.

It's mentioned in the books of seerah that many years later, Ibn Umar passed by this valley at night, and he saw a fire that frightened him. He went to find out what this fire is, and he found Ubay ibn Khalaf (his image) coming out of that fire and is crying out, "Thirst! Thirst!" He is in a state of thirst. And immediately, an angel behind him



said, "Do not give him anything. This is the one whom the Prophet ﷺ has killed." In a hadith, the Prophet ﷺ said, "Allah's anger becomes more severe on anyone whom the prophets kill."

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### Severity of the Wounds of the Prophet ﷺ

Bukhari mentions when the Prophet ﷺ returned home, Fatima RA tried to wash the wounds off the Prophet's ﷺ face. Ali RA continued to pour water, but it kept on bleeding. Until finally Fatima burns some date palm leaves, makes a paste out of it, and glues the wound shut. It shows us again how severe the wounds were.

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### Muslim Women Helping the Wounded

It's also narrated the women of the Ansar played some role in helping the wounded. They took an active role in being nurses and giving water to the sick on the battlefield. Generally speaking, the women did not participate in military expeditions - but Uhud was different as (i) it was walking distance from their houses, and (ii) it was a time of need and necessity.

We learn that Aisha RA and Umme Sulaym (أم سليم) were running around the battlefield helping with water canisters, food, etc.

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### "Answer Him Back: 'Allah SWT is Mightier and Has More Honor!'"

The battle came to an end. How do we know the battle finally came to an end? By the conversation that took place between Abu Sufyan and the Muslims.

Abu Sufyan comes back. (The assumption is after Khalid's forces couldn't find the Prophet ﷺ, someone called him back to Uhud.) He stands at the mountain and cries out, "Is Muhammad alive?! Answer me!" And the Prophet ﷺ told Umar and Abu Bakr, "Don't answer him." And Abu Sufyan asks twice more and doesn't get an answer. Then he asks, "Is the son of Abu Quhafa (i.e. Abu Bakr) alive?" The Prophet ﷺ said, "Don't answer." Then he asks, "Is the son of al-Khattab (i.e. Umar) alive?" The Prophet ﷺ said, "Don't answer." (Side note: Notice even Abu Sufyan who's a pagan at this time, as early as the Battle of Uhud, he recognizes who is number one and number two after the Prophet ﷺ. How unfortunate are some of the Muslims in our times who disrespect these two sahaba. Even a mushrik, kafir at the time understands who is number one and two. What can be said for those who can't even see this.)

When Abu Sufyan gets no response, he begins to exalt, "We have killed all of them!!" At this Umar RA could not contain his anger, he shouted out from afar, "You are lying, O enemy of Allah! For verily, Allah has caused all of them to live! And they will remain to harm you at another day!" Now that Abu Sufyan got this confirmation, he said, "Today in retaliation for the Day of Badr! And war is in turns (i.e. one day for you, one day for us)!" He is basically saying, "This is our victory and revenge for Badr!" Then he says, "You shall find amongst the dead mutilation - I did not command them to do this, but I am not angry with it either!" So Umar RA responded back, "They are not the same! Our dead are in Jannah! Your dead are in Jahannam!" And Abu Sufyan shouted out, "U'lu Hubal (Hubal, be honored)!" (Hubal is the main idol in front of the Ka'bah.) Here the Prophet ﷺ said, "Answer him back." The sahaba asked, "How do we respond?" The Prophet ﷺ said, "Say to him: 'Allah SWT is mightier and He has more honor!'" Then Abu Sufyan responded, "We have Uzza! You have no Uzza!" (Uzza is another major idol.) The Prophet ﷺ said, "Answer him back." The sahaba asked, "With what?" The Prophet ﷺ said, "Say to him: 'Allah will protect us! And you have no Protector!'"

Ibn Qayyim comments on this in his *Zad al-Ma'ad* (زاد المعاد - Provisions of the Hereafter) that when Abu Sufyan called out, "Is so-and-so alive?" The Prophet ﷺ said, "Don't respond to him," but when Abu Sufyan mocked Allah by praising the idols, the Prophet ﷺ said, "Respond!" This shows how the Prophet ﷺ didn't want shirk and kufr to go unchallenged. If they want to mock him and the sahaba, that's one thing, but to insult Allah, that is not tolerable.

Abu Sufyan then made a promise that they would meet one more time, one year from the day (the Day of Uhud) [i.e. in 4 AH], at the Plains of Badr.

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## 050 - The Battle of Uhud Part 5 [\[TOP\]](#)

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### **Safiyyah Finds Out About the Death of Her Brother Hamzah**

It's reported that when the Prophet ﷺ saw Safiyyah on the battlefield, he didn't recognize her from afar, so he said to the sahaba, "The lady! The lady!" meaning whoever she is, she should not be here as she would be traumatized. The one who recognized her was her son, Zubayr ibn al-Awam. And so Zubayr ran up to her and said, "O mother," but Safiyyah knew what he was going to say, so before he could speak, she pushed him on the chest and said, "I have no need of you now!" Then Zubayr said, "But the Prophet ﷺ said you should not go." As soon as she heard this, she instantly stopped. She then handed two clothes she was carrying to Zubayr, and said, "I bought this for my brother Hamzah, so use this to shroud and bury him." Notice how obedient she is to the Prophet ﷺ. Safiyyah and Hamzah RA were full brothers, thus they had a very close bond. She's heard he has been killed and mutilated, so she is very emotional — but still she obeyed the Prophet ﷺ. Zubayr finds Hamzah to wrap him in the garments. Then Zubayr said right next to Hamzah was an Ansari who did not have a kafan (كفن - shroud). So he said, "I am embarrassed Hamzah should get two and this Ansari get none; so we drew lots to decide which person gets which, and we gave them as allocated." This shows us the poverty of the sahaba. They didn't even have shrouds to cover themselves.

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### **Public Welfare vs. Personal Welfare**

This incident also shows us that when the maslaha ammah (مصلحة عامة - public interest) trumps the maslaha khassah (مصلحة خاصة - private/personal interest), we are allowed to take the public interest over the personal interest.

Explanation: Here we have specific property intended for Hamzah, but the situation dictates this personal gift be used other than what the donor initially intended; it is wajib to ensure everyone gets at least one shroud to cover the body — thus maslaha ammah (public welfare) trumps maslaha khassah (personal welfare) i.e. the needs of the ummah overcomes the intents of the donor.

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### **Prohibition of Mutilation**

As we said, the Prophet ﷺ surveyed all of the dead and this is when he saw Hamzah RA and cried. Some reports say even the privates were cut off, so you can imagine how disgusting this was to see. The stomach was opened up, the nose, fingers, etc., all mutilated as a personal vengeance. And at this, the Prophet ﷺ said what we mentioned before, "If Allah ever gives me victory over the Quraysh, I shall mutilate 30 of their bodies because of this one." And at this, Allah revealed, "And if you punish [an enemy, O believers], punish with an equivalent of that with which you were harmed. But if you are patient — it is better for those who are patient" [Quran, 16:126]. Thus after this, the Prophet ﷺ forbade mutilation. Mutilation therefore is haram in our shariah.

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### **Honoring Martyrs Who Memorized the Quran**

The sahaba were commanded to dig graves, and often two, three, or four had to be buried in one grave (since they couldn't afford to dig one grave for each).

And the Prophet ﷺ said, "Let those who know the most Quran be buried first." This is the honor of learning the Quran. Look at the blessings of memorizing the Quran: Living and dead the one who knows more Quran will be honored. As the Prophet ﷺ said, "Verily this Book, Allah will raise people through it, and Allah will debase others through it." And it's a part of our shariah that we show glory to Allah by showing honor to the elderly and the sahib al-Quran (the one who memorized the Quran). Indeed, what a traumatic time; people are dead with mutilated bodies, but still there is special honor given to the sahaba who have memorized the Quran.

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### Honoring the Martyrs of Uhud

The Prophet ﷺ then gathered all the sahaba together and gave them a speech. Of the things he said: "I guarantee I will testify for every one of them (the martyrs of Uhud) on the Day of Judgment." And in Musnad Imam Ahmad we learn he actually made a du'a. And there is a big misunderstanding amongst medieval scholars of Islam — some of them said the Prophet ﷺ prayed janazah over the martyrs of Uhud, but this is not true. We know you don't pray janazah for the shaheed. The Prophet ﷺ only made du'a for them. There is a difference between the two. The summary of the du'a: He praised Allah no matter what happens, "Whatever happens happens by the Will of Allah"; he made du'a for the blessings of this world and the security of Yawm al-Qiyamah (يوم القيامة - the Day of Judgment); he asked Allah that whoever dies amongst them should die in the state of Iman; and then he asked Allah to extract vengeance on those who had done what they had done. He also said many ahadith about martyrdom which are well-known to all of us, e.g., "The shaheed will be resurrected on the Day of Judgment and his wounds will still be as fresh as the day he was killed, and the sight will be the sight of blood but the smell will be the smell of musk." All of this is to raise the morale and spirit of the sahaba, as it's a very traumatic time.

How many Muslims died? We don't have an exact number. Ibn Ishaq says 65 people died; Ibn Hisham adds 5 more to make 70. There is a Quranic evidence to show 70 died. Allah said:

أَوَلَمْ أَصَابَتْكُمْ مُصِيبَةٌ قَدْ أَصَبْتُمْ مِثْلَيْهَا قُلْتُمْ أَنَّى هَذَا قُلْ هُوَ مِنْ عِنْدِ أَنْفُسِكُمْ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

"Why [is it that] when a [single] disaster struck you [on the Day of Uhud], although you had struck [the enemy in the Battle of Badr] with one twice as great, you said, 'From where is this?' Say, 'It is from yourselves.' Indeed, Allah is over all things competent" [Quran, 3:165]. The reference here is Uhud and Badr. At Badr there were 140 mushriks killed, so around 70 Muslims were killed at Uhud. Most of them were the Ansar. And it is said that in no battle did the Ansar die as much as they did in the Battle of Uhud.

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### The Only Prisoner of War of Uhud: Abu Azzah al-Jumahi

Out of 3,000 mushriks, the Muslims caught only one prisoner of war. His name is Abu Azzah al-Jumahi (أبو عزة الجمحي), and he was executed on the battlefield because of what he had done. He participated in the Battle of Badr and was captured as a POW; his ransom was 4,000 dirhams and he begged the Prophet ﷺ to let him go and said, "O Muhammad, I have no sons, only daughters (i.e. if I die nobody is going to take care of my daughters), so I beg you be generous and let me go," so our Prophet ﷺ, being a soft-hearted person, he said, "I will let you go, but let me never see you fighting us [again]," and he sends him back for free; when the Battle of Uhud was going to take place, Abu Sufyan came to Abu Azzah and told him to write a war poetry as he was an influential poet; Abu Azzah said, "I cannot, because I made a promise to Muhammad I won't help you," Abu Sufyan said, "Come on, we are 3,000 strong. We won't lose! If we win, you will join in the spoils, and even if

you happen to die, I promise I will take care of your daughters like my own," so Abu Azzah was tempted by the money of the booty if he wins or the money for his daughters, he reneged on his promise, wrote the poetry, and physically fought against the Muslims in the Battle of Uhud. So he was treacherous to his promise, and Allah punished him for it. "Verily Allah does not like those who break their promises" [see Quran, 8:58]

Khiyana (خيانة - breaking a promise) is never ever allowed in our religion. We cannot ever do it. You cannot respond —even to treachery— with treachery. You can get vengeance like for like for other things, but not this. This is why Abu Azzah, when he did treachery, Allah made it so out of the 3,000 people he was found by the Muslims.

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### Prohibition of Wailing

The Prophet ﷺ returned to Madinah, and the women and children lined up waiting to see who is coming back and who is not. And the wailing began — and wailing had not yet been forbidden in the shariah. What is wailing? Ladies cry out at the top of their lungs, say particular phrases and walwalat. They say things such as, "How are we going to live?!" "Who is going to take care of us?!" "I cannot live without him!" and sometimes they will beat themselves, tear their clothes, etc. It's an extreme form of crying. The reports say wailing began all over Madinah — and the Prophet ﷺ, when he got home said, "Where are the women of Hamzah to wail for him?" When this spread, the women of the Ansar gathered together, came outside the house of the Prophet ﷺ, and they began wailing for Hamzah. Subhan'Allah, all he had to do was utter a word and the sahaba complied instantly. The Prophet ﷺ came outside his house and praised them, but then he made a general decree that from now on wailing is haram — and therefore, wailing became haram in the aftermath of the Battle of Uhud.

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### Naming Your Children

It's also reported in the Mustadrak of al-Hakim that shortly after, an Ansari lady gave birth. And the husband came to the Prophet ﷺ and asked, "What should I name this child?" The Prophet ﷺ said, "Name him the most beloved name to me that is Hamzah." From this we can see the pain he was in.

Later on, the Prophet ﷺ said the most beloved names to Allah are:

1. Abdullah (عبد الله); and
2. Abd al-Rahman (عبد الرحمن) [also commonly transliterated as Abdul Rahman, Abdur Rahman, or Abdurrahman]

But note there is nothing wrong, in fact it is good, to name your children after pious people.

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### Families of the Shuhada (Martyrs)

It's also narrated that the Prophet ﷺ personally visited many families to break the news of the dead to them. We can assume he chose those who probably didn't have extended families, those who needed the most consolation. Of those is Hammanah bint Jahsh (حمنة بنت جحش) who married Mus'ab ibn Umayr RA (the first one to make Hijrah; the rich young man who died with nothing). The Prophet ﷺ visited Hammanah, which shows the status of Mus'ab. (Note the two main Muhajirs that died in Uhud were Mus'ab and Hamzah; most were Ansar.) The Prophet ﷺ said, "Intasibi (احتسبي)," which means, "Expect your reward from Allah," but it's also a phrase that hints, "I have a bad news," "This won't be easy," and "Be patient." So she said, "What? Who?" The Prophet

ﷺ said, "Your brother," (since her brother also died). She said, "Inna liLlahi wa inna ilayhi raji'un. May Allah accept his shahada, may Allah forgive him," etc., and she grieved for him. Then the Prophet ﷺ said again, "Ihtasibi." She said, "Who?!" He said, "Mus'ab ibn Umayr." At this she let out a loud shriek and began wailing much more (this was before wailing was made haram). Later on the Prophet ﷺ commented, "Verily, the husband has a maqam (special status) in the eyes of the wife" [Ibn Majah]. Subhan'Allah, it's very true that no doubt a woman grows up in her family's household and has very special attachment to her parents and siblings, but the love that Allah places for the husband is something even more special.

We also have the famous story of the anonymous lady who has lost her father, husband, and brother. She is first told of the death of her father, but she asked, "How is the Prophet ﷺ?" i.e. "Is the Prophet ﷺ alive?" They say, "He is fine." Then she was told of the death of her husband, but she still asked, "How is the Prophet ﷺ?" and same with the news of the death of her brother, she said, "Until I see the Prophet ﷺ!" And she was amongst the crowd waiting for the Prophet ﷺ to return, and finally when she saw with her own eyes that he is indeed safe and sound, she uttered that famous phrase, "Every musibah (مصيبة - calamity) after you is trivial" i.e. "As long as the Prophet ﷺ is alive, other calamities, I can bear."

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### **The Expedition of Hamra al-Asad: Making Sure the Quraysh Don't Launch Another Attack**

We learn that the Quraysh, even though at the end they knew the Prophet ﷺ was alive, still decided to regroup and return to Makkah. However, on the way back, they began debating: "What should be done?" "Shall we go back to Madinah and finish them off?" "Or should we just go back to Makkah?" etc. During this time the Prophet ﷺ is worried this is exactly what they are going to be doing, so as soon as he got back to Madinah, he organized a contingent, "We need another contingent to ensure they will not return. Who will volunteer?" And he said, "Only those who participated are allowed to volunteer [i.e. I don't want the 300 munafiqun]," and therefore 70 of the sahaba volunteered, at the head of them was Ali ibn Abi Talib. This was on the Sunday, the 16th of Shawwal, one day after Uhud. And he told Ali to camp at Hamra al-Asad (حمراء الأسد), and therefore, this expedition is called the Expedition of Hamra al-Asad (غزوة حمراء الأسد - Ghazwat Hamra al-Asad). And he said to Ali RA, "See in the distance what they are riding. If they are riding horses, they will come back to Madinah; but if they are riding their camels, they will go back to Makkah." And the sahaba found that the Quraysh were riding their camels back to Makkah.

The next day, the Prophet ﷺ joined the 70 sahaba. And Allah praises these 70 in the Quran in Surah Ali-Imran, "Those who responded to Allah and His Messenger after they were wounded, those of them who did good and were mindful [of Allah] will have a great reward." [Quran, 3:172]. (Remember most of Surah Ali-Imran came down for Uhud.) Aisha RA recited this verse to her nephew Urwah ibn al-Zubayr (عروة بن الزبير) and said, "O my nephew, both of your fathers responded." Aisha RA is referring to Zubayr ibn al-Awam (Urwah's father) and Abu Bakr (Urwah's grandfather). (Tangent: Who is Urwah's mother? Asma bint Abu Bakr. The number one rawi (راوي - hadith narrator) from the chain of Aisha is Urwah. Why? Because he is her blood nephew. He is the only man who could talk to Aisha directly without the extra hijab. Also note Urwah is not a sahaba — he was born way after Abdullah. He is much younger so he lives a longer life. Thus most of the hadith of Aisha RA are from Urwah.)

The Prophet ﷺ camped at Hamra al-Asad for three days to make sure the Quraysh do not come back. And we learn from a number of reports, most of them from the Maghazi (المغازي) of al-Waqidi, that actually the Quraysh were one hair's breadth away from returning. They were just about to come back. But from al-Waqidi we learn why they didn't.

Many of the Quraysh began lamenting the fact that they didn't do what they hoped to do, i.e. to kill the Prophet ﷺ. The main person was Ikrimah ibn Abi Jahal; he said, "We need to go back and get rid of this menace forever!" But Safwan ibn Umayyah, one of the noblemen, was against the idea. He said, "O my people, do not do this! For verily, they will be fuming in anger and you don't know maybe their groups of the Khazraj and Aws who didn't participate will now participate!" (The Quraysh didn't know about the munafiqs, nor the political situation in Madinah.) Ikrimah continued to persist, "Neither have we killed Muhammad nor have we earn the admiration of our young ladies (i.e. we haven't done something worthy of genuine honor)!" They were all about to be convinced until Allah sent a tactic against them in the form of a person by the name of Ma'bad al-Khuza'i (معبد الخزاعي). (Note: Ma'bad was not yet a Muslim [most likely he did convert later], but even though he wasn't upon Islam, his heart was sympathetic to the plight of the Muslims — especially given the treachery and the vulgarity that was shown by the Quraysh that goes against even jahili Arab values.)

Ma'bad happened to be in the area, so he visited the Prophet ﷺ in Madinah (before the Prophet ﷺ left for Hamra al-Asad) to give a special condolences to him. Ma'bad said, "We have heard what happened to you and your companions. Know that I am not pleased by this. I would rather the other group was inflicted with the loss and defeat." And he leaves Madinah. And on his way back home, he meets Abu Sufyan who recognizes him as being of the noblemen of Khuza'a. And Abu Sufyan is happy because now they will find out the state of Madinah. He asked, "O Ma'bad, tell me. How did you leave Muhammad and his companions?" Ma'bad is sympathetic to the Muslims, so he said, "Oh! You don't want to see them now! They are fuming with anger! And all those who didn't fight are going to fight now!" — Allah made him repeat exactly what Safwan had said without him even knowing he's repeating him. It's amazing. Exactly what Safwan made them scared about, Ma'bad pictured it as described that they are, "Lighting the fire of war, beating the drums of vengeance; and they have promised themselves they will not enjoy peace until they extract vengeance at what you have done to them." And so Abu Sufyan asked, "What do you advise?" Ma'bad said, "I advise you flee as fast as your horses will take you." When they saw someone as noble as Ma'bad looked so terrified, this sealed the decision of the Quraysh. The Prophet ﷺ had no idea this happened of course. Ma'bad did this on his own accord.

And so that was the last of that. After three days, the Muslims returned back to Madinah.

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### **Was the Battle of Uhud a Win or a Loss for the Muslims?**

Is Uhud a genuine loss or not? It's common to say it was a loss — indeed in terms of how many people died, the Muslims certainly lost; the Quraysh lost around 22 whereas the Muslims at least 70 — however, there are many other ways to look at victory and loss:

1. The goal of the Muslims was to defend Madinah. Were they victorious in this? Yes. The goal of the Quraysh was to obliterate the Muslims, but they failed in all departments. They thought they would surprise the Muslims, but they failed. (Side note: It is narrated that Abu Sufyan began suspecting there might be a spy. And indeed there was: al-Abbas). So in terms of goals, the Muslims were victorious.
2. Who remained on the battlefield and who leaves? In fact it was the Muslims who remained on the battlefield and it was the Quraysh who had to go back.
3. The prisoners of war: The Muslims had one but the Quraysh had zero.
4. The mushrikun did not pursue the Muslims, rather the Muslims pursued them the next day. This shows us the Muslims had the upper hand post-battle.
5. The Muslims remained three days at Hamra al-Asad whereas the Quraysh are traveling back.
6. The issue of the trade route was still the same for the Quraysh. The whole point of trying to go to Syria had

still not been resolved.

7. Ibn al-Qayyim mentions in Zad al-Ma'ad: From the very testimony of the Quraysh which Ikrimah said, "We haven't done anything worthy of honor yet," we can see that the Quraysh themselves don't consider the Battle of Uhud a victory.

This clearly demonstrates therefore that the Battle of Uhud for the Muslims no doubt was not a pure victory, but it was not a loss either. The Muslims did not achieve the kind of victory they were expecting, but the Quraysh most certainly did not even gain a fraction of what they wanted.

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## Lessons From the Battle of Uhud

Lessons and wisdoms we can derive:

1. The first wisdom is tamyiz (تمييز - separation) — Allah SWT wanted to separate the filthy from the pure. Let us compare the Battle of Uhud with the Battle Badr. Allah says in the Quran regarding Badr in Surah al-Anfal, "So Allah can separate the filthy from the pure" [Quran, 8:37]. Who is the filthy? The mushriks. And who is the pure? The Muslims. In Surah Ali-Imran, Allah mentions something very similar regarding Uhud: "Allah will not allow the believers to remain as they are until He separates for them the khabith (filthy) from the tayyib (pure)" [Quran, 3:179]. So Uhud has the same wisdom as Badr, but the people that are khabith are different. The khabith in Badr are the mushrikin and the khabith in Uhud are the munafiqin. Thus we learn immediately from the Quran that one of the biggest benefits of Uhud is so that Muslims truly understand the real nature of nifaq (نفاق - hypocrisy). Before this there was always a notion that, "They can't be that bad." So the Muslims needed to see the true colors of the hypocrites and how evil they are. Indeed when push came to shove, they turned their backs and went back home. Allah says in al-Anfal with regards to Badr, "It was Allah's Will to establish the Truth by His Words and uproot the disbelievers" [Quran, 8:7]. In contrast, with regards to Uhud, Allah says in Ali-Imran, "When it was said to them, 'Come fight in the cause of Allah or [at least] defend yourselves,' they replied, 'If we had known there was fighting, we would have definitely gone with you'" [Quran, 3:167]. This is what Abdullah ibn Ubayy said.

2. We learn that through unity and sincerity, Allah will help you; through disunity and disobeying Allah and His Messenger, Allah SWT will take that help away. In regards to Badr, Allah says in al-Anfal, "Allah showed them in your dream as few in number. Had He shown them to you as many, you [believers] would have certainly faltered and disputed in the matter. But Allah spared you [from that]" [Quran, 8:43]. How about Uhud? The exact opposite: "You faltered and you disputed about the command and disobeyed, after Allah had brought victory within your reach. Some of you were after worldly gain while others desired a heavenly reward. He denied you victory over them as a test, yet He has pardoned you. And Allah is Gracious to the believers." [Quran, 3:152]. (Tangent: It's narrated that the rebels who challenged Uthman ibn Affan as a khalifa [30+ AH], they said to him, "Weren't you among those who fled at Uhud?" Uthman said, "Yes; but did you not read the Quran?" And then he recited this verse [3:152], and said, "Allah has pardoned us.") In Surah Muhammad, Allah SWT said, "If you stand up for Allah, He will help you and make your steps firm" [Quran, 47:7]. Also, contrast what the sahaba said at Badr versus what the munafiqin did at Uhud. What did Sa'd ibn Mu'adh RA say at Badr? "By Allah, O Messenger of Allah! Even if you charge into the ocean, we are going to go right behind you!" Contrast to Uhud when Abdullah ibn Ubayy said, "Why should we listen to him when he didn't listen to us?" and 300 broke away. Additionally, even though at Badr the sahaba were unarmed and defenseless, they were willing to fight; but at Uhud even though they were fully armed, they were swayed by the booty that they saw. Therefore we clearly see what happens when one is sincere to Allah and obeys Allah, versus when one disobeys Allah and His Messenger and is not sincere to Allah and His Messenger.

3. We learn that Allah SWT chooses/knows who He will guide and who He will not. He SWT said, "You [O Prophet] have no say in the matter. It is up to Allah to turn to them in mercy or punish them" [Quran, 3:128]. And amazingly, pretty much every senior leader of the Quraysh in the Battle of Uhud is eventually guided to Islam:



Abu Sufyan, Ikrimah, Khalid ibn al-Walid, Safwan ibn Umayyah, etc. The very person who launched the counter offensive (Khalid ibn al-Walid) will become the Sword of Allah. Compare this to Badr: All the filthy leaders not worthy of Iman died.

4. We learn that victory is not granted nor is it guaranteed just because you are a good Muslim. Victory has to be struggled for. No exception. No one's rank is raised in this world or the next, except through testing, patience, pain, and suffering. Even the Prophet ﷺ needs to be wounded to demonstrate to us that every single human, no matter how perfect they might be, still need to go through the trials and tribulations.

5. We learn that our Prophet ﷺ was a normal human being — he bleeds like we bleed. (To this day there's some groups of Muslims who think the Prophet ﷺ was a superhuman. They say he ﷺ didn't cast a shadow, etc.)

6. The primary benefit we learn from the Incident of Uhud is that: The two causes of humiliation and defeat were (i) isyan (عصيان - "disobedience" i.e. to disobey Allah and His Messenger), and (ii) hubb al-dunya (حب الدنيا - "love of dunya" i.e. to turn to this world above the akhira). Sincerity to Allah and unity was displayed at Badr, thus Allah gave the Muslims honor. Whereas in Uhud, they disobeyed Allah and His Messenger, and they preferred this dunya over the next, and this was the cause of their defeat: Allah says very clearly, "You faltered and you disputed about the command and disobeyed after Allah had brought victory within your reach. Some of you were after worldly gain while others desired a heavenly reward. He denied you victory over them as a test" [Quran, 3:152]. In Sahih Bukhari, Uqba ibn Amir (عقبة بن عامر) RA says that 8 years after the Battle of Uhud (the year the Prophet ﷺ was going to pass away), the Prophet ﷺ made a special du'a for the dead of Uhud as if he was bidding them farewell (i.e. it was a very emotional du'a), and then he stood on the minbar (note: this is when the Prophet ﷺ was sick — the last week of his life), and he said, "I will be the one who will be waiting for you at the Fountain. I will testify in front of Allah SWT regarding you. Meet me at the Fountain." And then he said, "I am not worried that you will fall into shirk; I am worried that after I die, this dunya will open up for you, and you will compete with one another to try to get the most of it." Subhan'Allah. Uhud. Dunya. Competition. The very last sermon he gives he is still thinking about the shuhada of Uhud and the lesson of Uhud, which is "loving the dunya too much." And this is exactly what is happening in our time as well: Hubb al-dunya. People love the dunya too much.

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[\[TOP\]](#)

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## 051 - Massacres of Al Raji & Bir Ma'una [TOP]

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We will move on to the next two major incidents both of which involve massacres — large groups of sahaba being brutally killed; and these are called the Incident of al-Raji (الرجيع) and the Incident of Bir Ma'una (بئر معونة).

It appears the 'apparent loss' of Uhud made some of the Bedouin tribes around Madinah greedy (that they will be able to attack Madinah now). Recall the Bedouins by and large earned their income by raiding and stealing.

Also there appears to be religious animosity now — we have seen this a little bit at Uhud, but now it's going to go more and more where ultimately it will become an all out war between Islam and shirk (whereas before it was a war between the Muslims and the Quraysh).

A number of small skirmishes took place. Of them, the Prophet ﷺ sent 150 Muslims to attack and conquer a small tribe of the Banu Asad (بنو أسد). Their leader was Tulayha al-Asadi (طلحة الأسدي) — and he was one of those who proclaimed prophethood after the Prophet ﷺ passed away; he was one of those 30 dajjals.

The main two stories that we will discuss today, as we said, are the Incident of al-Raji & the Incident of Bir Ma'una. Al-Raji & Ma'una are both wells around which the massacres took place.

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### The Expedition of Abdullah ibn Unays

Regarding al-Raji (الرجيع) — the beginnings of the incident actually go back a little bit; we need to discuss the Expedition of Abdullah ibn Unays first:

The tribe of Hudhayl (هذيل), a large Bedouin tribe in the north, had started planning an attack on Madinah. Their chieftain Khalid ibn Sufyan al-Hudhali (خالد بن سفيان الهذلي) began gathering a small army to surprise attack Madinah. The Prophet ﷺ decided to preemptively attack him and execute him, so he ﷺ chose Abdullah ibn Unays al-Juhani (عبد الله بن أنيس الجهني), just one man, to get rid of the chieftain. The Prophet ﷺ said, "You will find him in the Valley of Arana (عرنة)" — Allah told him. And so Abdullah asked, "What does he look like?" The Prophet ﷺ said, "When you see him, you shall feel more terrified than you have ever been at anybody's appearance." (The Prophet ﷺ had never seen him, but obviously Allah told him.) So Abdullah said he took his sword and headed towards the valley. Abdullah said, "When I saw him in the distance, I had never been as terrified of anybody's shackle as this man's. So I said, 'Allah and His Messenger has spoken the truth.'" It was Zuhr when he saw him in the distance, and because he was worried the time of Zuhr would go away, he prayed as he was walking, and he just made gestures with his head. Therefore he prayed the first time in Islamic history a type of salah that was later called one version of Salat al-Khawf (صلاة الخوف), where if you cannot stop and face the qibla, you just pray as you are.

He got close to Khalid ibn Sufyan and he asked Khalid if he was actually gathering an army and then said, "Let me also join your army" — it's a ruse. And then when the time was right, he got rid of him. Khalid only had a few people with him at the time, so it was relatively easy for Abdullah to do it. So he went back and as soon as the Prophet ﷺ saw him, he made du'a for him and gifted him a staff and said, "This shall be the sign between

me and you on the Day of Judgment." So Abdullah ibn Unays never ever from then on let the staff out of his sight. And when he died, he was buried with the staff in his grave.

This incident will lead to the Massacre of al-Raji; but before we get there, let us mention three quick lessons from the Expedition of Abdullah ibn Unays.

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### Lessons From the Expedition of Abdullah ibn Unays

1. Again and again we see the miracle of the Prophet ﷺ — he knew the right location, physical details, etc. of Khalid ibn Sufyan, even though he has never seen him.
2. The Prophet ﷺ chose the right person for the job.
3. The sahaba made ijtiḥād about fiqh even during the lifetime of the Prophet ﷺ. This is a clear evidence about the legal permissibility of making ijtiḥād — even when the Prophet ﷺ was alive ijtiḥād was done. And there are many places where this happened. Sometimes the Prophet ﷺ would affirm the ijtiḥād made, or sometimes he would fine-tune it e.g. it is said Ammar ibn Yasir, when he fell junub in the desert and he did not have any water, he made ijtiḥād that, "If we do tayammum (تيمم) for wudu, I guess we must do tayammum for ghusl as well." So he took his clothes off and rolled around in the sand. When he told the Prophet ﷺ this, the Prophet ﷺ laughed and said, "All you needed to do was this" — and he ﷺ showed him the proper way to do tayammum for ghusl. This shows us the legal permissibility of extrapolating from the Quran and sunnah to cater to situations that the Quran and sunnah don't explicitly tell us about. And therefore this shows us the basis of our religion being applicable in all times and place through the medium of ijtiḥād.

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### The Incident of al-Raji

The Expedition of Abdullah ibn Unays occurred in Muharram of the 4th year of the Hijrah — they killed the chieftain. How did the tribe of Hudhayl respond? They resorted to a very evil tactic in order to get revenge. They contacted two other tribes: Udal (عضل) and al-Qara (القارة), and they paid them some money to set up a blatant, dastardly trap. It was a simple plot: Pretend to accept Islam, go to Madinah, and then beg the Prophet ﷺ to send you teachers to come back and teach you the religion — they knew that the sahaba loved to go and teach, and that the Prophet ﷺ would send teachers (Quran teachers, salah teachers, etc.) to the people. So Udal and al-Qara did this, and they insisted to get as many of the teachers the Prophet ﷺ could afford to send. So 7-10 sahaba (most likely 10) volunteered under the leadership of Asim ibn Thabit (عاصم بن ثابت). When these sahaba got to the Well of al-Raji, 100 warriors ambushed them, so they realized this was a trap, a set up, not an actual, sincere conversion. When they saw the 100 coming in the distance, the sahaba managed to take shelter at the top of a hill, and they pulled out their bows and arrows. But in the end, when you have 10 people surrounded by 100, eventually what is going to happen? And the plot thickens because Asim had killed, in the Battle of Uhud, the husband of a certain pagan lady by the name of Sulafa bint Sa'd (سلافة بنت سعد). She had promised she will drink wine from the skull of Asim, "I am not going to die until I drink wine from the skull of Asim!" and in her vengeance she had said, "Anyone who brings me the skull of Asim, I will give 100 camels!" Asim knew this, so he cried out and made a du'a to Allah SWT, "I will not surrender to them, because I know what they will do to my body. I will fight to the death. O Allah, inform our Prophet ﷺ about us that we were sincere; that we didn't die cowards." And he said, "O Allah, as I protected Your religion in the daytime (when I was alive), now protect my body at night (when I die)," i.e. "Protect my skull from being used as a wine glass for the lady." And he fought with his bows and arrows until the arrows ran out, and he fought with his spear until it broke, and he fought with his sword until it became dull — he fought a brave battle. But eventually what is going to happen when you are surrounded by 10:1? Eventually he died.

When Asim died, everybody rushed to get his body to get the 100 camels reward, but out of nowhere a swarm of wasps came and they would sting anyone who came close. So they said, "What do we do?" One said, "Just wait until the sun sets. Wasps don't hang around at night." And so they waited until the sun set, but subhan'Allah, out of nowhere a river just came. It had not rained and there was no river, and his body was on top of a hill, yet the river just came gushing out, and it went straight to his body, picked his body up, and carried it off into the distance. And no one knows where his body is buried — Allah took care of his burial. This is Asim ibn Thabit; he died a shaheed.

Back to the battle: The pagans killed the sahaba down to the last three, and they said, "Just surrender now." Why did they want the three to surrender? For ransom; for money. And they promised, "If you surrender, we will protect you and give you safety." And so the three decided to surrender; they were Khubayb ibn Adi (خبيب بن عدي), Zayd ibn al-Dathinah (زيد بن الدثنة), and Abdullah ibn Tariq (عبد الله بن طارق) — they came down from the hill. But immediately, the pagans jumped on them and tied them up like animals. Abdullah ibn Tariq said, "This is the first sign of treachery," and so he refused to become a prisoner of war, he refused to walk and march, he refused every commandment. So they just killed him there and then and left him at the side of the road. As for the other two, they found out who wanted to purchase them — Khubayb was purchased by the tribe of Banu al-Harith (بنو الحارث) as he had killed someone from this tribe during the Battle of Badr; and Zayd ibn al-Dathinah had been one of those who had attacked Umayyah ibn Khalaf the master of Bilal (recall the story of Bilal after the Battle of Badr where he said, "I am not going to live if Umayyah lives" — and Zayd was one of those who surrounded and killed Umayyah), so Safwan ibn Umayyah purchased him for a large sum in order to kill him for having been one of the people who killed his father.

So both Khubayb and Zayd became prisoners just to be executed in a short period of time.

Khubayb remained a prisoner amongst the Banu al-Harith until they announced they will kill him. So he asked for a shower, and a razor to get rid of pubic hair etc. to basically meet Allah clean; and they allowed him this. As he was sitting there with the razor in his hand, a baby came up to him. The mother, when she saw this from the distance, she cried out in fear that Zayd might kill her child. Khubayb said, "Are you scared that I will kill this child? Wallahi, I will never do something like this." And the same mother later on said, "I have never seen any prisoner more noble than him in his akhlaq and manners. And I saw him tied up, eating from a bunch of grapes — and wallahi, there was no bunch of grapes in Makkah at the time" — it was sustenance that Allah SWT had given him. When they brought him on to be killed, he said, "Allow me to pray two rak'at." When he finished, he said, "Were it not for the fact that you would think that I am being cowardly, I would have prayed a longer two rak'at. But I don't want you to think I am scared of death," and so it was a short two rak'at. And Khubayb was the one who started this sunnah of praying two rak'at before being executed. This is also ijtiḥad from the sahaba that later on was accepted and approved by the Prophet ﷺ.

As for Zayd, he is back with the Quraysh. They really made a big festival out of killing him — the whole people of Makkah took a day off to torture and kill him. And this is when that famous incident that we all know took place: Abu Sufyan said when Zayd was tied up and was about to be lanced to death, "I ask you by Allah, tell me the honest truth! Don't you wish right now that Muhammad was in your place, and you are with your family and children?" And Zayd gave that fully honest response with that Iman that only a Muslim can have: "Wallahi, I would rather die like this than the Prophet ﷺ get a thorn prick right now where he is sitting." And Abu Sufyan later on said, "I have never seen any leader that is more beloved to his people than Muhammad is with his companions." (And he was not the only one to say this; indeed every single non-Muslim who witnessed the respect that the sahaba gave to the Prophet ﷺ used to say this.)

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### Lessons From the Incident of al-Raji

From this incident we learn many things:

1. In such situations, should you surrender or fight on? We see that permissibility has been given for both. Whichever one a person chooses, insha'Allah there is precedent in that, and all of them are rewarded for what they have done.
2. We learn from the action of Abdullah ibn Tariq that it is not considered suicide to do something that you know will cause your death as long as it is at the hands of somebody else.
3. The concept of karamat (كرامات) — mini-miracles given to the non-prophets; they are things Allah blesses the believers of a prophet with. We see many in the seerah, and in this incident we see two: (i) out of nowhere wasps come and then out of nowhere a river comes; and (ii) Khubayb eating grapes appearing out of nowhere.
4. We see the love the sahaba had for not just the Prophet ﷺ but even for following the sunnah up until the time of their death. Khubayb was about to die but he wants to purify himself.
5. The sunnah of praying two rak'at before execution.
6. Treachery and killing children and women is never something that our religion allows. On the verge of execution, many people would say, "Let me just kill people along with me," but this is completely wrong. Khubayb was shocked when the mother screamed; and he couldn't believe that the mother would think he would do something to her child, so he asked a rhetorical question. It's as if he's insulted — even though he's the prisoner — that the mother thought he would do such a dastardly deed. Our shariah is very explicit about the complete impermissibility of the killing of innocents, especially women and children.

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### The Incident of Bir Ma'una

What made this especially traumatic was that this second incident occurred at the exact same time as the Incident of al-Raji, so much so — according to one report — the Prophet ﷺ got the news of both of them on the same night. And it was a tragedy — in terms of quantity — much worse than al-Raji, and that is the Incident of Bir Ma'una (بئر معونة) (also spelled Bi'r Ma'una). And in actual fact, it was the worst massacre to occur in the seerah. A cold-blooded massacre of Muslims. And the story is as follows: Around this time, one of the famous chieftains of Najd (نجد i.e. northern Arabia) by the name of Abu Bara Amir ibn Malik (أبو براء عامر بن مالك) came down to Madinah. (Note: The people of Najd were known for many things, of them is that they weren't as civilized as the Hejazis — this was the perception at the time.) Abu Bara stayed in Madinah for a while and he was very impressed with Islam. The Prophet ﷺ gave dawah to him, but he was hesitant and said, "O Muhammad, if only you were to send a group of your companions to the people of Najd and call them to this matter (Islam), I am sure a lot of them will respond to your call. So send us your people and we will go and spread your message." So Abu Bara guaranteed protection for du'at (دعاة - preachers) in the Najd region. He opens up the doors for Muslims to give dawah. He didn't accept Islam, but he said, "You have my word," and as we will see, he was an honest man — he was not lying.

And how does the system work back then? Everybody who's allied with a tribe, if one of the tribes give protection, all of the joined tribes automatically must also give protection. This is called halif (حليف) or plural: hulafa (حلفاء). Let's say X and Y have a treaty (i.e. they are allies), and if X extends protection to Z, then Y also has to protect Z. So Abu Bara is saying he has an alliance with all of the people of Najd, and his protection should be good enough, because he is a senior chieftain. But he did not realize at the time that one of the other chieftains hated Islam so much that he was basically willing to invoke a civil war, as we will see.

Nonetheless this protection from Abu Bara was a big news for the Muslims. Why? Because the province of Najd is bigger than the province of Hejaz; and the number of potential converts are so much it will make the entire

Islamic dynamics change.



The Prophet ﷺ chooses 70 of the best of the qurra (قراء - reciters) and du'at, because the potential is so much. The majority of them are Ahl al-Suffa — these are indeed the cream of the crop. Anas ibn Malik narrates the people who went there were "known for their Quran, known for their tahajjud, known for filling up the buckets of the Ansar at night." They were the best of the best, involved in charity in the day and ibadah in the night. And for the small city of Madinah, 70 was a huge amount, and the Prophet ﷺ chose them. Imagine, in Uhud Muslims had 700 fighting men, so 70 means 10% of them!

When the 70 of them got to the Well of Ma'una, they sent a letter through Haram ibn Milhan (حرام بن ملحان - a sahabi) to Amir ibn al-Tufayl (عامر بن الطفيل) the chieftain of one of the local tribes of the region. Amir ibn al-Tufayl was one of those arrogant chieftains who only wanted to accept Islam on condition. It's said he had attempted to negotiate with the Prophet ﷺ — either directly or indirectly —, "I will accept Islam either if you take charge of the cities and leave all of the Bedouin lands to me OR make me your chieftain after you die." Obviously the Prophet ﷺ refused to accept, and this only made Amir ibn al-Tufayl more arrogant. When Haram ibn Milhan came to Amir, he had a generic letter of information that they are here. Everyone knew the Muslims had been given protection. But when Amir heard these sahaba had come from Madinah, he made an eye motion to one of his henchmen to kill Haram ibn Milhan. This is — if you like — triple sin:

i) Haram ibn Milhan is a messenger; and by unanimous conventions of the world, messengers are never harmed. (And to this day, as we know, ambassadors are never harmed.)

ii) Even if he weren't a messenger, he has protection from a more senior chieftain; and it is not Amir's duty to interfere with that treaty. He knows it is breaking an agreement that he doesn't have the right to break. (Note: In one book, it even says that the one who gave the protection [Abu Bara] was in fact one of the uncles of Amir.)

iii) Amir did it secretly (by giving the motion) and Haram ibn Milhan had no clue.

So as Haram ibn Milhan is standing, basically waiting for the audience to be granted to him, from behind, one of the Bedouins comes running with a spear, and he thrusts it in between Haram's shoulder blades, and it comes right out in front of him. As soon as Haram sees this, he instantly says, "I won (I am a shaheed)! By the Lord of the Ka'bah!" Look at his reaction. That was the first thing that came to his mind. This means it was always on his mind and he's been making du'a to Allah SWT that he wants to die a shaheed; so as soon as he sees the spear coming through his body, he was so excited he cried out, "I won! By the Lord of the Ka'bah" — and those were his last words. And it is said that one of the people who were there who heard this phrase, it caused him to go asking the other Muslims about the phrase, and eventually he accepted Islam. Indeed what type of religion is this that someone is happy at dying.

Amir ibn al-Tufayl knows he is in trouble now — he has killed a messenger. And there are 70 people still there,

and he needs to do something. So what does he do? He sends out messages to any tribe that is willing to join forces with him to kill all 70 of this. And quite a number of them refused because they knew Abu Bara had given protection; but three of the subtribes agreed: Asiya (عصية), Ra'l (رعل), and Dhakwan (ذكوان). They agreed to join forces with Amir ibn al-Tufayl and attack the 70 sahaba at Bir Ma'una. Around 400-500 of them marched to Bir Ma'una and they surrounded the 70 sahaba. The Muslims tried to defend themselves, but they hadn't come for a battle, they hadn't come with weapons and armor, so eventually each and every one of them were killed, except for three people:

1. Ka'b ibn Zayd (كعب بن زيد) — they wounded him and he fell down unconscious; and the bodies continued to collapse and pile up on him, so they didn't even know there was a person under all of these pile of bodies. (We will come back to his story, but he eventually went back to Madinah and died a shaheed in the Battle of Khandaq [5 AH].)
2. Amr ibn Umayyah (عمرو بن أمية) — a Muhajir.
3. Al-Mundhir ibn Muhammad (المنذر بن محمد) — an Ansari.

Amr and Mundhir had gone for an errand for a few hours (maybe to get some water, or maybe for some other issue that the camp had sent them), and as they came back, they saw the vultures in the air circling in front of where the sahaba had camped. They said, "Something is wrong" — you are not going to have vultures coming unless there's a feast to be had. So they began discussing, "What do you think we should do? Clearly there is danger. We don't know what's happening. Should we walk in, or should we go back to the Prophet ﷺ?" Amr the Muhajir says, "I think we should go back to the Prophet ﷺ in order to tell him that some calamity has happened. Let's go back and get reinforcements." Al-Mundhir the Ansari says, "As for me, I will not give up being in the place where my companions have been killed (i.e. they were lucky enough to get shahada/martyrdom; I'm not going to give that up and just walk away from that position), neither do I want other men telling about my story (i.e. I'm not going to be a messenger that lives to tell their story while they got the actual blessing of getting shahada/martyrdom)." And he in fact encouraged the Muhajir to come with him. So the both of them walked in, and they were both caught. Eventually Mundhir was in fact killed, and for some reason, Amr was allowed to go back. It's said that Amir ibn al-Tufayl (the evil chieftain) either wanted a messenger to go back OR he had to free a slave anyway, so he chose Amr to free. The point being: Subhan'Allah, the one who said, "Perhaps we should go back," Allah allowed him to go back; and the one who said, "I want to become a shaheed," Allah AWJ made him shaheed.

Amr on his way back met two people from the tribe of Amir ibn al-Tufayl walking back towards Amir ibn al-Tufayl from Madinah. These two men that he meets have no idea what happened, but Amr did not know this. Apparently the both of them had sought protection from the Prophet ﷺ and the Prophet ﷺ had given it to them, but Amr didn't know that; and from his perspective, these are people from the tribe that killed all 70 of his companions. So he tricked them and killed both of them while they slept. Then he discovered a letter of protection from the Prophet ﷺ in their possession. And so he felt extremely bad, he went back to the Prophet ﷺ and broke the news of what happened. So Amr was the one who brought the terrible news back to the Prophet ﷺ. And as we said, al-Waqidi mentions that the Prophet ﷺ received the news of al-Raji and Bir Ma'una on the same night. 80 sahaba, both groups of them have been massacred to death. They were people of the Suffa, and we know how close the Prophet ﷺ was to them. So the Prophet ﷺ was greatly grieved, and he prayed every single of the 5 daily salah with a special qunut (قنوت) for all of the shuhada for one whole month. He prayed for the shuhada, and he asked Allah AWJ to 'take care' and punish the four tribes who killed the sahaba (i.e. Asiya, Ra'l, Dhakwan, and Banu Lahyan [بنو لحيان]).

And this is one of those incidents where Allah AWJ revealed many verses in the Quran about but for a wisdom known to Him He then abrogated. It's called Naskh al-Tilawah (نسخ التلاوة - Abrogation of Quranic Text). We still have remnants of those verses in Sunan Abi Dawud. E.g. hadith No. 2158: "مَنْ يُبْلَغُ إِخْوَانَنَا عَنَا أَنَّا أَحْيَاءُ فِي الْجَنَّةِ"

(Who will go and tell our brothers that we are [safe and] alive in Paradise?)" — so Allah SWT told the Prophet ﷺ about them. The verses were recited at the time, but then abrogated for a wisdom known to Him.

### Lessons From the Incident of Bir Ma'una

A number of benefits to derive:

1. We can say that the religion of Islam is not going to be spread without loss and sacrifice, and that loss is going to be bitter and difficult to bear. If this was the case for the Prophet ﷺ and the sahaba, then how about in our times?
2. Compare the characters of Khubayb ibn Adi and Amir ibn al-Tufayl: Khubayb had in his hands the baby and he could extract vengeance if he wanted to but he didn't; whereas Amir ibn al-Tufayl was so filthy and evil-minded he killed a messenger who already had protection, and then massacred 70 others. Such is the heart of Iman with the heart of kufr. The heart of Iman is a heart of morality; the heart of kufr has no morality whatsoever.
3. Of the fiqh points we derive: The concept of qunut is something that the fuqaha (فقهاء - Islamic jurists) greatly differed over. When does one make qunut? As we know, each madhhab has its position and now is not the time to get into this, but the Shafi'is say in Salat al-Fajr; Hanafis say in the witr, and others have their positions as well. Allahu a'lam, but the strongest position is that qunut is not linked to any prayer, rather, it is only done at times of general calamity — when something afflicts the ummah. Everybody should make du'a for those afflictions. And frankly, this is a sunnah that has been neglected by many many people. Anas ibn Malik narrated that the Prophet ﷺ, after the Incident of Bir Ma'una took place, he would stand up after ruku' (ركوع) in the last rak'ah and he would make du'a qunut for the shuhada and against the tribes that had killed them. So when is qunut done? It is done in the very last rak'ah. At what particular time? When you stand up from ruku'. So when you say, "ربنا ولك الحمد" (rabbana wa laka al-hamd)," then after that, you raise your hands and you make du'a qunut. And qunut should be done for any distress or calamity that the ummah is suffering from. And this is something that we should teach our congregations; the Muslim ummah should know. For example, what's happening in Syria and Palestine. Anything that might happen in the world, we should make qunut like our Prophet ﷺ did. And in Sh. YQ's opinion, qunut should not be done on a daily individual basis; it's not something that is linked to Fajr or to witr. You just make qunut when situation arises for the ummah. This is what we see here from the ahadith. But of course this is fiqh, and there are different madhhabs as we know.
4. The Prophet ﷺ clearly did not know ilm al-ghayb (علم الغيب - knowledge of the unseen). He sent 70 here and 10 there and he did not know they would die, even though he could describe the chieftain etc. What Allah wants to tell him Allah will tell him. But our Prophet ﷺ does not know unconditional ilm al-ghayb. There's no question he knew more than any of us, and there is no question Allah taught him things about this dunya and the akhira that would be ghayb for us (recall the incident of al-Isra wal-Mi'raj), and Allah says in the Quran, "No one can grasp any of His knowledge except what He wills" [Quran, 2:255]; but unconditional ghayb, no one knows other than Allah AWJ. "Say, [O Prophet,] 'None in the heavens and the earth has knowledge of the unseen except Allah'" [Quran, 27:65]. The incidents of al-Raji and Bir Ma'una are clear evidence for this. The Prophet ﷺ himself sent these 80 sahaba out, but he did not know what would happen to them.
5. The two people who Amr had killed on the way back, the Prophet ﷺ took responsibility for their death and gave blood money to their relatives. This shows us a very profound lesson: Don't blame a person for the crimes and sins of his tribe or people. The issue of collective guilt — very relevant to our political situation and those who are angry at particular back-and-forth that are going on. The two men were from the tribe of Amir ibn al-Tufayl, but they were completely innocent; so the Prophet ﷺ bears responsibility, pays the blood money, and deals with the matter. And this clearly shows that, "No soul burdened with sin will bear the burden of another"



[Quran, 35:18] — You are not held accountable for what your tribe or nation has done if you are not a part of that, if you don't participate, if you have nothing to do with that.

6. As for Amir ibn al-Tufayl, he died a very miserable and pathetic death. He was inflicted with a type of leprosy that spread over his whole skin (it started from under the arm). So his own people left him — he became a pariah. And it caused him to become delusional. And he died an extremely painful and miserable death alone in the desert. Indeed for someone whom even the Prophet ﷺ made du'a against, how can he be saved. This is indeed the punishment of Allah.

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[Revised by Br. Syed Haq & MAR, March 2021]

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## 052 - Background of the wives of Muhammad SAW [TOP]

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Before we discuss the expulsion of the Banu Nadir, we will discuss personal events of the Prophet ﷺ, in particular the marriages that took place around and before this time.

### The Prophet's ﷺ Personal Life After the Death of Khadija RA

We need to understand what is happening in the personal life of the Prophet ﷺ. After the death of Khadija RA, it is said that for many months the Prophet ﷺ was not seen smiling. Eventually, Khawlah bint Hakim (خولة بنت حكيم) suggested him to get married again and she said, "If you want an elderly lady then Sawda, if you want a younger lady then Aisha."

So the Prophet ﷺ married the both of them within a month of each other, but Aisha, he did not consummate the marriage for another three and a half years. He just got the nikah done.

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### Sawda bint Zam'a RA

So the next wife of the Prophet ﷺ after Khadija RA (~6 months after her death) was Sawda bint Zam'a ibn Qays ibn Abd al-Shams (سودة بنت زمعة بن قيس بن عبد شمس). Her previous husband was al-Sukran ibn Amr (السكران بن عمرو) the brother of Suhayl ibn Amr. Al-Sukran had migrated to Abyssinia, and he either died in Abyssinia or right after his return — he died a very early death. He is one of the few sahaba whose name we know who died in the Makkan era. And Sawda, when she converted to Islam, her family had disowned her, so she had no one to take care of her after his death. So the Prophet ﷺ felt compassion for her, and married her probably in Shawwal in the 10th year of the dawah. She was also the eldest of all of the wives of the Prophet ﷺ. We do not have any dates of her age, but we know that she was the eldest and that she was a rather large lady and she would walk slowly. We know this because she herself tells us this: "In Hajjat al-Wada' (حجة الوداع - the Farewell Hajj [10 AH]), I asked permission from the Prophet ﷺ to leave Muzdalifah (مزدلفة) early to avoid the crowds because I am of a large build and I walk very slowly" —and Ibn Abbas was sent with her to avoid the rush. (Note: From this we get the fiqh position that on the night of Muzdalifah, anyone who has any need [the elderly, the weak, and those who need to take care of them] can leave and go to Makkah early.)

In the Madinan era, around the 6th-7th year, she began to feel perhaps the Prophet ﷺ might divorce her, so she negotiated of her own will, "O Messenger of Allah, I have no jealousy of your other wives, and I want to be with you so that I can be resurrected among your wives on the Day of Judgment, so take my night and give it to Aisha." So she gave up her night and voluntarily donated it to Aisha knowing that the Prophet ﷺ would welcome this. And it is said that when she did this, Allah revealed in Surah al-Nisa (سورة النساء) verse 128:

وَإِنْ أَمْرَةٌ خَافَتْ مِنْ بَعْلِهَا نُشُوزًا أَوْ إِعْرَاضًا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يُصْلِحَا بَيْنَهُمَا صُلْحًا

"If a woman fears indifference or neglect from her husband, there is no blame on either of them if they seek [fair] settlement, which is best." [Quran, 4:128]. This too is a blessing from Allah SWT, there is no doubt about that. Aisha RA was, as we know, the Prophet's ﷺ favorite wife, and he did want to spend more time with her but he could not do so because he was being fair to all of his wives; so it's as if Allah SWT willed for him that he has a lady that has no need for her night with him and just gift him of her own free will. So it is as if Allah SWT gifted

the Prophet ﷺ to have a double share with Aisha RA. And this clearly shows us the permissibility of negotiating even amongst spouses of that which is their right.

Sawda died relatively early in the time of Umar RA and buried in Baqi' al-Gharqad. This is the 2nd wife after Khadija.

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### Aisha bint Abi Bakr RA

As for Aisha bint Abi Bakr (عائشة بنت أبي بكر), she deserves multiple lectures — we cannot talk about her in a few minutes. She was the one whom in Sahih Bukhari the Prophet ﷺ said he saw in a dream an angel carrying a lady who was covered up to him and the angel said, "This shall be your wife," and the Prophet ﷺ uncovered the hijab and it was Aisha. He said, "If this dream is from Allah SWT, it will come to pass," and it indeed did come to pass and Aisha RA became his wife. The nikah was done in Makkah, but the marriage was consummated later in Madinah in the 2nd year of the Hijrah.

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### Hafsa bint Umar RA

The 4th wife was Hafsa bint Umar (حفصة بنت عمر). And Hafsa was married right at this time (4 AH), and that is why we are discussing about the wives of the Prophet ﷺ in this episode. Most likely she was born five years before the dawah began. And she was married at a very young age, around 12, to one of the early converts, Khunays ibn Hudhafah (خنيس بن حذافة). And she migrated with Khunays to Abyssinia. We don't know much about Khunays — all we know is he participated in Badr and Uhud thus was a blessed sahabi. And we know that he died a shaheed after Uhud because of the wounds. Hafsa was very pained at this. She was lonely and traumatized. And she was only 19 or 20 at the time. Umar RA feels for her, so after her iddah is over, he goes to Uthman ibn Affan and asks him, "What do you think of Hafsa?" (Note: This is how it was done: The wali [ولي] would go to the potential husband and offer his daughter/sister/the one he is in charge of. Or the other way is also permitted: The man comes to the wali and says he is interested in the wali's daughter/sister/the one he is in charge of.) Recall Uthman's first wife Ruqayyah bint Muhammad (the daughter of the Prophet ﷺ) had just passed away after Badr, and Uthman — being the shy person that he was — is still single. However, when Umar offered his daughter, he remained quiet and said, "Let me think about this." And a few days later, he came back and said, "I think I don't want to get married right now" — and there was a secret he could not tell Umar at this time.

Umar RA felt grieved at this. He then went to Abu Bakr and says the same thing, "What do you think of Hafsa?" (Abu Bakr is married but Umar wants a noble son-in-law even if it means his daughter is going to be a second wife.) Abu Bakr said, "Let me think about it," and he didn't return at all for days. He didn't even know what to tell Umar; he didn't even give Umar a response. At this Umar RA said, "This was much more painful to me than Uthman's!" According to some books, it mentions Umar RA went to complain to the Prophet ﷺ about Uthman and Abu Bakr that they turned Hafsa down. The Prophet ﷺ said, "Hafsa will marry someone better than Uthman, and Uthman will marry someone better than Hafsa." And Umar RA still did not get it until finally the Prophet ﷺ himself proposed to Hafsa. (And of course as for Uthman, he married the daughter of the Prophet ﷺ Umm Kulthum bint Muhammad [أم كلثوم بنت محمد].) Abu Bakr RA afterwards excused himself and told Umar, "Perhaps you felt something against me when I didn't come back to you." Umar: "Yes." Abu Bakr: "The Prophet ﷺ had mentioned Hafsa to us, and I could not inform you of his secret." This shows us that the Prophet ﷺ, despite being who he was, he is getting istishara/advice from the other people, "What do you think of Hafsa as a wife for me?" He has asked Abu Bakr and Uthman, so the both of them didn't know what to tell Umar — it was very awkward for them. And then Abu Bakr said to Umar, "Had the Prophet ﷺ not proposed for her, I would

have accepted" — he is letting Umar know that there is nothing wrong with his daughter.

And Aisha RA used to say Hafsa RA was her main competition for the Prophet's ﷺ company and love. Subhan'Allah, the daughter of Abu Bakr RA and the daughter of Umar RA are just like their fathers, competing with one another. And Hafsa RA was just as bold as Aisha RA, her age was similar to Aisha, and she had the same tongue as her father, the wit, etc. It's even reported that some issues happened between the Prophet ﷺ and Hafsa, and according to one narration, the Prophet ﷺ thought of divorcing her, or according to another version, he gave one talaq (طلاق - repudiation). However at this Jibril AS came down and said, "Allah commands you to take her back, for she is sawwama qawwama (صوامة قوامة - one who fasts all the time and prays all the time), and she shall be your wife in Jannah." So the Prophet ﷺ took her back. Allah SWT intervened in this dispute. What a great honor for Hafsa.

It is said once there was another dispute and she was crying, and Umar RA came and saw her crying. But of course when your son-in-law is the Prophet ﷺ, you can never side against him. So Umar RA said to her, "Perhaps you had another dispute with him. Wallahi, if he divorces you again, I will never speak to you again for the rest of my life!" — i.e. "You had better make up to him now!"

Hafsa RA was one of the few ladies who learned to read and write in the time of the Prophet ﷺ. When Umar died, the mus'haf written in the time of Abu Bakr (i.e. the first mus'haf ever written) was inherited by Hafsa, and she kept it with her until she died. And when Uthman wanted to copy it, he had to get it from Hafsa. So she sent the mus'haf to Uthman, and then it was recopied and sent all over the cities of Islam.

It is said she died at 41 or 45. And if she died 45, it is said Marwan ibn al-Hakam (مروان بن الحكم), who was the governor at the time, prayed janazah over her, and she was buried in Baqi' al-Gharqad.

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### Zaynab bint Khuzayma RA

The Prophet ﷺ then married Zaynab bint Khuzayma al-Hilaliyah (زينب بنت خزيمة الهلالية). A lot of people get confused; there was two wives of the Prophet ﷺ called Zaynab, but this is not the same person as Zaynab bint Jahsh who is the Prophet's ﷺ cousin from the Quraysh. Zaynab bint Khuzayma is not from the Quraysh, rather from the Banu Hilal (بنو هلال) in Najd; and she was one of two wives who died during the Prophet's ﷺ life (the other being Khadija RA). The marriage was very short — some say three months, some say five months, and some say eight months. We have hardly any details about her. One report said: She was married to al-Tufayl ibn al-Harith ibn Abdul Muttalib (الطفيل بن الحارث بن عبد المطلب) (the cousin of the Prophet ﷺ) in the days of Jahiliyyah, and then he divorced her and Ubaydah ibn al-Harith married her. He was one of the three who fought in the mubaraza in the Battle of Badr — the oldest out of Hamzah and Ali; his leg was cut off and eventually died.

Zaynab bint Khuzayma was known as Umm al-Masakin (أم المساكين - Mother of the Poor) because she used to take care of the orphans and the poor. She had a heart of gold — very generous, very caring. That was her kunya even before the coming of Islam. It shows her pure heart and nobility. And when her husband died, the Prophet ﷺ married her, probably around the 3rd year of the Hijrah. But she lives only for a few months after this, and passes away in Rabi' al-Awwal in the 4th year of the Hijrah. She was the first of the wives of the Prophet ﷺ to be buried in Baqi' al-Gharqad. (Tangent: If you go to Baqi' now, you see all of the graves of the wives of the Prophet ﷺ one after the other. As for Khadija RA, she is buried in al-Hujun [الحجون] in Makkah.)

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**Tangent: Daughters of the Mother of Zaynab bint Khuzayma**

We have a really interesting, fascinating tidbit/story about Zaynab's mother, Hind bint Awf (هند بنت عوف). It is said in some books of history that Zaynab's mother is the most noble mother-in-law in the history of mankind. She has five daughters, and all five of them marry luminaries.

1 & 2) Two of them become Ummahat al-Mu'minin (أمهات المؤمنين - Mothers of the Believers, i.e. wives of the Prophet ﷺ). The first is Zaynab bint Khuzayma; and the second is Zaynab's half-sister who also later on married the Prophet ﷺ, and that is Maymunah bint al-Harith (ميمونة بنت الحارث).

3) The third daughter is Umm al-Fadl bint al-Harith (أم الفضل بنت الحارث) a.k.a. Lubaba al-Kubra (لبابة الكبرى) — Abbas's wife. And Umm al-Fadl gave birth to al-Fadl ibn Abbas (الفضل بن عباس) and Abdullah ibn Abbas (عبد الله بن عباس) — two very famous sahaba.

(Note: Sh. YQ counted al-Asma bint al-Harith [العصماء بنت الحارث] a.k.a. Lubaba al-Sughra [البابة الصغرى] who was married to al-Walid ibn al-Mughira as one of Hind bint Awf's daughters, but this was a mistake. Lubaba al-Sughra's mother is Fakhitah bint Amir [فاخطة بنت عامر]. Lubaba al-Sughra and Lubaba al-Kubra are half-sisters.)

4) The fourth daughter is another very famous sahabiyya, Asma bint Umays (أسماء بنت عميس). She was married to Ja'far ibn Abi Talib, and became a widow at the death of Ja'far [later in 8 AH]. She was the one whom the Prophet ﷺ visited her, consoled her, and said, "Do not cry over my brother, his children are now my children (i.e. I will take care of them)." And in the khilafa of Abu Bakr RA, Abu Bakr married Asma a few months before he passed away, and she gave birth to his son, Muhammad ibn Abi Bakr (محمد بن أبي بكر). And after Abu Bakr's death, Asma married Ali ibn Abi Talib, Ja'far's younger brother; and she gave sons to Ali RA too. So she was married to Ja'far, Abu Bakr, and Ali — noble husbands, masha'Allah.

5) The fifth daughter is Salma bint Umays (سلمى بنت عميس) who was married to Hamzah ibn Abdul Muttalib RA, and they had a daughter together named Umara (عمارة). Muslims performed Umrah al-Qada [later in 7 AH], and after the Umrah, the sahaba all argued to take care of Umara, and the Prophet ﷺ gave her to Ja'far because Ja'far's wife (Asma bint Umays) is her khala (خالة - maternal blood aunt).

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### Ummi Salama RA

A few months later, the Prophet ﷺ married Ummi Salama Hind bint Abi Umayya al-Makhzumiyah (أم سلمة هند) — she is also a Qureshiyah. We have heard her name so many times. She is well known. And when the Battle of Uhud took place, she was married to Abu Salama Abdullah ibn Abd al-Asad (أبو سلمة عبد الله بن عبد الأسد), who was a cousin of the Prophet ﷺ from the mother's side. She had emigrated both of the emigrations. (Note: All of the wives of the Prophet ﷺ had immense Iman and great contributions to Islam. Emigrating the two Hijrahs is very rare for women, and yet we see so many of them in the list of the names of the wives of the Prophet ﷺ — because Allah AWJ will choose those who are worthy to be chosen.) And she was the very first lady to migrate to Madinah. Abu Salama was known for his gentle manners and akhlaq, and they had a very strong and good relationship. In the Battle of Uhud, Abu Salama was wounded severely, and he passed away a few months later. On his deathbed, she comes to him — and this shows the love they had — she said, "I have heard that if a man of Jannah dies and his wife never remarries, she will automatically go to Jannah with him (i.e. they will be reunited in Jannah). And if a woman of Jannah dies and her husband doesn't remarry, they will be reunited in Jannah too. So let's make a promise to each other that we are not going to [re]marry if the one of us dies." Subhan'Allah, she is trying to inform him in the best way that, "Don't worry, I won't marry after you." Abu Salama asked, "Will you obey me?" She said, "Yes, of course!" He told her, "Then after I die, marry someone." Then he made a du'a on his deathbed, "O Allah, bless her with a husband better than me who will take

care of her and never harm her." What a husband, subhan'Allah. She was relatively young (mid 30s), so Abu Salama didn't want her to live the rest of her life single.

And we all know this famous story of Ummi Salama: She said, "One day, my husband came home very happy and he said, 'I heard a beautiful hadith from the Prophet ﷺ!'" She asked, "What?" He said the Prophet ﷺ said, "Never does anyone afflicted with a calamity and he is patient at that and makes this du'a (see below), except that Allah will surely reward him for it and replace it for him with a better thing."

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ، اللَّهُمَّ أَجِرْنِي فِي مُصِيبَتِي وَأَخْلِفْ لِي خَيْرًا مِنْهَا

(Indeed, we belong to Allah, and indeed to Him we will return. O Allah, reward me for my calamity, and replace it for me with that which is better.)

It's amazing how Allah SWT basically taught it to her through her husband. If Allah had wanted, she could have heard it directly from the Prophet ﷺ or other sahabiyyat, but it is her husband telling her this. Wallahi, it's amazing.

Ummi Salama said, as soon as Abu Salama died, she remembered this hadith, so she said the du'a. But deep down she said to herself, "Who can possibly be better than Abu Salama?" And to show you how great Abu Salama was, the first person who proposed for her afterwards was none other than Abu Bakr RA, yet she turned him down. (By the way, notice how most of the sahaba were not single. By and large it's not conceivable for them that a man or a woman is just there without a husband or a wife; it doesn't make sense for them. Stigmas attached to the word divorcee/widow in our time have to be gone.) And after a while, the Prophet ﷺ proposed for her. And subhan'Allah, look at her wisdom — Ummi Salama was known for her great wisdom (and also lineage and beauty) — she says, "Ya Rasulallah, how can I not be pleased that you are interested in me, but there are three things you should know:

1. I am a woman that has ghayra (غيرة - jealousy) and you are a man that already has wives — I am worried that that jealousy will act up and displease you, which will then displease Allah.
2. I am a woman coming on in my age and I am not young (mid 30s).
3. I am a woman that has family (four children)."

So the Prophet ﷺ said, "As for your ghayra, I will make du'a to Allah SWT (and insha'Allah it will be removed from your heart). As for your age, I am afflicted with the same calamity as you." (Notice his humor ﷺ.) "And as for your family, they are my family." Subhan'Allah, what a beautiful proposal. And obviously, Ummi Salama then marries the Prophet ﷺ — probably sometime around the 4th year of the Hijrah.

A lot can be said about Ummi Salama, but the most important story is that of Hudaibiyyah [6 AH] when the Prophet ﷺ was in a state of quandary and the sahaba were irritated at what's happening with the Quraysh; Ummi Salama was the one who said, "Ya Rasulallah, don't negotiate with them (the sahaba); just shave your hair off and they will follow you." So the Prophet ﷺ took the advice, and when the sahaba saw him shaving his hair off, they began racing one another to see who will shave each other's hair off. This shows us the wisdom of Ummi Salama.

Ummi Salama lived a relatively long life, one of the last of the wives of the Prophet ﷺ to die — she died in the year 59 AH in her late 80s, and Abu Hurairah RA led her janazah and she was buried in Baqi' al-Gharqad.

So Ummi Salama was the 6th wife of the Prophet ﷺ (but the 4th at the time because two had passed away).

Zaynab bint Jahsh (زينب بنت جحش) is the next wife, and we will cover her story in one of the future episodes. And note at her marriage this was when the laws of hijab were revealed. And before this by a few months or maybe a year, khamr had become haram. So the shariah of Islam is now being solidified: Salah, zakat, and fasting have all being revealed (Hajj obviously is delayed until the very end because Makkah is enemy territory right now), and hijab was one of the later laws to be revealed (around the end of the 4th year/beginning of the 5th year of the Hijrah).

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### Battle That Didn't Take Place

We now return to the political accounts of the seerah; back to the ghazawat of the Prophet ﷺ.

As we mentioned, right at the end of the Battle of Uhud, Abu Sufyan had said, "We will meet again one year from now at Badr!" Uhud took place in the 3rd year of the Hijrah, thus in the month of Sha'ban in the 4th year of the Hijrah, the Prophet ﷺ left with around 1,500 sahaba and camped once again at Badr. And the Prophet ﷺ camped there for more than a week waiting for the Quraysh's army to show up — and he assigned Ali ibn Abi Talib to be the flag bearer — but no army showed up. And it shows us the Quraysh were not able to live up to their promise. What happened? They in fact did gather an army of ~2,000 strong, but they were half-hearted and not into it — they marched out of Makkah, but a lot of talk and back and forth took place so they just called it quits. They gave an excuse and said, "This year has been difficult, it's been a year of drought, there has been little rain, we need to take care of our families and be strong to fight but it has been a difficult year." Of course the Muslims did not complain, they were there at Badr waiting. But in any case the Quraysh abandoned the entire fight and we see from this the tide is shifting: The Muslims are getting stronger and the Quraysh are getting weaker.

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### Ghazwa Dhat al-Riqā

Ghazwa Dhat al-Riqā (غزوة ذات الرقاع) was another ghazwa — no fighting took place but it was important. Ibn Ishaq places this ghazwa right now i.e. in the 4th year during Sha'ban. However, people such as Bukhari said it occurred after the Battle of Khaybar [7 AH]. And there is evidences of both sides. But one of the main evidences that is used to say it took place right now is the story of Jabir (discussed in detail below): and in it Jabir says, "My father was martyred at Uhud, and I got married. And the Prophet ﷺ did not know I was married." So the Prophet ﷺ does not know Jabir is married, and Jabir got married right after Uhud — so this suggests this ghazwa took place now.

The Ghazwa Dhat al-Riqā involved a very large Bedouin tribe up north called Ghatafan (غطفان) who was known for looting, robbery, lack of morals, etc., and it is said they wanted to raid the Muslims preemptively. At this the Prophet ﷺ led an army of 700 men and they camped in front of Ghatafan for a week or two. No battle took place, the both of them just remained in eyesight of one another without a physical confrontation — Ghatafan decided not to actually engage in battle; but a number of things happened.

### 1. Revelation of the Procedure of Salat al-Khawf

During this ghazwa, Allah revealed the procedure of salah that is performed at times of danger and warfare known as Salat al-Khawf (صلاة الخوف). It's a type of salah that you pray in shifts. The imam will pray the full salah, and the ma'mum behind him will take shifts in praying. Allah says in the Quran, "When you [O Prophet] are [campaigning] with them and you lead them in prayer, let one group of them pray with you — while armed.

When they prostrate themselves, let the other group stand guard behind them. Then the group that has not yet prayed will then join you in prayer—and let them be vigilant and armed. The disbelievers would wish to see you neglect your weapons and belongings, so they could launch a sweeping assault on you. But there is no blame if you lay aside your weapons when overcome by heavy rain or illness—but take precaution. Indeed, Allah has prepared a humiliating punishment for the disbelievers" [Quran, 4:102]. One group will pray, the other will guard, and then they will change over. So the two groups take shifts praying and the imam prays the full prayer.

## 2. Ghawrath ibn al-Harith's Attempt to Assassinate the Prophet ﷺ

The second incident was regarding a miracle that took place on the way back from Dhat al-Riqa to Madinah. It was a hot summer's day in the desert, so when it came time to stop (probably around 11:00 AM - 11:30 AM when the sun got too hot), everybody ran for shelter — everybody just got some tree, some shade, find a narrow crevice, etc. and all of the sahaba fell asleep. (Side note: It was the sunnah of the Prophet ﷺ to march after Fajr all the way until it was too hot.) And the Prophet ﷺ also fell asleep under a tree.

It was here that one of the Bedouins of Ghatafan by the name of Ghawrath ibn al-Harith (غورث بن الحارث), who was following the Prophet ﷺ and the army, saw the opportunity to assassinate the Prophet ﷺ. So when he saw the Prophet ﷺ was all by himself, he walked all the way through the Muslim camp, and came to the Prophet ﷺ, took the Prophet's ﷺ sword from the tree, and he unsheathed it. And at this point in time the Prophet ﷺ wakes up. The Bedouin shook the sword in front of the Prophet ﷺ and said, "Are you scared of me?" The Prophet ﷺ said, "No. And why should I be scared of you?" The man said, "Are you not scared of me and I have a sword?" —he is trying to make the Prophet ﷺ scared. The Prophet ﷺ still said, "No. I am not scared of you." And in the process, the man begins to tremble out of fear. Allah SWT threw fear into his heart, and the sword dropped from his hand. (Note 1: The man is not even a warrior; he's just a Bedouin.) (Note 2: According to one report, the question the man asked was not "Are you scared of me?" but rather, "Who will protect you from me?" And the Prophet ﷺ said, "Allah." And when the Prophet ﷺ said Allah, the sword just dropped from the man's hand.) And when the sword dropped from his hand, the Prophet ﷺ picked it up, turned it around and said, "Who will protect you from me?" At this the man said, "Be the better of the two who takes the sword," i.e. "I didn't want to have mercy on you, but be the better of the two and have mercy on me." So the Prophet ﷺ said, "Will you testify that there is no god except Allah and that I am the Messenger of Allah?" The man said, "I will promise that I will never fight you again or help anybody who fights you" —he did not accept Islam, but he was honest.

And Jabir then narrates this story in Bukhari: "We scattered in the valley to find shade, and we went to sleep, and we were woken up by the voice of the Prophet ﷺ calling us, 'Come here! Come here!'" Note the sahaba were \*that\* asleep — this whole incident is taking place and nobody is the wiser until the Prophet ﷺ called them. And they all came and found the Prophet ﷺ with his sword at the neck of Ghawrath, and the Prophet ﷺ told them the entire story. And Jabir says, "The Prophet ﷺ did not do anything, he forgave the man, the man promised never to attack again, and he returned to his people saying, 'I have come back from the best of all of mankind.'"

## 3. Abbad ibn Bishr's Extraordinary Love for Salah

Another incident was that of the two sahaba who were protecting the army and caravan of the Muslims at nighttime. Ammar ibn Yasir and Abbad ibn Bishr (عباد بن بشر) were assigned to check and ensure Ghatafan wouldn't attack again. Abbad said, "I'll be the first watchman and you can be the second." So Ammar went to sleep. Abbad stood up in salah to pray at a time when one of the mushriks of Ghatafan fired an arrow. And it



went straight into Abbad's body so he pulled it out and continued praying. Another arrow came in, he pulled that one out too. And he continued praying until finally when he thought he's going to faint, that's when he woke up Ammar. Ammar asked, "Why didn't you break the salah before?" Abbad said, "I was reciting a surah and I didn't want to break it" — and it is said he was reciting Surah Yusuf. The sweetness of reciting the Quran was so much that he didn't want to break his salah. And he said, "I swear by Allah, were it not for the fact that I might have failed the duty that the Prophet ﷺ gave, I would rather have died than stop the salah."

#### 4. The Story of Jabir ibn Abdillah RA

The final story is a very beautiful story of Jabir ibn Abdillah (جابر بن عبد الله), and it's a story that Ibn Hajar says you can derive more than 100 benefits from. Who is Jabir? Jabir ibn Abdillah is one of the most famous Companions of the Prophet ﷺ. He was from the Ansar, and accepted Islam as a young boy. His father was the famous warrior Abdullah ibn Amr ibn Haram (عبد الله بن عمرو بن حرام). Jabir was perhaps the youngest Companion to witness and participate in the blessed Treaty of Aqaba before the Hijrah of the Prophet ﷺ. He was also blessed to live an extremely long life. Because of this, Jabir became one of the most profuse narrators of hadith, earning his name in the top five Companions in terms of quantity of hadith narrated.

Jabir narrated this story in the first person: He said, "We were coming back from the Ghazwa of Dhat al-Riqā, and my camel was the oldest and the weakest camel, so I was straggling behind the entire army. And I was in a very sad mood because my father had just died at Uhud and he had left a big loan; and I had seven sisters (no brothers and I am the oldest). All of my worry and grief were piling on me. And then I heard a voice who said, 'Who is that in the back?' I looked up and it was the Prophet ﷺ. I said, 'This is Jabir, ya Rasulallah.' And the Prophet ﷺ said, 'Why do I see you so depressed?'" And Jabir explained that his father has just died, he has seven sisters, etc. and that the only possession he has is the old camel he is riding. The Prophet ﷺ asked him, "Are you married?" Jabir said, "Yes. I got married." Jabir was 16-17 years old at the time. The Prophet ﷺ asked, "To whom? Did you marry a virgin or a widow? (Or in one version he asked: a young girl or an older girl?)" Jabir said an older girl, a widowed lady. (The Prophet ﷺ is having a conversation with him that every young man would understand — he is trying to cheer him up.) The Prophet ﷺ said, "Why didn't you marry a young girl? You will play with her and she will play with you; and you will make her laugh and she will make you laugh." He said, "Ya Rasulallah, I wanted to marry someone who would take care of my sisters and not add one to their number." The Prophet ﷺ said, "You have done right." This shows that marrying a young or old or virgin or widow depends on the circumstance. In this case Jabir married someone older which was of his benefit so she can help take care of his sisters; and the Prophet ﷺ said he has done right.

The Prophet ﷺ then told Jabir to stop his camel, so he stopped and dismounted his camel, and the Prophet ﷺ stopped his own camel. (Notice all of the people are ahead now and the Prophet ﷺ is having a one-on-one conversation with Jabir who at the time was just a teenage kid.) The Prophet ﷺ rides the camel of Jabir, says 'Bismillah!', and he hits the camel the way you would hit camels, and Jabir said, "It became the fastest camel I had ever seen — it raced in front of me as the fastest camel ever! And I caught up with the Prophet ﷺ!" — he's getting happy now. But guess what? When he catches up with the Prophet ﷺ, the Prophet ﷺ says to him, "Sell it to me." The young man, out of care for his sisters, he said, "No." The Prophet ﷺ said again, "Sell it to me!" When Jabir saw the Prophet ﷺ really wants it, he said, "It's for you (i.e. you can take it as a gift from me, ya Rasulallah)." The Prophet ﷺ said, "No, sell it to me." Jabir said, "How much will you give?" The Prophet ﷺ said, "A dirham," which is nothing for a camel (in our time it's like 5 bucks for a car). Jabir said, "No!" And then he said, "How much?" The Prophet ﷺ still joked, "Two dirhams." And Jabir kept on increasing the price until finally it got to a 'reasonable' 40 dirhams. An okay price. And Jabir said, "But let me ride it back to Madinah first and then I'll sell it to you."

And subhan'Allah, when the camel got fast, Jabir was now at the front of the army eager to get home. But the Prophet ﷺ said, "Don't just barge in to your family in the middle of the night; let the crier announce to the city of our return, and let the family be aware that you are coming so that she can clean, comb, and shave herself and be ready for you." The Prophet ﷺ is encouraging spouses to have intimacy and dress up for each other. He even said, "So that she can shave herself," and the only reason for that is obvious. This shows us the frankness of the Prophet ﷺ. Jabir doesn't have a father or an older brother, so the Prophet ﷺ becomes like a father to Jabir telling him these things that nobody else is going to tell him.

The next morning Jabir comes to the Prophet's ﷺ masjid. The Prophet ﷺ asked, "Have you prayed two rak'at?" Jabir said, "No," and so he prayed. Then the Prophet ﷺ said to Bilal RA, "O Bilal, weigh the 40 uqiya and give him some extra." Jabir sold the camel and then walked away. But the Prophet ﷺ called him back, "O Jabir, come back," and he asked, "Where are you going?" Jabir: "Home." The Prophet ﷺ: "You forgot your camel is here." Jabir: "Ya Rasulallah, I sold it to you." The Prophet ﷺ: "O Jabir, did you think I will cheat you out of your camel? Take the money and take your camel!" Subhan'Allah. This whole ploy was just to give Jabir money in a way that Jabir doesn't feel it is a sadaqa.

And there are so many benefits we can derive from this hadith of Jabir; of them:

1. It shows us the care the Prophet ﷺ had. He looked at every single person, so much so a 17 year old kid at the back of the army, had a conversation with him, and cheered him up.
2. The Prophet ﷺ encouraged spouses to be intimate with each other.
3. This hadith is always mentioned in the fiqh of selling and buying because there are so many benefits you can derive. Most importantly: the fact that you can bargain — bring the price up and down, and you are allowed to say "no" even to someone who is elder and senior to you. And you are allowed to put conditions to the contract. Jabir said, "Let me ride it back to Madinah first then you can take it."

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[Revised by Br. Syed Haq & MAR, March 2021]

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## 053 - Expulsion of Banu Nadheer [\[TOP\]](#)

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Today we will discuss another controversial topic: The expulsion of the Banu Nadir. It's a direct precursor to the Battle of Ahzab — the main people who instigated this battle was the Banu Nadir. When did the expulsion take place? After the incidents of al-Raji and Bir Ma'una which happened in Safar in the 4th year of the Hijrah.

### The Blood Money

If we recall, Amr ibn Umayyah was the only sahabi who didn't die in the massacre, and on the way back he met two people from the very tribe who did the massacre, and he killed them. He of course did not know the whole story; he only assumed the whole tribe was guilty of the crime. But the two that he killed were two innocent lives, so the Prophet ﷺ said he will pay the blood money. The blood money for one person was 100 camels, so for two it would be 200 camels which was a vast sum.

According to the Constitution of Madinah, anytime there's an affair that afflicts the whole city, everybody must join together and help out. And this makes it easier because when you have 300-400 people all paying for 200 camels, this will work out to something that's very affordable for every person. Islamic law stipulates that in cases of accidental manslaughter, you have to pay blood money and fast two months — and the blood money will be paid by the entire tribe from their treasury. (Side note: But in case of murder, then the punishment is on the murderer i.e. he pays the whole sum.) What is the ratio between the one who did the accidental manslaughter and his tribe? This is decided amongst themselves. No doubt the man has to pay the big percentage, but the tribe will see the situation: if the man is a multimillionaire then maybe he pays the whole; if he's not that rich maybe he pays 10% and the rest is divided on his tribe.

Back to the story: So we have to collect it from everybody in the city of Madinah. And one of the wealthiest tribes is the Jewish tribe of the Banu Nadir. So by rights of the Constitution of Madinah, the Prophet ﷺ wanted help in paying the blood money from the Banu Nadir for something that is common in the entire city of Madinah.

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### Tensions Between the Muslims and the Banu Nadir

But there were previous troubles with the Banu Nadir:

1. We learn from the Musannaf of Abd al-Razzaq (مصنف عبد الرزاق) that some of the people of Banu Nadir conspired to murder the People of the Suffa i.e. the ulama. And Allah willed that one of them shared the plot with someone who then told the Muslims — Allah exposed their plot. So no harm was done.
2. We also learn from Musa ibn Uqba (موسى بن عقبة), an early authority of the seerah, that the Banu Nadir helped the Quraysh during the Battle of Uhud with logistics and the lay of the land.
3. Yet another problem was the killing of Ka'b ibn al-Ashraf. Recall he was half-Arab half-Jew. His mother was from the Banu Nadir, and his father was from the pure Arabs. He was one of the richest businessman (he even had a private fortress), and as such the Banu Nadir considered him one of their chieftains, one of the elite.

So there was tension asking the Banu Nadir for the blood money, but the Prophet ﷺ, Umar RA, Abu Bakr RA, etc. all decided to go meet them. The Banu Nadir lived south of Madinah.

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### Attempt to Assassinate the Prophet ﷺ

The Banu Nadir, as was the case of the Jews that were involved in agriculture, they had massive lands of date palm trees, and in the middle of the fields they would build special fortresses; and every mini-tribe would have their fortress. This was something unique about the Jews. When they saw the Prophet ﷺ and the sahaba, the leaders among them were happy and welcomed the Prophet ﷺ; and one of the leaders said, "It is about time you came to us for our help." So they put the Prophet ﷺ and the sahaba outside the fortress and they go inside to discuss what to do. One of them said, "This is the best opportunity: He (the Prophet ﷺ) is sitting right outside our fortress, we can throw a rock on him and that's it our problems are eliminated." (Note: And that's how the Jews protect fortresses — they have their big items, rocks, etc. prepared at the top of their fortresses.) Another said, "No, this is going to cause a lot of backlash." But eventually the plan was enacted, "Yes, let us go up to the top and launch a rock on him (the Prophet ﷺ)." We are talking about a matter of minutes now, because this is all prepared. But immediately, the Prophet ﷺ just stood up and walked away and returned to Madinah without even saying one word. And the sahaba were not understanding why. And it was later on that the Prophet ﷺ explained to them that Jibril AS had come to him and told him, "Stand up RIGHT NOW and leave." And thus the Prophet ﷺ obeyed and left immediately without even uttering one word about where he went. The sahaba waited, waited, waited. The Jews themselves were waiting for him to return but of course he didn't. And the sahaba returned back to Madinah.

Ostensibly, according to one report, the Banu Nadir said, "Great you are here. We will prepare a massive feast for you. Just wait. Let us prepare to welcome you." Obviously, you don't have secretaries coming and arranging this, and in those days you just walk in, i.e. the Prophet ﷺ come unexpected, so actually it's understood that it's going to be a little bit of, "Okay wait, let us prepare the place for you," "Let us prepare the fortress, let us throw a feast for you," etc. So there was nothing fishy per se for having the Prophet ﷺ wait outside while they prepare. But as we said, they took advantage of this protocol to try to assassinate the Prophet ﷺ.

In Surah al-Ma'idah (سورة المائدة) Allah references this in one verse:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ هُمْ قَوْمٌ ءَن يَسْطُورُوا إِلَيْكُمْ أَيْدِيهِمْ فَكَفَّ أَيْدِيَهُمْ عَنْكُمْ

"Remember the blessings of Allah on you — when a group among you desired to reach you to kill you. Allah stopped their hands from reaching you." [see Qur'an, 5:11]

This surah came down perhaps 4 years after this incident; and according to Ibn Abbas, verse 11 is talking about the Banu Nadir's attempt to eliminate the Prophet ﷺ.

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### The Expulsion of Banu Nadir

So the Prophet ﷺ returned back to Madinah, he told the sahaba what had happened, and then sent a message to the Banu Nadir through Muhammad ibn Maslamah (محمد بن مسلمة), and the message said, "You told me to wait outside while you prepare, but you planned to throw a rock on me to kill me.... The only option you have is to leave in 10 days. And if we see any of you after 10 days, the penalty will be death." Initially when they heard this, they were caught by surprise, and they tried to argue with Muhammad ibn Maslamah, a friend of theirs in the days of Jahiliyyah, saying, "How could you be doing this to us?" etc., but Muhammad ibn Maslamah said, "Islam has come and changed everything — the loyalties and friendships are only in relation to Allah and His

Messenger." They knew they were at fault, they were literally caught red-handed, so eventually they agreed to leave.

When news spread, Abdullah ibn Ubayy ibn Salul could not believe this was happening that his friends/allies would be expelled, so he sent them a message that no matter what happens, he will take care of them and he will guarantee their protection; and he will not listen to anyone who tries to expel them (as recorded in the Quran, "We will never obey anyone against you" [59:11]); and if need be, he will fight with them against any who fights (meaning the Prophet ﷺ); and worst case scenario, if they are expelled, he will walk away from Madinah with them (self-exile). He is telling the Banu Nadir so many oaths, that he will defend, fight for them, etc. And he also says, "I've called my allies from the Ghatafan. They will come 2,000 strong and we will together defend you." Indeed when you have this noble chieftain telling you all of these, if you don't have Iman, of course you will be persuaded. But Allah SWT exposes him in the Quran. Allah SWT testifies he is a liar (see Quran [59:11]). Nonetheless Abdullah ibn Ubayy assured them.

When the Banu Nadir got this message, they began discussing among themselves what is to be done. Huyayy ibn Akhtab (حيي بن أخطب) was one of the main chieftains of the Banu Nadir.

(Side note: Huyayy ibn Akhtab's daughter is Safiyyah bint Huyayy [صفية بنت حيي] who will eventually become one of the wives of the Prophet ﷺ. Safiyyah herself [later when she embraced Islam] tells us the reality of her father and her uncle Abu Yasir ibn Akhtab [أبو ياسر بن أخطب]. She said, "When the Prophet ﷺ first came to Madinah, my father and uncle were excited that 'maybe this is the one.' [i.e. 'maybe this is the prophesied prophet.]" [Note: Indeed the Jews were expecting a prophet to come, and they would always threaten the Arabs, "When we get this person (prophet), we will overcome you (Arabs)!" — because they always thought the prophet would be from the Jews.] Safiyyah continued, "Both my father and uncle were very fond of me, and they were always playful with me. But when they came back from seeing the Prophet ﷺ in Madinah, they didn't even pay ANY attention to me. My uncle said to my father, 'Is HE the one?' My father said sadly, 'By Allah, he is the one.' My uncle said, 'What will you do?' And my father said, 'To be his enemy as long as I live!' — that is, he simply could not accept anyone who wasn't a Jew.)

So when the message of Abdullah ibn Ubayy came to the Banu Nadir, Huyayy ibn Akhtab decided to take a stand. And he believed the promises of Abdullah ibn Ubayy ibn Salul. And there was some tension between his own people, and Allah mentions this in the Quran, "You think they are one group, but amongst them they have so many different groups" [see Quran, 59:14]. Huyayy wanted to fight, but many other Jews did not want to. They had a verbal altercation but eventually Huyayy wins over, so they decide they will fight. So they sent a messenger to the Prophet ﷺ and said, "O Muhammad, we have decided to stay, so do whatever you want." As soon as the Prophet ﷺ heard this, he exclaimed, "Allahu'akbar!" (i.e. alhamdulillah). And the sahaba began making takbir as well. Why? Because they realized it will turn out for their positive. (And we will see what a big positive it was.) Immediately the same day, the Prophet ﷺ took a large group — some say around 700 — and within the day he reached their fortresses and began laying siege to them. Even the Jews were shocked at how fast the Prophet ﷺ mobilized an army.

So now the Banu Nadir were waiting for Abdullah ibn Ubayy's promise. And guess what? Absolutely nothing. Abdullah ibn Ubayy did not lift a finger. After all of these promises that he told them, no help came — he himself did not go and fight against the Muslims, nor did he do anything in the exile. And as the days passed, it was clear he would not do anything. Some say the siege lasted for a week, some say 10 days — but there was no fighting. The Banu Nadir were just waiting for external help to come. There is no way this group can fight the entire people of Madinah.

And during this time, — to demonstrate to you how confident the Muslims and the Prophet ﷺ were, and how helpless the Banu Nadir were —, the Prophet ﷺ left the Banu Nadir still in siege (with a group of sahaba still outside of the fortress), and he along with a majority of the sahaba went to the Banu Qurayza (the third of the three main Jewish tribes of Madinah). For what? To rejuvenate/renew the Constitution of Madinah and make

them give oaths again — to let them decide whether to still abide by the Constitution, and to see if they side with the Banu Nadir. And they chose to still abide by the Constitution and to not help the Banu Nadir. (Note: Look at how fair the Prophet ﷺ was. He gave the Banu Qurayza opportunities after opportunities — to let them decide. So when they committed treason of highest magnitude in the Battle of Khandaq [later in 5 AH], they really deserved what is to come upon them, i.e. execution.) The Prophet ﷺ then left the Banu Qurayza and returned back to the Banu Nadir.

One more issue happened that really demoralized the Banu Nadir:

The Banu Nadir prided themselves in their orchards — acres of lands full of date palms. Realize it is not easy to grow and maintain such gardens. And their date palms are now perfectly ripe, which takes on average 5-8 years of effort to grow. So to demoralize them, the Prophet ﷺ burned down some of the trees. And they are watching from their fortress. This was too much for them. This isn't just money; it's their effort. So they began crying, "You are calling for peace, but what kind of peace is this?" And this actually caused some of the sahaba to question what the Prophet ﷺ is doing. And Allah revealed in the Quran regarding this [see Quran, 59:5] (discussed below). And after 7-10 days, when the Banu Nadir saw no help is coming, they agreed to unconditionally surrender.

Very frankly, the Prophet ﷺ was being very generous with them. After the \*chieftains\* (not some random guy on the street) tried to assassinate him, he still forgives them, their lives, their properties, and allows them to leave with as much as their camels can carry — exile. Many would say this is very generous. And the Prophet ﷺ said, "Take whatever you can," just one condition: "Don't take weapons" — it's very fair. So frankly, nobody can really have anything to say about the expulsion of Banu Nadir. This incident demonstrates, if anything, the generosity of the Prophet ﷺ. He did not impose any type of major financial — if you like — taxation on them or anything, other than obviously things that you cannot take when you leave, e.g. the palm trees.

So the Banu Nadir packed their belongings as much as they could; and they realized the Muslims would then take over their fortresses and houses, so out of sheer spite, they took axes to their own houses, and they hacked down their own beautiful structures. And indeed this was a punishment that Allah meted out at them. "They tasted the evil consequences of their doings. And they will suffer a painful punishment" [Quran, 59:15].

Ibn Ishaq mentions that as they went into exile, the people of Madinah gathered to see the procession leave, and it was an amazing sight. The sahaba were just amazed at the amount of wealth that the Banu Nadir had accumulated over the centuries — the treasures, the fabrics, the brocades, the jewels, etc. The Banu Nadir took everything they could with them so as not to leave a single thing behind for anybody. So everybody was walking, even the kids — because they want the camels to carry the goods. The camels were loaded to the absolute top! Many of them even took their own doors! They put the door on top of the camel.

And it is said that 2 or 3 of them accepted Islam, so they were allowed to remain with their possessions.

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### Fay'

As for all the land, date palms, and booty left behind, some of the sahaba began a discussion about what is to be done with it. And Allah SWT revealed in the Quran that this is not ghanima, this is another term called fay' (الفِيء) [see Quran, 59:6-7]. It is a whole different chapter in fiqh. Fay' is that which is captured without any war, fighting, or bloodshed. The rules of fay' are very different than those of ghanima. (Note: All these rules of ghanima, fay', etc. applied to only the armies of early Islam. Why? Because these rules were meant for an army of volunteers; and the Muslim armies of early Islam were made up of volunteers only — they used their own horses, own weapons, etc., and they weren't paid a salary. So these rules are simply not applicable in our times or any time where the army is paid a salary.)

We have no reason to go into all of the minutiae when it's not relevant to us; but basically a portion of the fay' is given to the state; a portion is given to the Prophet ﷺ specifically; and then there is an ikhtilaf does it go to the Ahl al-Bayt or not; and as for the rest, the amir or the khalifa —or in this case the Prophet ﷺ— can do as he pleases. So what did he ﷺ do? All of these acres and acres of land, he distributed it amongst the Muhajirun who didn't have any land. And this is a beautiful reward that will help the economy of the Ansar and the Muhajirun — because up until this point the Ansar were supporting the Muhajirun, so now the Muhajirun and the Ansar are a little bit more equal. And it is also mentioned in Ibn Ishaq that 3 of the Ansar who had no land and had participated in a number of battles, they also got part of this.

### Tafsir of Surah al-Hashr [59]

Allah revealed the entire Surah al-Hashr (سورة الحشر) because of the Banu Nadir.

Ibn Abbas called this surah Surah Banu Nadir, and he refused to call it Surah al-Hashr. Why? Because "hashr" means "the gathering," and usually when Allah uses the term "hashr," He SWT refers to Yawm al-Qiyamah (يوم القيامة - the Day of Judgment); but in this Surah, it doesn't refer to Qiyamah. This is why Ibn Abbas felt strongly that it should not be called Surah al-Hashr.

Reading this surah in light of what happened to the Banu Nadir, every ayah becomes very clear.

سَبَّحَ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ ۖ وَهُوَ الْعَزِيزُ الْحَكِيمُ

1. Whatever is in the heavens and whatever is on the earth glorifies Allah. For He is the Almighty, All-Wise.

هُوَ الَّذِي أَخْرَجَ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ مِنْ دِيَارِهِمْ لِأَوَّلِ الْحَشْرِ ۚ مَا ظَنَنْتُمْ أَنْ يَخْرُجُوا ۖ وَظَنُّوا أَنْهُمْ مَانِعَتُهُمْ حُصُونُهُمْ مِنَ اللَّهِ فَأَتَتْهُمْ اللَّهُ مِنْ حَيْثُ لَمْ يَحْتَسِبُوا ۖ وَقَذَفَ فِي قُلُوبِهِمُ الرُّعْبَ ۚ يُخْرِبُونَ بُيُوتَهُمْ بِأَيْدِيهِمْ وَأَيْدِي الْمُؤْمِنِينَ فَاعْتَبِرُوا يَا أُولِيَ الْأَبْصَارِ

2. He is the One Who expelled the disbelievers of the People of the Book from their homes for [their] first banishment [ever]. You never thought they would go. And they thought their strongholds would put them out of Allah's reach. But [the decree of] Allah came upon them from where they never expected. And He cast horror into their hearts so they destroyed their houses with their own hands and the hands of the believers. So take a lesson [from this], O people of insight!

- Allah is saying He dispelled the disbelievers of the People of the Book (the Banu Nadir) from their houses for the VERY FIRST hashr (حشر - banishment). (Side note: There is a number of interpretations here and all of them are valid.) The first thing that comes to our mind when Allah says "FIRST hashr" is that there is going to be other hashrs. And indeed there were other hashrs. There was the hashr —in one sense— of the Banu Qurayza, and then the hashr of Khaybar (side note: where did the Banu Nadir go after the exile? The majority of them went to Khaybar, and then they had another catastrophe there, which we will discuss much later), and then of course the ULTIMATE Hashr is being implied too i.e. the Day of Judgment.

- Then Allah says, "You never thought they would go" —some say Allah is speaking to the sahaba, but the stronger position is that Allah is speaking to the Banu Nadir directly, and then He changes the pronoun to the third person—this is called iltifat (التفات).

- And they (the Banu Nadir) assumed their strongholds/fortresses would protect them from Allah, but Allah came to them from a place they could never expect. They could never have expected that the Muslims will gather so quickly, will lay siege to them, every one of their allies will be cut off, etc. but Allah AWJ arranged it. And Allah threw terror into their hearts. They were scared of the Muslims and of what's going to happen. They destroyed their own houses with their own hands and the hands of the believers. So take a heed, learn some benefits, O people of vision and wisdom.

وَلَوْ لَا أَن كَتَبَ اللَّهُ عَلَيْهِمُ الْجَلَاءَ لَعَذَّبَهُمْ فِي الدُّنْيَا وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ أَلِيمٌ  
ذَلِكَ بِأَنَّهُمْ شَاقُوا اللَّهَ وَرَسُولَهُ وَمَنْ يُشَاقِقِ اللَّهَ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

3. Had Allah not decreed exile for them, He would have certainly punished them in this world. And in the Hereafter they will suffer the punishment of the Fire.

4. This is because they defied Allah and His Messenger. And whoever defies Allah, then Allah is truly severe in punishment.

- Allah is saying here they are getting off easy — that they are only going to be exiled. As we said, frankly the Prophet ﷺ was generous in allowing them to take whatever they wanted to take, and as much as their camels could hold. So Allah is saying He allowed it for them. But they have the punishment waiting in the Hereafter — that is because they opposed Allah and His Messenger. And whoever opposes Allah SWT, then Allah is severe in penalty.

مَا قَطَعْتُمْ مِنْ لِّينَةٍ أَوْ تَرَكْتُمُوهَا قَائِمَةً عَلَى أُصُولِهَا فَبِإِذْنِ اللَّهِ وَلِيُخْزِيَ الْفَاسِقِينَ

5. Whatever palm trees you [believers] cut down or left standing intact, it was [all] by Allah's Will, so that He might disgrace the rebellious.

- This is a reference to the cutting off of the trees. The sahaba were differing whether the trees should be cut down; and in this verse, Allah is allowing it. There is an ikhtilaf amongst the four madhahib, but the bulk of them, for the legitimate Islamic army, they allow this type of destruction.

- Realize this is problematic at the time because the Muslims felt, "Why are we destroying that which we will benefit from?" i.e. "These trees are going to come to us and yet we are destroying them?" So there was some back-and-forth. So Allah revealed in the Quran that this was a tactic — and it made the Banu Nadir resign and humiliated.

وَمَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْهُمْ فَمَا أَوْجَفْتُمْ عَلَيْهِ مِنْ خَيْلٍ وَلَا رِكَابٍ وَلَكِنَّ اللَّهَ يُسَلِّطُ رُسُلَهُ عَلَى مَنْ يَشَاءُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

6. As for the gains Allah has turned over to His Messenger from them—you did not [even] spur on any horse or camel for such gains. But Allah gives authority to His messengers over whoever He wills. For Allah is Most Capable of everything.

- This is the issue of fay'. "You did not [even] spur on any horse or camel for such gains"—meaning Allah is saying the Muslims didn't fight for the gains; therefore this is not ghanima, this is fay'. It was Allah's gift.

وَمَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْ أَهْلِ الْقُرَى فَلِلَّهِ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنِ السَّبِيلِ كَيْ لَا يَكُونَ دُولَةً بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

7. As for gains granted by Allah to His Messenger from the people of [other] lands, they are for Allah and the Messenger, his close relatives, orphans, the poor, and [needy] travelers so that wealth may not merely circulate among your rich. Whatever the Messenger gives you, take it. And whatever he forbids you from, leave it. And fear Allah. Surely Allah is severe in punishment.

- Allah gives the rulings of the fay' i.e. who gets what. And then He explains the wisdom: "So that wealth may not merely circulate among your rich." This is a very deep verse which has a lot to do with capitalism; has a lot to do with the rich getting richer and the poor getting poorer. Wallahi, this verse is of the most powerful verses of Islamic economics, and it destroys many versions of modern capitalism (the 1% vs. the 99% and whatnot). In the year 2000, the richest 1% of adults owned 40% of the global assets. Think about that! And Allah says in the Quran one of the primary wisdoms of the laws of the shariah is so that the wealth doesn't go round amongst the elite of you — it should filter down to orphans, the poor, etc. This is related to the Banu Nadir's property, but we base our Islamic economics on this verse. One of the maqasid (مقاصد - goals/purposes) of shariah is that wealth should not just make the wealthy wealthier; it should trickle down to society. So the public policies need to be done that enact this type of vision.



- And then Allah SWT says, "Whatever the Messenger gives you, take it. And whatever he forbids you from, leave it." This is one of the most explicit verses that you have to obey the Prophet ﷺ, and it was revealed for the fay' of Banu Nadir, and we can extrapolate this for everything that he says ﷺ.

لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ وَأَمْوَالِهِمْ يَبْتَغُونَ فَضْلًا مِّنَ اللَّهِ وَرِضْوَانًا وَيَنْصُرُونَ اللَّهَ وَرَسُولَهُ ۚ أُولَٰئِكَ هُمُ الصَّادِقُونَ

8. [Some of the gains will be] for poor emigrants who were driven out of their homes and wealth, seeking Allah's bounty and pleasure, and standing up for Allah and His Messenger. They are the ones true in faith.

- Allah mentions the blessings of the Muhajirun and says they will get the fay'. When you give up anything for Allah, Allah will give you back more than that.

وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِّمَّا أُوتُوا وَيُؤْثِرُونَ عَلَىٰ أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ ۚ وَمَنْ يُوقِ شَحْنَفَهِ فَاُولَٰئِكَ هُمُ الْمُفْلِحُونَ

9. As for those who had settled in the city and [embraced] the faith before [the arrival of] the emigrants, they love whoever immigrates to them, never having a desire in their hearts for whatever [of the gains] is given to the emigrants. They give [the emigrants] preference over themselves even though they may be in need. And whoever is saved from the selfishness of their own souls, it is they who are [truly] successful.

- Allah praises the Ansar. He gave them such a praise that this ayah became one of the most beloved —if not the most beloved— ayat to the Ansar. Allah tells the Ansar that they are the successful.

وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ ءَامَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَّحِيمٌ

10. And those who come after them will pray, "Our Lord! Forgive us and our fellow believers who preceded us in faith, and do not allow bitterness/resentment into our hearts towards those who believe. Our Lord! Indeed, You are Ever Gracious, Most Merciful."

- "And those who come after them" is referring to us. We didn't get the blessings of the Muhajirun or the Ansar, but insha'Allah we will get some blessings, and Allah gave us hope here. We should think good of the believers who came before us and make du'a for them. (And anybody who has any hatred for the sahaba, this verse has been deprived of him.)

أَلَمْ تَرَ إِلَى الَّذِينَ نَافَقُوا يَقُولُونَ لِإِخْوَانِهِمُ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ لَئِنْ أُخْرِجْتُمْ لَنَخْرُجَنَّ مَعَكُمْ وَلَا نُطِيعُ فِيكُمْ أَحَدًا أَبَدًا وَإِنْ قُوتِلْتُمْ لَنَنْصُرَنَّكُمْ وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ

11. Have you [O Prophet] not seen the hypocrites who say to their fellow disbelievers from the People of the Book, "If you are expelled, we will certainly leave with you, and We will never ever obey anyone against you. And if you are fought against, we will surely help you."? But Allah bears witness that they are truly liars.

- Allah SWT talks about the issue of Abdullah ibn Ubayy and the Banu Nadir, and He SWT calls the both of them "disbelievers." What Abdullah ibn Ubayy said to the Banu Nadir was in complete secrecy, but Allah exposes him word for word. And Allah testifies these people are liars.

لَئِنْ أُخْرِجُوا لَا يَخْرُجُونَ مَعَهُمْ وَلَئِنْ قُوتِلُوا لَا يَنْصُرُونَهُمْ وَلَئِنْ نَصَرُوهُمْ لَيُوَلُّنَّ الْأَدْبَرَ ثُمَّ لَا يُصَرُّونَ

12. Indeed, if they are expelled, the hypocrites will never leave with them. And if they are fought against, the hypocrites will never help them. And even if the hypocrites did so, they would certainly flee, then the disbelievers would be left with no help.

- Allah says even if the hypocrites did help, they would be such cowards that they would turn around and run away (as they did at Uhud).

لَأَنْتُمْ أَشَدُّ رَهْبَةً فِي صُدُورِهِمْ مِّنَ اللَّهِ ۚ ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ

13. Indeed, there is more fear in their hearts for you [believers] than for Allah. That is because they are a people who do not comprehend.

- Allah is saying to the Muslims that the Banu Nadir feared THEM more than they feared Allah Himself. Notice here that, subhan'Allah, Allah is telling us something that only He can know i.e. what's in the hearts of people.

لَا يُقَاتِلُونَكُمْ جَمِيعًا إِلَّا فِي قُرَى مُحَصَّنَةٍ أَوْ مِنْ وَرَاءِ جُدُرٍ بَأْسُهُمْ بَيْنَهُمْ شَدِيدٌ تَحْسِبُهُمْ جَمِيعًا وَقُلُوبُهُمْ شَتَّىٰ ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْقِلُونَ

14. Even united, they would not [dare] fight against you except [from] within fortified strongholds or from behind walls. Their malice for each other is intense: you think they are united, yet their hearts are divided. That is because they are a people with no [real] understanding.

- Allah exposes their cowardice, and then He exposes the disputes they had in between themselves.

كَمَثَلِ الَّذِينَ مِنْ قَبْلِهِمْ قَرِيبًا ذَاقُوا وَبَالَ أَمْرِهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ  
كَمَثَلِ الشَّيْطَانِ إِذْ قَالَ لِلْإِنْسَانِ اكْفُرْ فَلَمَّا كَفَرَ قَالَ إِنِّي بَرِيءٌ مِنْكَ إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ  
فَكَانَ عَقِبَهُمَا أَنَّهُمَا فِي النَّارِ خَالِدِينَ فِيهَا وَذَٰلِكَ جَزَاُ الظَّالِمِينَ

15. They are like those who recently went down before them: they tasted the evil consequences of their doings. And they will suffer a painful punishment.

16. [They are] like Satan when he lures someone to disbelieve. Then after they have done so, he will say [on Judgment Day], "I have absolutely nothing to do with you. I truly fear Allah—the Lord of all worlds."

17. So they will both end up in the Fire, staying there forever. That is the reward of the wrongdoers.

- Allah gives two examples: Verse 15 for the Banu Nadir, and verse 16 for the munafiqun.

- As for the Banu Nadir, Allah is saying, "Didn't they see the example of the Banu Qaynuqa?" "Don't they learn from a lesson?" In other words, if you are not going to learn from Allah's revelation, learn from history!

- And the example of the munafiqun is like shaytan: Shaytan tells insan (إنسان - man), "Reject Allah!" and when the insan rejects Allah, shaytan says, "I didn't tell you! I have nothing to do with you!" The reference here is Abdullah ibn Ubayy; he promises a million promises, but when it comes to fulfilling the promises, he is nowhere to be seen. So Allah is literally comparing Abdullah ibn Ubayy to shaytan.

- And then Allah says "the both of them are in the Fire" meaning both the Jews and the munafiqs.

The rest of the surah is reminders for the believers etc., and it ends with Allah's beautiful names and attributes.

Now that we understand the expulsion of the Banu Nadir, wallahi, Surah al-Hashr is as if everything is being painted in front of us. Without understanding the incident, we could never understand it. And this is one of the main benefits of studying the seerah.

### When Did the Expulsion Take Place?

One final point: When did the expulsion take place? There is a controversy in the classical books. Some of the biggest names in the first few generations of Islam say this took place after Badr. This is the opinion of Urwah ibn al-Zubayr (d. 94 AH) and Ibn Shihab al-Zuhri (d. 124 AH) — both of them are the most famous scholars of the seerah of the tabi'un. However, later scholars — including Ibn Ishaq (d. 150 AH), al-Waqidi (d. 207 AH), and Ibn Sa'd (d. 230 AH) — corrected this, and they said either it's a genuine mistake or they are confusing with the expulsion of Banu Qaynuqa. (Side note: Ibn Shihab al-Zuhri was Ibn Ishaq's teacher, so one generation before. And this shows us how much has been left for later scholars to come and re-sift through and piece together the narrations.) They said it could not have been after Badr because the 'blood money' of Bir Ma'una clearly only took place after Uhud in Safar in the 4 AH. Thus the strongest opinion is it took place in Shawwal of the 4th year of the Hijrah.

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[Revised by Br. Syed Haq & MAR, March 2021]

[\[TOP\]](#)

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## 054 - Expedition of al-Muraysi & Banu al-Mustaliq [\[TOP\]](#)

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We discussed the expulsion of the Banu Nadir.

### Zayd ibn Thabit Learns Hebrew

Of the things that occurred around this time, if not slightly before, was the command of the Prophet ﷺ to Zayd ibn Thabit (زيد بن ثابت) to learn the Hebrew language. The Prophet ﷺ wanted someone trustworthy to know the language. So Zayd said he learned it in 15 days flat. Both reading and writing. The Prophet ﷺ made a very wise decision in choosing the right person:

1. Zayd was very young so he had a sharper mind. When the Prophet ﷺ came to Madinah, he was around 11 years old, and the tribe of Zayd introduced Zayd to the Prophet ﷺ, and told the Prophet ﷺ he has already memorized many surahs of the Quran. As we know, Zayd ibn Thabit was one of the main huffaz (حفاظ - memorizers of the Quran), and later on he became the primary compiler of the Quran. Allah chose him through Abu Bakr and Umar to be the main compiler. So we owe a lot to Zayd ibn Thabit — the structure as we have it now, chapter numbers, it was all Zayd.

2. Zayd grew up with his Jewish neighbors, so he already had some background in Hebrew. It's even said he attended their schools, so he knows some of the language already.

So the Prophet ﷺ chose the perfect person. In 15 days he masters the language, and this shows us the eagerness of the sahaba, and the genius of Zayd.

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### The Prohibition of Alcohol

Some reports say when the Muslims camped outside the fortress of Banu Nadir, Allah revealed the final verse (phase #3) regarding alcohol.

#### Phase 1:

يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ ۖ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنَافِعُ لِلنَّاسِ وَإِثْمُهُمَا أَكْبَرُ مِن نَّفْعِهِمَا ۗ وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلِ الْعَفْوَ ۚ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمُ الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ

"They ask you about gambling and drinking, tell them it has a lot of harm and some good; and the harm far outweighs the good" [see Quran, 2:219]. There is an indication being given that try to avoid alcohol, but there is no explicit prohibition at this phase. This came down before/after Badr [so 1 or 2 AH]. Very early in the Madinah phase.

#### Phase 2:

Then right after Uhud [3 AH], an incident occurred where a drunk sahabi led the prayer and made some ridiculous mistakes. So Allah revealed Surah al-Nisa verse 43:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنتُمْ سُكَارَىٰ

"Don't come close to the salah when you are drunk..." [see Quran, 4:43]. Thus drinking was basically prohibited throughout the day, and it was only allowed post-Isha until pre-Fajr.

**Phase 3:**

And then finally during the siege of Banu Nadir [4 AH], Allah revealed Surah al-Ma'idah verse 90:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ

"O believers! Intoxicants, gambling, idols, and drawing lots for decisions, are all evil of satan's handiwork. So shun them so you may be successful." [Quran, 5:90]. Thus alcohol was made haram completely.

### **Sabab al-Nuzul of the Verse "There Is No Compulsion in Religion"**

One final story related to Banu Nadir which was peculiarly interesting. The books of seerah gloss over this; it's found in some books of hadith. In Abu Dawud it's said on the authority of Ibn Abbas that there was a custom in Jahiliyyah that the women who had lots of miscarriages used to say, "O Allah, if you bless me with a son, I'll make him into a Jew." Why? Because the Arabs of Yathrib felt the Jews were superior to them. And frankly they were. Because the Yathribites were idol worshipers and the Jews were the People of the Book. In every single marker, the tribes of the Jews were at a higher level than the tribes of Yathrib: in civilization, education, wealth, religion, etc. So the women of Yathrib as a superstitious custom would say, "I would give my son as a Jew." So there was a group of such people who had been given over to the Banu Nadir. And these young men had grown up and been adopted by the Jewish tribes, and they were for all practical purposes considered Jews.

When the expulsion happened, some of the Ansar who had given their sons to the Jews in the days of Jahiliyyah said, "We will not allow our sons to be expelled!" And they wanted their sons to renounce Judaism and convert to Islam. Why? Because clearly anyone who converts to Islam can stay and doesn't need to be expelled. And as we mentioned in the last episode, some of them did convert to Islam and thus were allowed to remain with their possessions. But some of them didn't. So these parents wanted to force their adult children to accept Islam. But these children are fully Jewish and believe in their religion. At this Allah revealed in the Quran the very famous verse:

لَا إِكْرَاهَ فِي الدِّينِ ۚ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ

"There is NO compulsion in religion, for the Truth stands out clearly from falsehood." [Quran, 2:256]

Thus this verse came down in the favor of the Jews. This is the sabab al-nuzul (سبب النزول - reason of revelation) of the verse. Allah says that Truth and falsehood is clear — so it's up to them to decide. It's their decision as they are adults now. And once the child is an adult he/she is completely independent.

### **Freedom of Religion in Islam**

This shows us Islam does have freedom of religion — but let's be very clear: it's not the way we understand it in the West as well. Yes, we can find a compatible happy means to live, but ideal Islam is not ideal Western civilization. There are many differences.

But Islam allowed a type of religious freedom that was unparalleled during its time when Catholics persecuted the Protestants, their own brethren in Christianity, (and vice versa,) for thousands of years. In fact, the endless civil wars of Christianity were what gave birth to the modern secular values. Whereas Islam didn't have that issue. Our civilization is very different. And we didn't need the type of secularism that exist now. They needed it in order to survive, or else they were at each other's throats. And that's why throughout the 16th-17th century, Thomas Paine and others had to come forth and argue for a type of neutrality for all faith — because they couldn't live with the notion that one faith is better than others. Whereas we Muslims believe our faith is true, "But hey, if you wanna follow your faith, that's your business. It's your business in this world and in the Next. We're not gonna say it's okay morally, but we'll say it's your business legally." Historically, we see this from the

very beginning. The verse [2:256] in the Quran is explicit proof; it came down for the Ansar (Muslims) that they are not allowed to force their own sons back into Islam. And that is a very profound interpretation of freedom that never existed before that point in time.

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### The Birth of Hasan ibn Ali RA

Another incident that happened at around this time was the birth of the first grandson of the Prophet ﷺ, al-Hasan ibn Ali ibn Abi Talib (الحسن بن علي بن أبي طالب) RA. Most authorities say Hasan was born in Sha'ban of the 5th year of the Hijrah, but some say no, it was Husayn (حسين) who was born in Sha'ban 5th year of the Hijrah, which means Hasan was born Ramadan 4th year of the Hijrah, and they deduce this from narrations that say: Between Hasan and Husayn was 10-11 months. Literally as soon as Fatima RA finished her postpartum bleeding from giving birth to Hasan, she became pregnant with Husayn. When Hasan was born, the Prophet ﷺ said to Ali RA, "Show me my son," and then he asked, "What did you name him?" Ali RA said, "Harb (حرب)" meaning "War." It's a common pre-Islamic name, but the Prophet ﷺ said, "No, he is not War, rather he is Beauty (i.e. Hasan)."

(Tangent: And we know from Bukhari's al-Adab al-Mufrad (الأدب المفرد) that the Prophet ﷺ would change bad names to good names. It's his sunnah — he never liked bad names. Once an old lady came to him and he asked, "What is your name?" and she gave a name that basically means ugly, so he said, "No, rather you are Beautiful (i.e. Hasanah/حسانة)," even though she was an elderly lady, but you should not have a name that is derogatory. Also any name that was vain, egotistical, or something that would bring about pride, he would change it to something that is neutral. This shows us Islamic names are positive, but not arrogant/conceited. Ummi Salama had a daughter called Barrah (برة) which means "the righteous one — the female who is very pious," but it's not good to have names that have this connotation of self-piety, so the Prophet ﷺ changed her name to "Zaynab (زينب)." It has good meanings but not boastful.)

In Abu Dawud, it's narrated the Prophet ﷺ gave adhan in Hasan's right ear. (Note: Most of the ahadith about aqiqah involved Hasan. We learn them from the Prophet ﷺ instructing Fatima and Ali what to do about Hasan.) He told Fatima RA, "Shave off his hair, and give the weight of his hair in silver in charity (i.e. give some trivial amount in charity)." And then Fatima RA said, "Should we perform an aqiqah for him?" He ﷺ said, "No, I will do it," —he was so happy and proud. So he performed the aqiqah for Hasan, and he was the one who sacrificed the two sheep and made the invitation.

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### Hadiths & Blessings of Hasan and Husayn RA

Hasan and Husayn both have incredibly high status in Islam, and our Prophet ﷺ loved them immensely. There are so many ahadith about Hasan and Husayn. Of them:

1. Hasan is the one who crawled onto the Prophet's ﷺ back when he was in sajdah, and the Prophet ﷺ didn't get up — to allow the kid to play on his back.
2. Another time when the Prophet ﷺ was giving a khutbah, Hasan and Husayn came in from Fatima's house. They were wearing long red thobe, and they tripped over the thobe and tripped over each other, so both of them fell in the masjid. The Prophet ﷺ stopped the khutbah, rushed to pick them up, carried them both in each hand and then said, "Verily, what Allah says is true, 'Your wealth and children are a test' [Quran, 64:15]," i.e. "These two sons of mine were tripping and I could not be patient enough to let them get to me so I stopped the khutbah and came and picked them up," i.e. he is making an excuse.

3. And the famous hadith of Bukhari: The Prophet ﷺ intentionally held Hasan throughout the khutbah, and he says during the khutbah, "This son of mine is a sayyid/سيد (one of respect/an undisputed leader), and a day will come when he shall cause reconciliation between two large groups of Muslims." And that is exactly what happened as we know. (By the way, notice the Prophet ﷺ called both groups "Muslims." So the groups who say "one was Muslim the other was fasiq/kafir" have gone against what the Prophet ﷺ said.) When Ali RA was assassinated by the proto-kharijites, the people of Madinah gave their bay'ah to Hasan RA, so Hasan became the 5th khalifa. And up north in Syria, Muawiyah was also given bay'ah by his people. So for six months, there was a type of stalemate, and there was talk of war. Muawiyah said when he heard there would be a major war, "If we fight them and they fight us, and we kill them and they kill us, who will be left of the Muslims? Go send a message to him (Hasan) and see if he's willing for any sulh (صلح - reconciliation)." (Muawiyah of course was not willing to give up his position. But still we say radi-Allahu-anh.) People have been killed for the last 3 years, there's major war going on, and people are willing to die again; so when the message of Muawiyah reached al-Hasan, al-Hasan gave a very emotional, powerful lecture in Madinah, recorded in the books of history: "Do you really want to go on to the death and let Allah decide? Or for the sake of the ummah, let us give up the khilafa with some conditions." And his followers agreed. So after 6 months, Hasan basically abdicated and resigned — and this was in Rabi' al-Awwal of 41 AH. And thus Muawiyah became the undisputed khalifa. Interesting tangent: A lot of Muslims don't know this, but we Sunnis believe [the correct position is] there were 5 Rightly Guided Khalifas — and Hasan was the 5th of them even though he ruled only for 6 months. In Musnad Imam Ahmad, the Prophet ﷺ said, "Khilafa will be amongst you for 30 years upon the methodology of the Prophet, then there shall be a righteous kingdom for as long as Allah wills, then that will be taken away, and then there shall be an unrighteous/tyrannical kingdom/rulership for as long as Allah wills, and then it will come back to khilafa upon the methodology of the Prophet," and then he ﷺ was quiet. Notice the Prophet ﷺ said, "For 30 years," and subhan'Allah, this is accurate down to the very month. The Prophet ﷺ passed away in Rabi' al-Awwal, and Hasan was abdicated in Rabi' al-Awwal 30 years after.

4. The Prophet ﷺ said, "Hasan and Husayn are the leaders of the young men of Jannah, and their father is better than them."

And we can go on and on — Hasan and Husayn they deserve entire lectures by themselves.

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### The Expedition of al-Muraysi'/Banu al-Mustaliq

The next major incident that occurred is the Expedition of al-Muraysi' (المريسيع)/Banu al-Mustaliq (بنو المصطلق). Both names are given. Al-Muraysi' was the location and Banu al-Mustaliq was the tribe. The Banu al-Mustaliq lived at a pond called Muraysi'. They lived next to this water pool between Makkah and Madinah — south of Madinah. They had one of the most prestigious idols of Arabia — Manat. (Note: Al-Lat, Uzza, and Manat are the three main idols in pre-Islamic Arabia as mentioned in the Quran.) And the Banu al-Mustaliq had an alliance with Abdul Muttalib in the days of Jahiliyyah. So when the Quraysh attacked Madinah, the Banu al-Mustaliq sided with the Quraysh against the Muslims — they helped them in the Battle of Uhud against the Muslims. Additionally, their location was very useful for the Quraysh: It was a safety zone for the Quraysh — not too far away from Madinah; only a day or two's journey away.

After Muslims' 'defeat' at Uhud, the news came that the leader of Banu al-Mustaliq, al-Harith ibn Abi Dirar (الحارث بن أبي ذرار), wanted to launch a surprise attack on the Muslims. Why? Because just like other small tribes, they were hurting economically from the tensions between the Muslims and the Quraysh. When the Prophet ﷺ heard of this, first thing he did was confirm the rumor. How? He sent a sahabi by the name of Buraydah ibn al-Husayb (بريدة بن الحصيب). Buraydah pretended to be a Bedouin and said to al-Harith ibn Abi Dirar, "I've heard you are launching an attack against the Muslims, I want to join so I can get a share of the booty." This was a ruse. And Buraydah was a warrior so al-Harith was happy and said, "Yes, it's true. You can

join us." During the night, Buraydah escaped and informed the Prophet ﷺ the news. And al-Harith had no clue what was happening, and therefore when the Muslims launched an attack on the Banu al-Mustaliq, it was a complete surprise.

The Prophet ﷺ immediately rallied together over 700 sahaba, and they launched a complete surprise attack — and it was a very easy victory. 30 of them were fully armed with horses, weapons, etc., and it was a complete walkover victory. Because it was so easy, many munafiqs participated in Muraysi'. Why? Because there is no possibility there will be a major battle. Complete surprise attack against one small tribe. Thus for THIS battle the munafiqs volunteered, including Abdullah ibn Ubayy. Even though they were all absent from Badr, absent from Uhud, they all came for this expedition. And actually because they came along, a number of things happened after the battle, as we will discuss in the next episode.

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### When Did the Expedition Take Place?

When did this occur? Ibn Ishaq, al-Tabari, and Ibn al-Athir say Sha'ban 6th year Hijrah. Others say 4th year. Ibn Sa'd, al-Zuhri, Ibn Hajar, and Ibn Kathir all say 5th year, same month as Hasan was born. And Ghazwat al-Muraysi' was important not because of the battle, but because of the incident of the Slander of Aisha RA. The Slander of Aisha RA occurred on the return from Muraysi'. So when did it happen? Huge controversy: There are classical scholars on each side. Ibn Ishaq says 6th year, but this is problematic because in the incident of the Slander, Sa'd ibn Mu'adh has a very important statement in it, but we know that he died right after the Battle of Khandaq [5 AH]. So most likely Muraysi' occurred in 5th year. As for the opinion that says 4th year: Some of the earliest scholars counted the first year as being one year after the Hijrah took place (i.e. 1 AH for us is 0 AH to them; so their 1 AH is our 2 AH) — thus maybe those scholars who say it took place in the 4th year, they really mean 5th year. So the strongest position is in the 5th year — Sa'd ibn Mu'adh simply could not have been a part of Muraysi' if it took place in the 6th year. Thus we say Muraysi' and the incident of Aisha RA took place in the 5th year of the Hijrah. (But make a note because most of the seerah books followed Ibn Ishaq and say it occurred in the 6th year.)

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### Outcome of the Expedition

As we said the battle was not important. The Prophet ﷺ attacked them, most likely on Monday 2nd Sha'ban 5 AH. He left Madinah and surprise attacked them right after Fajr. They were so unprepared that the women were collecting the water, children going outside to play, etc. And when they saw the Muslims coming, they almost immediately surrendered. The bulk of the tribe, over 2,000 camels, 5,000 sheep, and 1,000 people were taken prisoner of war/captives. Most of them were women and children. Only a handful of the Banu al-Mustaliq died. As for the Muslims, there was not a single casualty except for one accidental misfiring. One of the Ansar mistaken a Muhajir, Hisham ibn Subaba (هشام بن صبابه), for an enemy and killed him.

Hisham had a brother in Makkah named Miqyas ibn Subaba (مقيس بن صبابه). When Miqyas heard his brother had been killed, he pretended to convert to Islam, went to Madinah and demanded the blood money (100 camels). So the Prophet ﷺ gave him the blood money as this was a shar'i matter. But the same night, Miqyas killed the Ansari who had killed his brother, and then took the camels and fled back to Makkah. (Footnote: This man, Miqyas, was one of the nine people whom the Prophet ﷺ said during the Conquest of Makkah [later in 8 AH], "Catch them dead or alive; no mercy" — and indeed this was deserved. What he did was the height of treachery and treason. Another side note: Out of the nine who were not given amnesty, five of them were actually forgiven — only three men [one of them Miqyas] and one woman were executed.)

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## Three Incidents That Happened After the Expedition

It was a massive victory for the Muslims with very minimal effort and fighting. The story of Banu al-Mustaliq is not significant for the battle, but the events after. Three things happened:

1. The Slander of Aisha RA
2. Marriage to Juwayriyya bint al-Harith (جويرية بنت الحارث) RA
3. The revelation of Surah al-Munafiqun (سورة المنافقون)

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### 1. The Slander of Aisha RA

The first of them is the Slander of Aisha which we will delay until the next class, because that is going to take an entire lesson or a lesson and a half.

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### 2. Marriage to Juwayriyya bint al-Harith RA

The second of them is the addition of one more of the Mother of the Believers, and that was Juwayriyya bint al-Harith (جويرية بنت الحارث), the daughter of the chieftain of the Banu al-Mustaliq. In Ibn Ishaq Aisha RA narrated: "Juwayriyya was captured and given to an Ansari named Thabit ibn Qays ibn Shammas (ثابت بن قيس بن شماس), and she agreed with Thabit to purchase her own freedom." A slave being able to purchase his/her freedom is something that is uniquely Islamic. The Quran says, "If any of those [bondpeople/slaves] in your possession desires a deed of emancipation [i.e. want to purchase their own freedom], make it possible for them if you find goodness in them" [Quran, 24:33]. Juwayriyya was the daughter of the chieftain and she didn't want to remain a slave, so immediately she negotiated and arranged to free herself. Aisha RA says, "She was very sweet and very beautiful; and no one saw her except that he was captivated by her beauty." Juwayriyya came knocking on the door of the Prophet ﷺ (Aisha's house), asking for monetary help to get her freedom. (Her father by the way was not taken prisoner. Him and the other noblemen had fled.) Aisha RA says, "As soon as I saw Juwayriyya, I hated her, because I knew the Prophet ﷺ would see in her what I am seeing." Juwayriyya introduced herself and said to the Prophet ﷺ, "I am the daughter of the chieftain of my tribe. And you have seen what has happened to me; I have arranged to free myself from Thabit, so help me in this matter." The Prophet ﷺ said, "What if I give you something better?" She said, "What?" He said, "I will free you myself and marry you" — and she agreed to this. And the Prophet ﷺ made her mahr her freeing her. The mahr was the freeing.

Then the news spread among the Ansar that the Prophet ﷺ had married Juwayriyya. So they said, "How can we have the in-laws of the Prophet ﷺ as our slaves?" So one by one they began freeing every single captive until all of them were freed down to the last person. Then al-Harith came to Madinah to negotiate a ransom for his people (he didn't know all of what's going on), and he asked for his daughter back. The Prophet ﷺ said, "It's her decision. She can go back if she wants." (Note: From this the fuqaha derive that the husband has the right to give the wife the right of divorce for a time period. E.g. If the situation is very tense but the husband does not want to divorce, he can tell the wife, "Look, you know, think about it, and if you really want it, the decision is yours." And he can say, "I give you an hour" or "a day" etc., — give a time period basically. So he's handed over the right of talaq to his wife. And this is in essence what the Prophet ﷺ is giving to Juwayriyya.) But of course just like Zayd ibn Harithah, Juwayriyya willingly chose the Prophet ﷺ over her own father. So Juwayriyya remained with the Prophet ﷺ. When al-Harith saw his own daughter willingly choose the Prophet ﷺ over him, this affected him so much he embraced Islam.

## The Entire Tribe of al-Mustaliq Embraced Islam

When al-Harith embraced Islam, the whole tribe embraced Islam because he was the chieftain. So the Prophet ﷺ made him the leader again, gave him back all of the wealth, sheep, goats, and camels. So the entire tribe returned back to status quo, except they are Muslims now. Can you believe the beauty of the story? And this shows us the real meaning of what is qital and jihad in the Way of Allah — it's not for ghanima, it's not for wealth, it's not for power. Nobody forced them; they simply saw the beauty and reality of Islam and so they embraced it. And they were allowed to go back exactly as they were — with the added beauty of Islam. And Aisha RA comments, "I don't know of any lady who brought more blessings to her tribe than Juwayriyya." That her one decision to marry the Prophet ﷺ changed everything.

## Virtues of Juwayriyya RA

Juwayriyya was known for her piety, fasting, and generosity.

Once the Prophet ﷺ visited her on Friday and she was fasting. He asked her, "Did you fast the day before or intend to fast the day after?" She said, "No, I'm just fasting today on Friday," and he gave her a shar'i ruling that, "In that case, do not choose only Friday as a day of fasting." (And as we know, we don't specialize Friday for fasting. If we want to fast on Friday, fast a day before or after as well — join it with something.)

Also one time the Prophet ﷺ went to pray Fajr from Juwayriyya's house, and she was in her musalla (مصلی - praying space) area doing dhikr (ذکر - remembrance of Allah). He returned later on in the middle of the day and there she was sitting in the exact same place still doing dhikr. So he asked her, "Have you remained in the same place since Fajr?" She said, "Yes." Then the Prophet ﷺ said, "Should I not tell you of a dhikr that if you do it, it will give you all of the reward you have done?" And he taught her a beautiful dhikr. The dhikr of 4, 5, 6 hours will be done in this simple phrase if you say it properly with Iman and ikhlas (إخلاص - sincerity):

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ  
عَدَدَ خَلْقِهِ  
وَرِضَا نَفْسِهِ  
وَرِثَةِ عَرْشِهِ  
وَمِدَادَ كَلِمَاتِهِ

Glory and praise be to Allah  
as much as the number of His creation  
as much as pleases Him  
as much as the weight of His Throne  
and as much as the ink of His words

And Juwayriyya lived a relatively long life; she died at the age of around 65 in the 50th year of the Hijrah, same year as Hasan RA.

## Tangent: It Is Not Haram to Want to Marry a Woman for Her Beauty

The marriage to Juwayriyya clearly shows us some of the primary wisdoms of the multiple marriages of the Prophet ﷺ, particularly in this case.

Question: What if someone says, "What do you say about Juwayriyya's beauty and youth? Was this not something the Prophet ﷺ interested in?"

Answer: What is the problem with the Prophet ﷺ being a normal man? Some Muslim groups say the Prophet ﷺ did not have any such desires. But frankly, Aisha RA knows her husband better than we do. Some of us have this notion that the Prophet ﷺ was somehow a superhuman — that he never gets hungry, never gets tired, doesn't have any desire, etc., but this is not what the Quran says. The Quran says: "Say, [O Prophet,] 'I am only a man like you'" [Quran, 18:110]. He gets hungry, he gets tired, he bled in the Battle of Uhud, and yes he has desires. And for us, the perfection of the Prophet ﷺ is to make him a normal man who can control his desires — not to make him an angel. For us, this is the ultimate role model. And yes, he sees in Juwayriyya exactly what Aisha RA said he would see. There is nothing haram about being attracted to someone and wanting to marry. He simply proposed — it's an offer. And he gave the offer for her to leave him afterward as well. So this notion that the Prophet ﷺ should not be a man is completely wrong. And look what happened — he married Juwayriyya and she saved her entire tribe. What is the *haraj* (حرج) in that? And Allah SWT has allowed for our Prophet ﷺ what He has not allowed for others — and this is something that is well known in the Quran. Therefore there is nothing wrong with saying what Aisha RA said. And also adding to this, our Prophet ﷺ was also thinking long term, "What if I marry the daughter of the chieftain?" And there's no doubt the Prophet ﷺ saw good in the chieftain al-Harith and his tribe.

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### **Tangent: Islamic Notion of 'Slavery'**

The notions of Islamic 'slavery' are so different than black slavery that existed in America 200 years ago. It's an insult to call Islamic 'riq' (رق) as slavery. (Note: There is no doubt in the history of humanity, one of the worst manifestations of slavery was what took place in 17th-18th century America; far worse than ancient Greece, China, Arabia, etc.)

Islam came and brought forth a system that was unparalleled. When the world practiced a barbaric system of slavery, our shariah humanized it and gave it a perfect system, so much so if the *abd* (عبد) demanded freedom (just like Juwayriyya), you have to give it to them. And the beauty of our system is that Islam does not need slavery, i.e. Islamic shariah is complete without the system of slavery. If slavery exists, our shariah tells us to treat *abd* humanely, but if it is abolished and gone, then the entire chapter of the laws of *riq* can be cut off and our shariah is still perfect without it. And as far as we know, no *ulama* in the world is calling for a return to slavery.

And what is the source of *abid* (عبيد) in Islam? Only one source: captives or prisoners of war who are not ransomed. Our Prophet ﷺ said, "The worst of mankind is a person who caught a free man and sold him as a slave," and he ﷺ said Allah's curse is on them and Allah will not look at them. (Thus what happened in the slave trade saga is clearly haram.) So there is only one source of *abid* in Islamic law, and that is as we said, captives or prisoners of war who are not ransomed — because realistically speaking, what are you going to do with them? Are you going to kill them? Are you going to put them in prisons? For how long? Who is going to feed them? So realistic solution: Islamic society absorb them. And by absorbing them, each one is taken care of, is fed, is given shelter, and eventually they all willingly embrace Islam and are freed. This is the reality. Historically speaking, many of these *abid* eventually founded their own dynasties. The most famous example is the Mamluks (مملوك). They were called Mamluks because they were slaves. (Tangent: And eventually the Mamluks became the very last of the dynasties before colonialism — the very last of the Mamluks fought the forces of Napoleon Bonaparte. It's surreal.)

Islam encouraged the freeing of slaves — so many *kaffar*ahs deal with freeing a slave e.g. "If you break your oath, free a slave!" "If you break your fast, free a slave!" etc.

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### 3. The Revelation of Surah al-Munafiqun

Will be discussed in the next episode, insha'Allahu ta'ala.

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[Revised by Br. Syed Haq & MAR, March 2021]

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## 055 - Return from Al-Muraysi' & Slander of Aisha P1 [\[TOP\]](#)

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### Recap: When Did the Expedition of al-Muraysi' Take Place?

When did Muraysi' occur? It's a theoretical difference, just a historical anomaly — it doesn't really change things. The two major positions are 5th year and 6th year of the Hijrah. The problem comes that the sahaba are remembering narratives many years after they happened; and piecing together all of the narratives, there's two individual mentioned in Bukhari with authentic isnad, both of which could not have been alive/present in the story in the same year. Both of these names are clashing with each other in terms of chronology. (i) One is Sa'd ibn Mu'adh. Sa'd ibn Mu'adh dies right after Khandaq — he would not have been alive in the 6th year Sha'ban because Khandaq takes place 5th year Shawwal. And that's why some scholars say Muraysi' must have occurred 5th year Sha'ban. (ii) The other is Zaynab bint Jahsh. She did not become the wife of the Prophet ﷺ until at the end of the 5th year. Thus if we say this incident took place 5th year Sha'ban, Zaynab isn't his wife yet. And that's why some scholars say Muraysi' must have occurred 6th year Sha'ban. But then how does Sa'd ibn Mu'adh come into the story? So historically, one of the two figures is incorrect. The memories of the people narrating got messed up and confused.

We are following the 5th year Sha'ban, but take note the majority of seerah books say 6th year Sha'ban as they took Ibn Ishaq as the main authority. But most modern researchers — with many other evidences — have concluded that Muraysi' took place Sha'ban of the 5th year. The mention of Sa'd was correct, and therefore either (i) Zaynab was mentioned only as a cousin of the Prophet ﷺ and not his wife, OR (ii) it was just a mistake — it wasn't actually her, it was somebody else.

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### Recap: Reasons the Hypocrites Joined the Expedition of al-Muraysi'

As we said the hypocrites joined the Muslim army for the Expedition of al-Muraysi'. Why? Because it was (i) very close, (ii) no harvest season thus no temptation to stay, and (iii) it was a guaranteed win. Thus all of the hypocrites participated, including the head Abdullah ibn Ubayy ibn Salul. This was the largest concentration of hypocrites ever in any expedition, so tensions are bound to rise and things are bound to happen.

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### Dispute Between an Ansari and a Muhajir

It is mentioned one Ansari and one Muhajir amongst the young men of both sides went to collect water for the caravan. And on the way they began disputing and one of them kicked the other; and the other responded with a punch. And they began having a fistfight. At this the Muhajir immediately said, "O Muhajirun, come and help me!" and the Ansari said, "O Ansar, come and help me!" So both groups came to see what happened and each one sided with their own youth member. (We don't even know what the dispute was about — this is of the wisdom of the sahaba; they don't record the petty details). So the Muhajirun and Ansar began disputing, and tempers flared, weapons were about to be drawn. The Prophet ﷺ heard all of this commotion, rushes out of his tent, and he sees the Ansar on one side, the Muhajirun on the other side, all lined up yelling, shouting, screaming, and ready to battle. And he asks, "What is going on?!" And they tell him the story that, "These young boys had a fight, they called out the Ansar, we called out the Muhajirun, and now we are resolving the dispute." The Prophet ﷺ said, "Are you going back to the calls of Jahiliyyah? Leave it, for it is muntinah (مُنْتِنَة - disgusting/rotting/filthy)!" — he used a very harsh word.

## Lessons From the Incident

Before we move on, let us derive a few quick lessons:

1. Look at how weak human nature is. This is the best generation of mankind ever (see Quran, [3:110]) — and two youth began fighting (whatever the story is, it must have been petty), but still tempers are so easy to flare, and Iblis is waiting to divide the Muslim ummah up in this manner. Even for the best of the Muslims, the sahaba, the potential exists for this to flare up. And in this we see the humanity of the sahaba — they are not angels. They can get angry. (And indeed after the death of the Prophet ﷺ multiple fights between them occurred — Jamal [36 AH], Siffin [37 AH], etc.)
2. We also see that the Prophet ﷺ called ethnic division 'rotting' and 'filthy.' This shows us dividing ourselves up over any divisions is something completely filthy. The human nature should find it disgusting. And what is especially noteworthy in this division is that this division, Ansar and Muhajir, was unknown to the both of them five years ago — this is a brand new division; and it is a division that the Quran itself sanctions (see Quran, [9:100]); it's an Islamic division; yet it can be misused and abused as it was right now, and even this Islamic division can become un-Islamic. If this is the case with something that has Quranic origin, Muhajir and Ansar, then how about something that has completely human origin? — Arab, non-Arab, Pakistani, Bengali, Indian, Syrian, Egyptian, north Egypt, south Egypt, etc. Subhan'Allah. If our Prophet ﷺ said these divisions that are Quranic is filthy and disgusting if it's misused in this manner, then how about the divisions that are imaginary and man-made? How do they fall into the scheme of thing? This shows us the filth and inherent un-Islamic concept of racism and social divide.
3. And how did the Prophet ﷺ solve the dispute? He didn't get involved in the petty details (who said what, etc.), he just said, "Leave it!" i.e. "Get over it!" This shows us for some disputes we don't need to go to the nitty-gritty. When you are going to arbitrate between two people who are having a dispute, you need to use a lot of wisdom: Sometimes you need to go down to the minutiae (who said what, when did they say it, etc.), but sometimes it's just best you don't. The Prophet ﷺ just said, "Leave it!" and they are made to feel foolish, "How could you have got into this? Come on, forget about it. You are all brothers. Bismillah, let's move on," and the matter is forgotten.

## Zayd ibn Arqam RA Upon Discovering Abdullah ibn Ubayy's True Colors

When Abdullah ibn Ubayy heard the dispute had been resolved, he became angry. He was of course happy to see the division and he wanted something to take place. But when the fitna was quelled and the fire was quenched, he became irritated. He said, "They (the Muhajirun) have competed with us in their numbers and their quantities. And this is exactly like 'fatten your dog only so that it will come back to eat you.'" He is mentioning the Muhajirun in a vulgar Arabic expression meaning 'it is very possible that the very person/friend you are helping will actually become an enemy to you.' He is comparing the Muhajirun and their leader (the Prophet ﷺ) to dogs. And he says, "By Allah, if we return to Madinah, the honorable (the Yathribites) will definitely expel the inferior (the Muhajirun)!" And then he started blaming his own people and said, "You have brought this on yourselves! You have allowed them to come into your land! You have given them your money! You have shared your wealth! If only you withheld all of these, they would have been forced to go back to their own homes!" He is saying this in his private tent amongst his people where the majority are the munafiqun, but there was a young lad whose heart was full of Iman named Zayd ibn Arqam (زيد بن أرقم) listening. And he could not believe what he heard. It was clear kufr! So he rushes to his uncle, and he said, "I heard such-and-such!" And the uncle takes him to the Prophet ﷺ and the young boy tells the Prophet ﷺ exactly what Abdullah ibn Ubayy said.

Abdullah ibn Ubayy is called by the Prophet ﷺ and confronted, "Did you just say this?" And he begins giving qasam (قسم - oath) after qasam, the most strongest qasams imaginable, that he didn't say it. And so the Prophet ﷺ accepted his excuse — after all it was very vulgar things that were said so it's just better to hope he didn't say it. After this event, there were huge tensions between the munafiqun and the Ansar of Madinah. After Abdullah ibn Ubayy left, Umar RA said, "Ya Rasulallah, let me just get rid of this guy!" — the Muslims all knew he is a munafiq. But the Prophet ﷺ said, "Leave him (do not kill him) because I do not want the people to say that Muhammad kills his own Companions." And he immediately ordered all of the sahaba to pack their bags and rush back to Madinah. And he marched NON-STOP all the way to Madinah, 20 hours straight such that pretty much the next morning they were outside of Madinah. And as soon as their heads hit the pillow, they were so tired they fell asleep for the rest of the day. What was the wisdom of this? To get the minds off of all of the things that happened. To stop all the gossips and chit-chats and forget everything that happened. It's human nature for gossiping and chit-chatting whispers to spread, so the Prophet ﷺ stopped all this by just marching for 20 hours straight.

### The Revelation of Surah al-Munafiqun

Zayd ibn Arqam became very depressed — he said, "It's the worst day of my life." After all the Prophet ﷺ has essentially 'rejected' his testimony; and in essence has 'accepted' Abdullah ibn Ubayy's testimony over his.

But right that morning, Allah revealed the entirety of Surah al-Munafiqun!

إِذَا جَاءَكَ الْمُنَافِقُونَ قَالُوا نَشْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ وَاللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ وَاللَّهُ يَشْهَدُ إِنَّ الْمُنَافِقِينَ لَكَاذِبُونَ

"When the hypocrites come to you [O Prophet], they say, 'We bear witness that you are certainly the Messenger of Allah' — and surely Allah knows that you are His Messenger — but Allah bears witness that the hypocrites are truly liars." [Quran, 63:1]

اتَّخَذُوا أَيْمَانَهُمْ جُنَّةً فَصَدُّوا عَن سَبِيلِ اللَّهِ إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ

"They have made their [false] oaths as a shield, hindering [others] from the Way of Allah. Evil indeed is what they do!" [Quran, 63:2]

And then Allah SWT goes on; and in the surah, Abdullah ibn Ubayy is quoted by EXACT expression:

يَقُولُونَ لَئِنْ رَجَعْنَا إِلَى الْمَدِينَةِ لَيُخْرِجَنَّ الْأَعَزُّ مِنْهَا الْأَذَلَّ وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ وَلَكِنَّ الْمُنَافِقِينَ لَا يَعْلَمُونَ

"They say, 'If we return to Madinah, the honorable will definitely expel the inferior.' But all honor and power belongs to Allah, His Messenger, and the believers, yet the hypocrites do not know." [Quran, 63:8]

The whole surah is criticism of the munafiqun and exposing of the faults of the munafiqun.

When this surah was revealed, the Prophet ﷺ called Zayd ibn Arqam, held him by the ear and said, "Allah has confirmed that this (your ear I'm holding) has heard the truth!" — to calm him down. The Prophet ﷺ cheered him up.

### Abdullah RA, the son of Abdullah ibn Ubayy ibn Salul

The news had spread in Madinah what is happening. As was the custom, when the army was about to come in, a crier would come to tell the people the army is coming back, and he would also bring information. So all of this is spreading in the city of Madinah, and Abdullah ibn Ubayy's son, Abdullah ibn Abdullah ibn Ubayy ibn Salul (عبد الله بن عبد الله بن أبي بن سلول), hears of this. When he heard of this, he went outside of Madinah to meet the

Prophet ﷺ and says to him, "Ya Rasulallah, it has reached me that you are considering to execute my father. If you command someone else to do it, I don't think I can see that man walking around in Madinah except that I will kill him in return out of anger, and then I will go to Jahannam for killing a Muslim. So you should command me to do the execution!"

Subhan'Allah it's amazing. He is worried about going to Jahannam and not about his father's reputation — and is saying, "Give me the commandment and I will kill my own father!" This is a real sign of obedience to Allah and His Messenger. And the Prophet ﷺ said to him, "No. Rather, your duty is to be a good companion to him." And the Prophet ﷺ promised him, "We shall be good and gentle with him as long as he lives with us." When he got this news, he was relieved, but was still very angry with his father, he stood at the gate of Madinah waiting for his father to come, and when he came, he said, "You were the one who said, 'If we return to Madinah, the honorable will definitely expel the inferior.' But wallahi, I won't allow YOU to come back to Madinah until the Prophet ﷺ gives you permission!" Therefore Abdullah ibn Ubayy had to wait until he got permission to enter the city. It's just an amazing story.

As we know, Abdullah ibn Ubayy ibn Salul died in the lifetime of the Prophet ﷺ [in 9 AH]; and it was his son, Abdullah ibn Abdullah ibn Ubayy, who went to the Prophet ﷺ and said, "Give me one of your cloaks and I will use it as a kafan for my father perhaps Allah will forgive him." And so not only did the Prophet ﷺ give the garment, he went to the cemetery and prayed janazah for Abdullah ibn Ubayy. This was before Allah revealed the verses of prohibition in Surah al-Tawbah (سورة التوبة). At the death of Abdullah ibn Ubayy, after the Prophet ﷺ prayed janazah for him, that was when Allah revealed:

وَلَا تُصَلِّ عَلَى أَحَدٍ مِنْهُمْ مَاتَ أَبَدًا وَلَا تَقُمْ عَلَى قَبْرِهِ ۚ إِنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ ۚ وَمَاتُوا وَهُمْ فَاسِقُونَ

"And do not ever offer [funeral] prayers for any of their dead, nor stand by their grave [at burial], for they have lost faith in Allah and His Messenger and died rebellious." [Quran, 9:84]

اسْتَغْفِرْ لَهُمْ أَوْ لَا تَسْتَغْفِرْ لَهُمْ إِنْ تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ ۚ ذَلِكَ بِأَنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ ۚ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ

"[It does not matter] whether you [O Prophet] pray for them to be forgiven or not. Even if you pray for their forgiveness seventy times, Allah will never forgive them. That is because they have lost faith in Allah and His Messenger. And Allah does not guide the rebellious people." [Quran, 9:80]

This was all revealed AFTER the Prophet ﷺ himself went into Abdullah ibn Ubayy's grave to lower his body. And subhan'Allah, we see the Prophet ﷺ wanted even this person to be forgiven. But Allah revealed Surah al-Tawbah.

And Abdullah ibn Abdullah ibn Ubayy died a shaheed in the Battles of Ridda (حروب الردة) [in 12 AH] in the time of Abu Bakr RA. So we really don't have much information about him. He lived a short life after this and died within the next 7 years.

### Outcome of the Incident

The main outcome of this incident was that the true nature of Abdullah ibn Ubayy was fully exposed by the testimony of the Quran in a way that was far more explicit than the verses of Uhud. Therefore many of the munafiqun abandoned Abdullah ibn Ubayy and became true Muslims. The Prophet ﷺ later remarked to Umar RA, "What do you think, O Umar? For indeed if I had commanded him to be killed the day that you told me to kill him, I would have turned many people (his followers) away. But those same people, if I were to tell them to kill him now, they would be the ones doing it." He is telling Umar, "You wanted to kill him — but what do you think now? Many of them embraced Islam. If I had killed him they all would have remained munafiq." And Umar RA responded, "Wallahi, I know the opinion of the Prophet ﷺ is always more blessed than mine."



This incident is one of the main evidences (among dozen) for maslaha (مصلحة). Maslaha means public welfare (the good of the people). The Muslim ruler, jurist, or faqih, looks at the maslaha (what is good for the ummah), and then bases laws on that. The issue of maslaha is one of the sources of Islamic law.

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### Maslaha in Islam

Maslaha is indeed a source of law — we saw the Prophet ﷺ took into account what would be the repercussions if he killed Abdullah ibn Ubayy. He weighed the pros and the cons. And he basically said the cons outweigh the pros, "If I were to kill Abdullah ibn Ubayy, the perception would be that, 'Muhammad is killing his own people.'" This shows us it's a part of our religion to have a good image in front of others. PR is a part of every firm, company, group, ethnicity, and even religion. Some overzealous Muslims say, "Who cares what other people think about us?" But this is wrong. We must think about the image we are giving of Islam to others. This is why the Muslim has to always be extra careful, scrupulous, honest, etc. There is an impression that has to be given. Not for our sake, not for our ego, but for the sake of Islam. The people need to know this is what our religion teaches and practices.

(Footnote: Many books are being written on maslaha in our time. One organisation has released over 10 books in English about maslaha in the last few years. It is very popular right now for one simple reason: Many progressives believe maslaha can be used to trump Islamic law, e.g. if the Quran says X and it doesn't appeal to them, they say, "Oh no no, X doesn't make sense, so for the sake of maslaha let's do something else," — they want to chip away from the text of the Quran and sunnah. But we completely disagree with this. They fail to realize that maslaha is an evidence in the \*absence\* of an Islamic text; not when there is an Islamic text — and this is what the classical four Sunni schools say. Even in this incident Umar RA concluded, "Wallahi, I know the opinion of the Prophet ﷺ is always going to have more barakah than mine." Therefore there is no maslaha in opposition to a text. Maslaha is used when the text is silent, only in areas where the shariah doesn't say anything. As for something explicit in the Quran or sunnah, the maslaha is in obeying the command of Allah and His Messenger.)

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### The Slander of Aisha RA

The third and last incident that happened on the way back from the Expedition of al-Muraysi' is the very long story of the Slander of Aisha RA. It is one of the most traumatic stories in the seerah because it deals with the Prophet's ﷺ personal and intimate affairs. The very personal bond of a husband and a wife. It deals with the honor and the sanctity of marriage. And it shows us how low the munafiqun went — you simply cannot go lower than this. And one of the interesting things about this story is that it has been preserved in vivid detail in the first person by Aisha RA herself, in the most authentic books. There are ahadith that are 2, 3 pages long in Bukhari! Aisha RA is describing from her own memory the whole story of the Slander. Therefore it's even more beneficial because we see it in the perspective of the actual person under attack. The story is indeed narrated in Bukhari and Muslim therefore it's the most authentic. We will simply look at the very long narration by Aisha RA herself in Bukhari (combined with some other narrations as well):

Aisha RA begins and she says, "The Prophet ﷺ would cast lots amongst his wives whenever he went on a journey. And whoever's lot would be picked, that wife would accompany the Prophet ﷺ." (Note 1: The meaning here is that the Prophet ﷺ was fair with all of his wives in matters that he could control; but of course for one journey he cannot take all his wives, so he would draw lots. This shows us drawing lots in this manner is something the fuqaha allow — and there are many cases in fiqh that allow this.) (Note 2: This also shows us the Prophet ﷺ would sometimes take his wives in an expedition — but only in situations where the victory is confirmed such as al-Muraysi'. It was a complete given they would win so there was no problem in taking a wife

this time.) Aisha RA continued, "My name came up. So I traveled with the Prophet ﷺ and this was after the verses of hijab had been revealed." (Note 3: The verses of hijab were revealed at the end of the 4th year of the Hijrah — Dhu al-Qa'dah.) (Note 4: The verses of hijab were of the last commandments to be revealed — after salah, zakat, siyam, etc. No doubt hijab is important, but many of us have made it even more important than the salah. We need to get our priority straight.)

Aisha RA continued: "Therefore I would travel in a howdah/hawdaj (هودج - a mini tent put on a camel)." (Note 5: The hijab of the Prophet's ﷺ wives was extra: They had to be covered not just in their personal body, but their space as well. This is only for the wives of the Prophet ﷺ, and this is explicit in the Quran. The Quran says, "And when you [believers] ask his wives for something, ask them from behind a barrier (hijab)" [Quran, 33:53]. So this is what Aisha RA is saying — Muraysi' took place after these verses were revealed. Also note the term "hijab [حجاب]" in the Quran doesn't mean headscarf. In our vernacular it means a headscarf, but this is modern Arabic; which is fine, but we need to know that that is not what the term "hijab" means in Quranic Arabic. In Quranic Arabic "hijab" means a physical curtain that separates the entire body between you and the speaker. And this usage of "hijab" applied only to the wives of the Prophet ﷺ. As for the headscarf, the Quran references this with the term "khumar [خمار]." Allah says, "Let them draw their veils [khumur] over their chests" [Quran, 24:31]. Note the women of Jahiliyyah would always wear a headscarf — it was impossible for a dignified lady to not wear a headscarf; every single lady of respect and of middle class would cover her hair [just like in America 100 years ago]. But they would throw it to the back [like nun's headscarf] and their dresses get lower and lower [i.e. their chest is exposed]. So Allah said NO, "When you wear the headscarf, cover the bosom [i.e. chest]." The point is Aisha said the verses of hijab had been revealed, and by this we mean an extra layer above and beyond the khimar/jilbab [جلباب - another Quranic term — see 33:59]. The khimar [headscarf] and jilbab are mentioned for all women, whereas hijab [barrier] is only for the wives of the Prophet ﷺ.)

(Tangent: These days we hear progressives say, "The hijab was only for the wives of the Prophet ﷺ!" — and this statement is true in Quranic sense, but the progressives intend something false through it. These people are saying the hijab how we understand it [i.e. the headscarf] is only for the wives of the Prophet ﷺ, and this is wallahi foolishness that shows their complete ignorance of the Quran. In regards to headscarf, the Quran says very clearly, "Tell your wives, and your daughters, and the believing women, they should all cover themselves with a jilbab" [see Quran, 33:59], "And tell the believing women to lower their gaze and guard their chastity, and not to reveal their adornments except what normally appears. Let them draw their khimar over their chests" [see Quran, 24:31].)

So Aisha RA explained why she was in a hawdaj.

And she continued, "After the expedition finished and we were on the way back, the Prophet ﷺ gave orders to encamp the night outside of Madinah." (Note 6: Now this is the night where the munafiqun have lost it. Why is the incident of the Slander happening now? Why are the hypocrites going to stoop to such a low level? Because it's the night when Surah al-Munafiqun has been revealed and Abdullah ibn Ubayy has been exposed. So now he is exacting revenge in a manner that is so unmanly and so unbecoming it shows the depth of the darkness of his heart.) Aisha RA continued, "When the orders were given to encamp, I stood up and walked away from the army to relieve myself. On the way back, I felt my chest, and lo and behold, my onyx necklace had been broken. I panicked and went back to find it, and I spent a long time trying to find the necklace." (Note 7: This shows her simplicity. Subhan'Allah, she is the most beloved wife of the most beloved prophet of Allah ﷺ, and yet what is she wearing? And contrast this to what the wives of the pharaohs and kings are wearing.)

In the meantime the orders were being given to the army to move. Everyone is dead tired, the city is one day away, it's the last step, and so they just wanted to go, the people assigned to Aisha's hawdaj just picked up the hawdaj and left for Madinah without realizing she wasn't in it. And Aisha RA when narrating this story made an excuse for them, she says, "I myself was a young girl, I had not put on much weight, I was very light, so when they picked up the hawdaj, they didn't realize I was not in it." (Note 8: Subhan'Allah, she's narrating this incident 50 years later without mentioning any of their names, but she's still excusing them. "It's not their fault," "Cut

them some slack." Look at her innocence and adab.) (Note 9: And obviously the men assigned for Aisha's hawdaj would not converse with her out of adab and respect. She is the wife of the Messenger of Allah. So they just let her be. There's no question of asking, "Aisha, are you there?" etc.)

Aisha RA continued, "When I returned to the camp, there was not a single person in sight!" (Note 10: Subhan'Allah, she didn't even realize the whole camp had gone. And this shows us she really did panic about the necklace.) She spent some time looking everywhere. But lo and behold the necklace was underneath the place where her camel was sitting! She continued narrating, "I stayed in my place and I presumed as soon as they discovered I am missing, they would come back for me. While I was sitting, I fell asleep." (Note 11: Subhan'Allah, look at her bravery. Completely alone in the desert; not a drop of food or water, she just falls asleep. She has confidence that Allah will take care of her.)

And she narrates, "I only woke up when I heard a man say, 'La hawla wa la quwwata illa biLlah!' And lo and behold, it was Safwan ibn Muattal al-Sulami (صفوان بن المعطل السلمي)." (Note 12: Notice how when something happens the sahaba would make adhkar [أذكار - plural of dhikr]. We need to make it a part of our habit/fitrah to say adhkar in place of curse words. This is the way of the sunnah. It's also a positive thing for dawah as well: When we make it our habit, when something happens instantaneously a word of praise comes out, "Alhamdulillah!" "La hawla wa la quwwata illa biLlah!" etc., and people are going to ask, "What did you mean by this?" "What happened?" and you explain, "Oh, I thanked God," etc. So this should be ingrained in us.) (Note 13: Safwan ibn Muattal was lagging behind the army. It was his qadr that he overslept the whole order to leave. So now he takes his camel and starts slowly making his way back to Madinah. But he sees this figure all alone in the desert and lo and behold it is Aisha RA.)

Aisha RA continued narrating, "He had seen me before the verse of hijab came down, so he recognized me. When I woke up and saw him, I covered my face with my jilbab. I swear by Allah, he did not speak one word to me. All he did was he lowered the camel, walked away so that I could ride on it (i.e. turning his back so that he doesn't even see me getting on the camel), and then he guided the camel with his hands all the way back to Madinah (i.e. he walked and I was on the camel)." (Note 14: Subhan'Allah, this is a true gentleman. Safwan ibn Muattal was a very noble Companion. He wasn't even married yet. He got married after this event. And he died a shaheed in the reign of Umar RA, fighting in Armenia [16 AH].)

And they caught up with the group. But of course who is at the back of the group? Abdullah ibn Ubayy ibn Salul. It's the standard place of the hypocrites, right at the end of the army. And Aisha RA narrated, "That was when the rumors began to spread by Abdullah ibn Ubayy ibn Salul."

Aisha RA continued, "When I came to Madinah, I fell sick with a fever for one whole month, and so I was oblivious to the rumors as it was spreading around." In this one month the rumors became bigger and bigger and bigger and Aisha RA is completely oblivious to what is happening. The fact that she is cut off contributed to the rumors being spread.

To be continued in the next episode.

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### **The Wisdom in Not Mentioning the Minutiae of the Slander**

One very beautiful point: Subhan'Allah, the books of the seerah never mention the actual rumors being spread. The minutiae of the Slander was so disgusting you don't even want to hint at it. So the authors just called it "the Slander." No books of seerah ever verbalizes the slander. And this really shows us the incredible adab and wisdom and etiquette of our early scholars. They understood it's not worth even mentioning what was said.

Compare this to the attitude of modern society: They want to spread every graphic detail on the front page news, and wallahi, it's disgusting. The more you spread violence and fahisha (فاحشة - indecency), the more desensitized

people will become. The more you spread vulgarity, the more vulgar people will become. And what happens when you raise a generation desensitized to evil? They will accept this evil and continue to lower the bar.

So in the adab of our early scholars, they never explicitly mention what the slander was.

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[Revised by Br. Syed Haq & MAR, March 2021]

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## 056 - The Slander of Aisha (ra) Part 2 [\[TOP\]](#)

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As we mentioned, the hypocrites wanted revenge after Allah exposed Abdullah ibn Ubayy in Surah al-Munafiqun. This is why the Slander of Aisha RA occurred during this time frame.

And as we mentioned, out of respect for Aisha RA, none of the books of seerah ever explicitly mention what "the Slander" was. It's truly amazing. This is because of the utmost respect Muslims have for the honor of the Prophet ﷺ. Indeed insulting the wives of the Prophet ﷺ is insulting the Prophet ﷺ. This is why especially as Sunni we take extra concern with the family of the Prophet ﷺ. This is a fundamental difference between us and the Shia groups. For the Shia groups, they define the Ahl al-Bayt (أهل البيت) only as the blood relatives of the Prophet ﷺ such as Fatima and Ali and their descendants; whereas for us, the Ahl al-Bayt is the wives and the blood relatives of the Prophet ﷺ. Surah al-Ahzab (سورة الأحزاب) explicitly links the Ahl al-Bayt to the Mothers of the Believers [see Quran, 33:32-33]. Therefore attacking the wife of the Prophet ﷺ is something we take very seriously.

### (Cont.) The Slander of Aisha RA

We discussed that Aisha RA returned from the Expedition of Banu al-Mustaliq and she was found by Safwan ibn Mu'attal RA. He did not even say one word to her other than 'La hawla wa la quwwata illa biLlah.' Aisha RA said herself she never heard one word from him other than that. And he led Aisha RA to catch up with the caravan and they caught up before the army reached Madinah. At the same time Abdullah ibn Ubayy is fuming with anger — he has been exposed in the Quran by the testimony of Allah that, "They swear to you [they are telling the truth], but Allah knows they are lying" [see Quran, 63:1-2]. Because of this, Abdullah ibn Ubayy gets the idea that here is Aisha RA coming with a young, upright, virtuous, and unmarried man — so he begins the rumors.

Aisha RA says she returned home and thought nothing of it — she was late for the caravan but then caught up, so no big deal. And then she says she fell sick with fever and spent an entire month bedridden. "No one told me the rumors were spreading like wildfire — I was completely unaware. The only thing that brought me some doubt was that the Prophet ﷺ would not be as open with me as he usually was." (Note 1: This shows us the innocence of Aisha RA and also the humanity of our Prophet ﷺ. The confusion that he himself ﷺ had. The fact that he is a human being. He is not a god or a demigod that knows ilm al-ghayb [علم الغيب - knowledge of the unseen]. He was perturbed by the rumors spread by the hypocrites, but he didn't want to confront Aisha RA as she was sick. Of course his instinct is telling him Aisha RA is free of the rumors, and he wants to defend her [and he WILL defend her, as we will see], but still he isn't showing her the usual tenderness he does. So Aisha RA knew something was off, but she had no clue of the evil that was afoot.)

After one month, she got well. She then mentions an incident where she went to relieve herself with Ummi Mistah bint Abi Ruhm (أم مسطح بنت أبي رهم) (Abu Bakr's cousin). "We exited towards an area where we would relieve ourselves. We would only have to go to this area once every few nights. And this was before the time when people started building restrooms inside the houses. We were of the Arabs." (Note 2: Aisha RA is telling that even in her own lifetime the customs began to change. The Arabs disdained building a restroom inside the house — it was the custom of the non-Arabs at the time. There was no running water or cleaning system, so of course it was not the cleanest thing to have a restroom inside the house. Only later did toilets began being built inside houses — the wealth that came into the ummah was unimaginable.) (Note 3: The Arabs at the time only went to relieve themselves once every few days. Why? Because they were eating so little food there's no need for them to go relieve themselves except once every few days.)

As Aisha RA and Ummi Mistah were coming back, Ummi Mistah falls over her dress and blurts out, "Curse my son!" It shows she is angry at her son, and when she trips, automatically the anger she has against her son Mistah comes out — it's a Freudian slip. Now Aisha RA is shocked at hearing this and defends him, "Woe to you! How can you say this about your own son and he has attended Badr?" (Note 4: This shows the status of the People of Badr. Any Badri has such a status.) (Note 5: Again this shows the innocence of Aisha RA. Look at her fitrah — instantly to defend a Muslim. It's the mannerisms the Prophet ﷺ has taught her. She doesn't know why he is being cursed, and this is the mother doing it to her own son, but still Aisha RA defends him.) Ummi Mistah says, "My dear child, don't you know what is going on? Don't you know what is being said?" And Aisha RA says that is when she was told of the slander being spread. According to some books, she fainted on the spot.

When she went back home, this news made her physically and emotionally sick. And she said she felt even more sick than ever. She narrated, "The Prophet ﷺ entered upon me and asked how I was. And I asked him permission to go to my parents' house." (Note 6: This shows us the wisdom of Aisha RA — she was affected by what has happened, but she didn't just go emotional instantaneously; she wants to go to her parents' house and verify the information first. She is barely a teenage girl, but subhan'Allah, her maturity is amazing. She is calm and composed.) (Note 7: It also shows a simple fiqh point: A woman requires permission from the husband to spend the night at another house.) The Prophet ﷺ gave her permission and she rushed back home to her parents' house.

When she reached she said, "My dear mother, what are the people talking about? What is this slander, and why didn't you tell me?" Her mother Ummi Ruman (أم رومان) calms her down and says, "My daughter, be easy on yourself, for wallahi, never does a good man loves his wife as much as yours except that people talk about her," and she also brings in the issue of co-wives. (Note 8: She isn't even saying "yes" or "no" — she is just saying, "Don't worry about it," but this response tells Aisha RA everything being said is true.) Aisha's RA first response is, "Subhan'Allah! Have the people actually said this?" (Note 9: Again she cannot fathom this — she is just an innocent young girl and she cannot believe people can be this evil and cruel.) She narrated, "I cried and I cried until the morning came and my tears would not stop. And I did not taste the sweetness of sleep."

She then explained in the hadith, "The one who took charge of this" — and this phrase is in the Quran, "وَالَّذِي تَوَلَّىٰ" [Quran, 24:11] — "was Abdullah ibn Ubayy ibn Salul; and some of his followers of the Khazraj." (Note 10: She mentions him by name. Therefore this is the tafsir of the verse [24:11] in the Quran. Aisha's report is explicit that he was the one who began it.) (Note 11: Abdullah ibn Ubayy was from the Khazraj, therefore the bulk of the munafiqs were from the Khazraj as well. This does not mean the Khazraj were bad people. Some of the Khazraj followed Abdullah ibn Ubayy simply because he was of their tribe, and in particular he was the leader in the days of Jahiliyyah. All other leaders had died in the Wars of Bu'ath, therefore they looked up to him the most. This shows us the true danger of tribalism.) Then she says, "And three others of the sahaba followed along: Mistah (مسطح) (Aisha's second cousin), Hammanah bint Jahsh (حمنة بنت جحش), and Hassan ibn Thabit (حسان بن ثابت)." (Note 12: These were the only three of the non-munafiqun who were guilty of the gossip. They were not guilty of instigating the rumor or inventing the lie, but they fell prey to tattletaling, gossiping, and spreading the news, "Have you heard what they say?" "Do you know what's said?!" etc. We know in our shariah that these types of slanders and gossips are not tolerated, especially when it involves something as sensitive as zina and honor.)

Aisha RA continued, "As for Hammanah, her sister was Zaynab bint Jahsh (زينب بنت جحش), and she was the only one of the wives of the Prophet ﷺ who rivaled me. Therefore she (Hammanah) wanted to help her sister in this rivalry, but Allah protected Zaynab because of her religion (i.e. Zaynab didn't speak anything but good about me), and Hammanah fell prey and suffered because of this." (Note 13: As we know, Aisha RA and Zaynab RA did not get along — they were the two co-wives that had the most rivalry. Zaynab was of the most noble lineage, she was the cousin of the Prophet ﷺ, she had many other things in her favor, and Aisha RA knew the Prophet ﷺ had a special love for her as well; therefore Aisha RA herself said, "The only wife who genuinely rivaled me was Zaynab"; but still Aisha acknowledged Zaynab's virtues and said, "As for Zaynab, her deen protected her [from speaking badly about me during the incident of the Slander]. Allah protected her because of her deen.")

Aisha RA continues that the Prophet ﷺ had already called testimony from people within the family. He called Ali ibn Abi Talib and Usama ibn Zayd (أسامة بن زيد). (Note 14: Ali was his son-in-law, his cousin, someone who's grown up in the house of Khadija RA, he came every second day to the house of the Prophet ﷺ, so he knew what nobody else knew. As for Usama, he was literally born in the house of the Prophet ﷺ; and his father was the 'adopted son' of the Prophet ﷺ, Zayd ibn Harithah. [Tangent: And his mother Ummi Ayman was the woman who took care of the Prophet ﷺ as a young child. She was not a foster mother, but a caretaker. Therefore no one is closer to the Prophet ﷺ amongst the older women than Ummi Ayman RA. And she married Zayd, and they had Usama ibn Zayd. And as we know, Zayd and Ummi Ayman were both beloved to the Prophet ﷺ; and that's why Usama's nickname was 'the Beloved, the Son of the Beloved of the Prophet ﷺ'.] At this time, Usama was 13-14, a young boy, so he was entering in-and-out all the time the houses of the wives of the Prophet ﷺ. Therefore the Prophet ﷺ is calling these two to find out if they have seen anything strange.) Aisha RA at this time of course did not know all of this is happening.

As for Usama, he testified what he knew that the Prophet's ﷺ family is free of this charge, "It is not possible. I know all of them, and none of them have such a character." As for Ali RA, he said, "Ya Rasulallah, Allah has not restricted the matters upon you, and there are plenty of women to choose from. And if you want to know her (Aisha's) character, call her maid servant Barirah (بريرة) — she will know more than us." (Note 15: Of course Ali's RA testimony is not as good as Usama's. Usama clearly defended Aisha RA, but Ali's RA response was a little bit vague, "If you have doubt, Allah has allowed you to marry any woman you want — in any case call Barirah.") (Note 16: Barirah was Aisha's freed slave. She was a slave that used to belong to another family; Aisha had purchased her with her own money and set her free in the Way of Allah; Barirah was so overjoyed she became a maid servant to Aisha of her own will. So she lived with Aisha and took care of her.)

The Prophet ﷺ calls Barirah and she is terrified, stammering, and stuttering — the Prophet ﷺ is interrogating her directly, "Ya Barirah, have you seen anything from Aisha that would cause you to have any doubt? In her character and in her manners?" Barirah is being put on the 'witness stand' she felt she has to be honest and mention some faults, so she says, "Wallahi, ya Rasulallah, I have not seen anything from her except..." — and now she is going to mention this 'heinous,' 'grievous' 'sin' that Aisha RA has committed — "...except that sometimes she is supposed to knead the dough, but she falls asleep and the goat comes and eats the dough when she sleeps." (Note 17: This really shows us not only the honesty of Barirah, but the true innocence of Aisha RA.) (Note 18: We also learn that it's a part of human nature that one goes to his closest friends and relatives for advice. Even the Prophet ﷺ, he went to Ali and Usama, and they were both very young — Usama is just 13-14; but the Prophet ﷺ is hearing from him.) When all the testimony appears to be that Aisha RA is innocent, the Prophet ﷺ feels comfort. At this time Aisha RA is still at her parents' house, which is slightly outside Madinah in the area called [Awali](#) (العوالي).

The Prophet ﷺ called a general assembly in the masjid. Everyone knows the rumor but nobody has actually said it. The Prophet ﷺ said, "O gathering of believers, who will excuse me from a person who has hurt me even with regards to my own family?" (Note 19: In other words he is saying, "Will you blame me if I get angry at Abdullah ibn Ubayy ibn Salul? Will you blame me if some punishment happens to him?" But of course he ﷺ doesn't mention his name out of adab. He would never mention names to shame people.) And he said, "Wallahi, I know nothing but good from my wives." — now he is defending Aisha RA in public. "And even this man they mention (Safwan ibn Mu'attal), I know nothing but good about him." — this is an incredible praise for Safwan ibn Mu'attal.

So we see here the tense situation — the people of Madinah are being asked directly.

Immediately Sa'd ibn Mu'adh RA (or someone else, perhaps Usayd ibn Hudayr RA; or someone else from the Aws — one of the young leaders) stood up and said, "Ya Rasulallah, as for me, I excuse you whatever you want to do to this man. If this man be from the Aws, I will cut his head off. But if he be from the Khazraj, you have to command us, and then I will do it." (Note 20: Sa'd ibn Mu'adh knows that Jahiliyyah is still around. That is why

he is being cautious, "You have to command us if 'this man' is from the Khazraj." But of course everybody knows who is being talked about and knows that Abdullah ibn Ubayy is from the Khazraj.) As soon as this is said, Sa'd ibn Ubadah (سعد بن عباد) RA of the Khazraj stood up angry and said, "You are not telling the truth, wallahi. You cannot kill him and you would not dare to kill him had he been from your tribe" — the leader of the Khazraj is bringing up tribalism now.

Aisha RA who is narrating makes an excuse for Sa'd ibn Ubadah RA. She said, "Sa'd ibn Ubadah before this one statement had been a righteous man, but the urge of Jahiliyyah took over him (i.e. he just fell into a mistake; don't think bad of him)." (Note 21: Subhan'Allah, she is making excuses for everyone in the story.) And then someone from the Aws stood up and said to Sa'd ibn Ubadah, "Rather, you are the liar! And we WILL kill him! You are just a munafiq fighting on behalf of the other munafiqin!" (Note 22: Subhan'Allah, the whole point of the gathering is being lost. This is the problem of division and schism, of fighting for egos, of not caring for the broader picture. It's a very painful issue — is this the time to bring up Jahiliyyah politics? Aws vs. Khazraj, etc.?) The passions were raised, anger is flared, and the Prophet ﷺ had to calm the two sides down. (Note 23: Again it shows the humanity of the sahaba; and not only this — it shows that tribalism will remain forever in the ummah. The Prophet ﷺ said in a hadith, "Four things from Jahiliyyah will remain in my ummah," and the number one thing he said is, "Al-fakhr bi al-ansab (الفخر بالأنساب - taking pride in lineage)" i.e. tribalism, i.e. nationalism in our days.)

Aisha RA says, "I continued to cry that day and my tears would not stop until I thought my liver would burst open." She thinks her liver will crack — and of course when you cry that much you do get a pain. "And while I was like this, one of the ladies of the Ansar asked permission to enter, and she sat with me and cried with me." (Note 24: This is sisterhood. She is showing sympathy and care. All she does is just cry with Aisha RA. Sometimes all you need to do to express your sympathy is be physically present with somebody and show you grieve just like them.) "While we were in this state, the Prophet ﷺ came and visited." (Note 25: This is the 2nd day after Aisha RA left. After she left, things have happened very fast: The Prophet ﷺ called the meeting of Ali, Usama, Barirah, then the general meeting etc. Notice the Prophet ﷺ was eager to protect Aisha RA — but when she was next to the masjid for a whole month, he couldn't do anything. And by not doing anything, the rumors became inflamed.) Now finally the Prophet ﷺ came to talk about the issue. He sat down and praised Allah and then said, "Amma ba'd (أما بعد - as to what follows)." (Note 26: Subhan'Allah, even in this point in time he began by praising Allah SWT and then followed by "amma ba'd" — he would always begin any important speech in this manner; this is the sunnah.) The Prophet ﷺ said, "I have heard such-and-such about you, so if you are innocent, then Allah will clear you of this charge. If you have slipped into a sin, then seek Allah's forgiveness and repent to Him, for indeed when a servant sins and repents, Allah forgives the sin." Very simple and clear. (Note 27: Even in this direct conversation there is no accusation. He ﷺ simply said, "If you are innocent, Allah will help you. If not, tawba will forgive everything." This shows us the status of tawba [توبة - repentance]. Aisha RA is not an ordinary wife — this sin for her would not be like any ordinary sin [see Quran, 33:30]. And as it is that sin, if it is committed, is a sin that brings about death in the shariah. Still our Prophet ﷺ says, "If you have slipped into a sin, repent and Allah will forgive you." This shows us repentance is the key to salvation.) (Note 28: Another point we learn is the fact that the Prophet ﷺ is a true prophet, and that the Quran is wahy from Allah. How so? For one whole month no Quran came down for Aisha RA; the Prophet ﷺ himself is in dire pain and anguish. Had the Quran been his own imagination and his own wahy and his own recitation, why go through the torture for an entire month? Why drag the entire society through this? He is waiting for wahy from Allah SWT but Jibril AS had not come down. And as we know, Allah Himself says in the Quran, Jibril says, "We only descend by the command of your Lord" [see Quran, 19:64]. This shows beyond a shadow of a doubt that the Prophet ﷺ is a true prophet. Had he been a false prophet — a'udhubiLlah — the 2nd day wahy could come and say, "You are free, don't worry about it." But nothing like this happens.)

Aisha RA resumes: "When the Prophet ﷺ finished speaking, I stopped crying completely until I could feel the dryness in my eyes." Now she is feeling angry. Why? Because she gets the impression, "You actually believe these rumors?!" "You entertain the possibility that they might be true?!" She says to her mother, "O my mother,



answer the Prophet ﷺ on behalf of myself." Ummi Ruman says, "By Allah, I don't know what to say, my daughter." So Aisha RA turns to Abu Bakr, "O my father, respond back to him." Subhan'Allah, here is Abu Bakr, on the one hand is the Prophet ﷺ and the other is his daughter, what is he going to do? Is he going to take sides? Abu Bakr said, "My dear daughter, I don't know what to say." (Note 29: Wallahi, you are crying for everyone in this story; it's a lose-lose situation for them.) When she realized neither her father nor her mother will speak for her — and indeed what can they say? This is the Messenger of Allah ﷺ in front of them — so Aisha RA musters whatever semblance of courage and wisdom she has and says, "I can only say to you what Abu Yusuf said:

فَصَبِرْ جَمِيلٌ وَاللَّهُ الْمُسْتَعَانُ عَلَىٰ مَا تَصِفُونَ

"Patience is most fitting. And Allah is the One sought for help against that which you describe" [Quran, 12:18]. (Note 30: Aisha RA later said, "I was still a young girl at the time and had not memorized much of the Quran, so I could not remember the name of Ya'qub AS, and that is why I said 'Abu Yusuf.'")

So she is saying the rumors are not true and she will turn to Allah SWT in patience, and He will help her. "After saying this, I turned around on my bed and faced the wall." She feels so alone and desolate now. Nobody seems to be defending her. Later when narrating this story, she said, "I knew Allah would eventually reveal my chastity/honesty (perhaps through the dream of the Prophet ﷺ, etc.), but I never in my wildest dreams thought Allah would reveal Quran about me." i.e. "I never considered myself worthy of Allah SWT revealing Quran about me."

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### Allah SWT Revealed Quran About the Innocence of Aisha RA

Notice when every single source of help from mankind was cut off and she turns to Allah, what happens? Allah answers her right then and there. This shows us the reality of tawhid. Only Allah we seek His aid [see Quran, 1:5]. She literally and figuratively turns from all of them and turns to Allah SWT. And right then and there the head of the Prophet ﷺ lowered — whenever wahy would come, his head would lower, his eyes would close, sweat would start coming out even on a cold day, and people would see a physical weight on him as Allah says in the Quran, "We will send you a heavy revelation" [Quran, 73:5]. When the wahy was lifted, the Prophet ﷺ broke out laughing in joy, and the first words he said were, "O Aisha, verily Allah has revealed your innocence!" Allah had revealed the entire first section of Surah al-Nur (سورة النور) (first 2½ pages). And in this, Allah very explicitly mentions the punishments for qadhf (قذف - false accusation of zina), and criticizes those who spread the slander (in particular for Aisha's case), and commanded the punishment of 80 lashes for those spreading it, and that, "The one who took charge of it shall get the worst of all punishments [in the Hereafter]" [Quran, 24:11].

Her mother said to Aisha RA, "O Aisha, stand up and thank the Prophet ﷺ," but she is still hurting she said, "No wallahi, I will not stand up for him. I will thank Allah SWT for revealing this Quran."

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### Abu Bakr's RA Sadaqa to Mistah

Aisha RA says Abu Bakr RA used to give sadaqa to Mistah because he was a relative and a poor person and a Badri. But after he began spreading these rumors, Abu Bakr said, "Wallahi, I will never give him a penny anymore." But Allah revealed in Surah al-Nur, "Do not let the people of virtue and affluence among you swear to suspend donations to their relatives, the needy, and the emigrants in the Cause of Allah. Let them pardon and forgive. Do you not love to be forgiven by Allah? And Allah is All-Forgiving, Most Merciful" [Quran, 24:22]. Subhan'Allah, what a religion is this. Abu Bakr is told, "Do not make promises that you will not do good, rather, turn the other cheek. Don't you want that Allah also forgives you?" and so Abu Bakr said, "Wallahi, I will give him as long as I live," and he made kaffarah for the previous oath, and as long as he lived, he continued to support Mistah with an extra charity just because of this verse.

What a religion is this. His daughter is hurt in this manner and yet still he continues to pay Mistah for as long as he lives.

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### **Zaynab bint Jahsh's RA Testimony**

Aisha RA mentioned the story of Zaynab bint Jahsh RA that the Prophet ﷺ also asked Zaynab about her, and Zaynab said, "O Messenger of Allah, I will not cause my eyes and my ears to fall into sin. Wallahi, I only know good of Aisha." She praised Aisha RA even though they were not friendly to one another, and there was a lot of rivalry between them.

Her religion protected her.

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### **The Munafiqun Who Instigated the Rumor and the Muslims Who Spread the Rumor**

Urwah RA, who narrated this story from Aisha RA, said, "Aisha would never accept anyone to speak ill of Hassan ibn Thabit." Hammanah, Hassan, and Mistah were whipped 80 times as the punishment for qadhaf. The punishment was because they were spreading it. As for the munafiqun and the one who instigated it, they were let off. Why? Scholars say: Because Allah SWT did not want to diminish their punishment in the Next life, so He let them off in this life. In Allah's Infinite Justice, had they been punished for this calumny in this world, He would not have punished them for it in the Next. So to make sure they get the full share of the punishment in the Next, they were let off in this world.

Only the righteous were punished in this world. So we say nothing but good about Hammanah, Hassan, and Mistah RA. And brothers and sisters, make sure we save ourselves from the mistake they did, of wanting to feel like the life of the party by spreading, "Do you know the latest gossip?" "Have you heard what happened?" etc. This is what they fell into. They didn't \*fabricate\* themselves, but on some gatherings, on some occasions, they \*spread\* the news. And because of this they got into this punishment.

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### **Safwan ibn Muattal RA and Hassan ibn Thabit the Famous Poet RA**

Aisha RA says, "As for the man they accused (Safwan ibn Muattal), he himself swore by Allah, 'I swear by the One in whose Hands is my soul; I have never raised the veil of a woman in my life.'"

An interesting story happened here as well: When Safwan ibn Muattal heard Hassan was saying the rumor — and this was before the matter was resolved — he took his sword and hit Hassan with the blunt edge of it, and Hassan fell down. Hassan's tribe came and attacked Safwan. And Safwan said a line of poetry that was not very poetic, "I am a man who when my blood becomes raged, I don't know how to give poetry, I only know how to give beatings."

The case was brought in front of the Prophet ﷺ, and amazingly, he ﷺ ruled in favor of Hassan. Safwan was angry for a legitimate reason, but he had bloodied and wounded Hassan; and in the shariah, you cannot take the law into your own hands; so the Prophet ﷺ ruled in favor of Hassan, but he said to him, "O Hassan, forgive Safwan." Hassan said, "For you, O Messenger of Allah, I will forgive him," and Hassan was gifted a garden as a recompense for the injury.

Look at the fairness of Islam: Hassan was guilty, but he should not have been punished outside of the proper system; so when Safwan took the law into his own hands, the law did not side with him. It's an amazing fact of Islamic justice. (Note: Hassan could have demanded the same hitting back — an eye for an eye, a tooth for a tooth — but he instead forgave, and got a garden.)

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### Abu Ayyub al-Ansari RA and His Wife

It's mentioned one day Abu Ayyub al-Ansari's wife came home and said to him, "Have you heard?" — and she did not even mention the slander, but Abu Ayyub became angry and said, "How can we speak about such a thing! Glory be to You [O Lord]! This is a heinous slander!" And Allah revealed in Surah al-Nur quoting Abu Ayyub al-Ansari as a good example, even though he said this in the privacy of his house. Allah said:

وَلَوْلَا إِذْ سَمِعْتُمُوهُ قُلْتُمْ مَا يَكُونُ لَنَا أَنْ نَتَكَلَّمَ بِهَذَا سُبْحَانَكَ هَذَا بُهْتَانٌ عَظِيمٌ

"If only you had said upon hearing it (the slander), 'How can we speak about such a thing! Glory be to You [O Lord]! This is a heinous slander!'" [Quran, 24:16]

What a praise for this man that Allah quotes him directly in the Quran.

This shows us just because we are married to somebody, doesn't mean we will get away with ghibah (غيبه - backbiting) and namimah (نميمة - gossiping/tattletaling). Even between husband and wife you are not allowed to do ghibah and namimah. The Prophet ﷺ said, "One of the sins a person will be punished for in the grave is namimah." It is forbidden in our shariah.

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### Lessons From the Incident

Of the benefits we can derive:

1. The evils of slander (lying), ghibah (backbiting), and namimah (spreading tales). Each one is a separate sin. And the bulk of these sins are major sins, and they become even more major when they involve the ird (عرض - reputation/honor) of a woman, and this becomes a sin that is worthy of being punished by the shariah with had (حد) — and there are only 5 or 6 sins punishable with had (zina, riddah, qadhf, etc.)
2. Allah will test the believers by various means. Even Aisha RA, a young lady, had to go through her trials so that her rank is raised up. The more Allah loves someone, the more He shall test them.
3. Every time of ease is always followed by a time of difficulty, and every time of difficulty is followed by a time of ease. We don't last in either state in this life; everyone goes through trials up and down. "So, surely with hardship comes ease. Surely with [that] hardship comes [more] ease" [Quran, 94:5-6].
4. The level the munafiqun go down to is simply beyond that which is reasonable. For them to speak about the wife of the Prophet ﷺ in such a manner, it really shows they have no morals or dignity. And even then, there was still wisdom in this incident of the Slander. Allah SWT said, "Do not think this is bad for you. Rather, it is good for you" [Quran, 24:11] — and there are many wisdoms we can derive of why this was good. And this shows us that if something so painful as the Slander of Aisha RA was for the good of society and there was benefit that came out of it, then every single calamity we undergo, there is some good in it whether we realize it or not.
5. The fruits of patience will always be sweet. Being patient and turning to Allah will always vindicate you. If you are truthful and sincere, Allah will help you even when no one else does.

6. This establishes beyond a shadow of a doubt the high honor and status of Aisha RA. The one whom Allah SWT freed from above the seven heavens, more than 25 verses of the Quran have come down specifically talking about her RA. And therefore she is the Pure the daughter of the Pure, the Innocent the daughter of the Innocent, the Siddiqah the daughter of the Siddiq. (And therefore, anybody who accuses her of immorality, such a person is beyond the pale of Islam. We do not mince our words about this. It doesn't matter who they are, what they call themselves. Allah SWT has freed her from above the seven heavens. And anybody who dares accuse her of any crime of chastity and morality, we do not consider this person/group/sect/firqah to be Muslim. To be fair however, the group that is typically accused of making this accusation, it is not true for us to say that they ALL make this accusation. Some amongst them do, and some amongst them don't; so we need to be fair. And Allah says in the Quran, "Do not let the hatred of a people lead you to injustice. Be just! That is closer to righteousness" [Quran, 5:8]. So we need to be very clear that there is a controversy within that group; and these days, the mainstream amongst them do not have this belief. It is only a very fringe, very vocal, very wicked minority that have this belief. The bulk of them don't like our Mother, but they don't accuse her of this crime. So we need to be fair. They have things to say that are not nice about her tension with Ali RA, but they do not accuse her of what Abdullah ibn Ubayy accused her of. And as long as they don't get to that level, then it does not reach kufr. The minute they accuse her of what Allah has freed her from, then we will say we don't accept this people as being Muslim. So we do an individual case-by-case basis. We don't pass judgment on the entire group, because the majority of them don't make this accusation. And anybody amongst us who accuses them of making this accusation about Aisha RA, we need to say, "Ya akhi, please be academic. Please be precise," because no, not all of them say this about Aisha RA. And when you make this accusation, you are the one who causes more fitna and firqah. You can say they don't like Aisha RA for other reasons, that's true; but don't say they accuse Aisha RA of what Abdullah ibn Ubayy accused her of. That is simply not true.)

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[Revised by Br. Syed Haq & MAR, April 2021]

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## 057 - The Battle of Khandaq (Ahzab) Part 1 [\[TOP\]](#)

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We will begin the next segment of the seerah, and that is the Battle of Khandaq, which is also called the Battle of Ahzab. "Khandaq (خندق)" means the "trench," and "ahzab (أحزاب)" means "various groups" — generally speaking, "ahzab" is translated as "the confederate armies" meaning the armies of different tribes.

### When Did the Battle of Khandaq Occur?

The big question: When did it occur? As with many incidents of the seerah, there are a number of opinions, and in fact, this time the opinion is quite serious as we have people that are very famous on both sides of the equation.

One opinion is the Shawwal 4th year of the Hijrah. Recall Badr took place the 2nd year, and Uhud was 3rd. The scholars who say Khandaq took place in the 4th year bring the athar of Ibn Umar as their evidence. Ibn Umar said, "On the Day of Uhud I was 14 years old, and I stood in ranks wanting to be accepted, but the Prophet ﷺ rejected me. And on the day of Khandaq I was 15, so the Prophet ﷺ let me go by." This hadith is in Bukhari, fully authentic. We all agree Uhud took place the 3rd year — thus it makes sense to conjecture Khandaq took place in the 4th. Imam al-Bukhari of course held this position, also Ibn Shihab al-Zuhri, Imam al-Nawawi, and Ibn Hazm. Ibn Hazm said, "There can be no doubt Khandaq took place in the 4th year."

However, common knowledge is that it took place in the 5th year. Why? Because this is the opinion of all of the scholars of seerah: Ibn Ishaq, Ibn Hisham, Ibn al-Qayyim, al-Tabari, al-Samhudi (السمهودي), i.e. all the famous specialists of seerah say it took place Shawwal 5th year. Al-Waqidi and Ibn Sa'd say Dhu al-Qa'dah 5th year. Where does their evidence come from? They say piecing together the seerah, it does not make sense to place Khandaq in the 4th year. Bukhari stuck with the hadith as close as possible, but the others used a little bit of rationality against the explicit athar from Ibn Umar. They say the 4th year was the second promise of Uhud (the Expedition of Badr al-Akhira [بدر الآخرة]), so how then could Khandaq have taken place in the 4th? Also, it is unanimously agreed that Sa'd ibn Mu'adh dies right after Khandaq, and his death is basically marked to the 5th year. So piecing together all these other evidences, they say it must have been the 5th year. But then what do we do to Ibn Umar's narration? Al-Bayhaqi posited that at Uhud perhaps Ibn Umar just turned 14, and at Khandaq he was right before turning 16. A plausible reconciliation. Or more simply one can ask: Who kept track of birthdays anyway? The age is not important in the hadith, the point Ibn Umar is trying to say is it was so close apart, he did not take part in Uhud but did in Khandaq.

Thus insha'Allah the correct opinion is Shawwal 5th year of the Hijrah.

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### What Was the Reason for the Battle?

The reason was an instigation by the tribe of the Banu Nadir. Recall they had been expelled after trying to assassinate the Prophet ﷺ by throwing a rock on him; and the condition of the expulsion was, "You may take what your camels can carry, but leave your weapons." And where did they go when they were expelled? To Khaybar — not too far (if you drive in our times, it is less than 2 hours away), and they are still hoping to get their land back — acres and acres of date fields in Madinah — at the end of the day, land is worth a lot more than the doors that they carried on their camels. So what did they do? They sent an official delegation — Sallam ibn Abi al-Huqayq (سالم بن أبي الحقيق), Huyayy ibn Akhtab, and all of the other leaders of the tribe — to the Quraysh

in Makkah and told them, "Let us cooperate together, the Quraysh and the Banu Nadir, to simultaneously attack the Muslims." On top of this, they said, "We will give you all the money you need!" — the Quraysh have been severely impacted because of the trade route to Syria having been almost destroyed, so this was a golden opportunity. They were looking for a way to get back to the Prophet ﷺ — Uhud was not a victory; the Second Badr they failed to go; and they have seen the bravery and fearlessness of the Muslims, now they are scared of fighting them alone again — and now out of nowhere the Banu Nadir come on board. Not only do they give the wealth, but also food. (The Banu Nadir are at Khaybar, so they would get huge supplies of dates which was the optimal food supply in the desert.) So the Quraysh get multiple benefits.

As for the Banu Nadir, they realized they didn't have the manpower or skill in war, so they had no choice but to seek the help of others. Their main tactic in war was defense in the fortresses, and they believed their defense mechanism was impenetrable, but indeed as we discussed during the incident of the expulsion, as Allah said in the Quran, "They thought their fortresses would put them out of Allah's reach, but [the decree of] Allah came upon them from where they never expected" [Quran, 59:2], and Allah mentioned about them and their ilk: "They will be stricken with disgrace wherever they go, unless they are protected by a covenant with Allah or a treaty with the people" [Quran, 3:112], so the Banu Nadir couldn't stand independently — they always had to get the help of others.

What was the relationship between the Quraysh and the Banu Nadir? The Quraysh were somewhat fearful of the Jews and had a serious inferiority complex. The Jews always acted in a way that they were superior and the Quraysh felt this. All the Jews have a book from God, they all read and write, they can build fortresses, have architecture, civilization, etc., so the Quraysh secretly admired and looked up to them. And they are now astonished that the Jews are reaching out to them. Abu Sufyan said, "Tell me you are coming to us to fight against Muhammad. No doubt, anyone who fights against him is a friend of ours, but whose religion is closer to your religion? Ours or his?" Here the Quraysh are confused — from their perspective, it seems the Jews and the Muslims are very similar, yet they are fighting against each other, and the Jews are reaching out to pagans for help. (Note 1: Really the Muslims and the Jews are very similar. And frankly, no religion in the world is closer to Islam than Judaism — in theology, halakha & shariah, etc. 80% is almost the same.) (Note 2: How did this similarity take place when the Prophet ﷺ has never studied the laws of the ancient Jews? Answer: Because it comes from the same source: Allah. There is no other explanation.) The Banu Nadir said, "You are the ones who are more rightly guided than Muhammad and his companions, and you are closer to the Truth." At this Allah exposed the Banu Nadir in the Quran, Surah al-Nisa verse 51. Allah quotes them directly:

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيحًا مِّنَ الْكِتَابِ يُؤْمِنُونَ بِالْجِبْتِ وَالطَّاغُوتِ وَيَقُولُونَ لِلَّذِينَ كَفَرُوا هَؤُلَاءِ أَهْدَىٰ مِنَ الَّذِينَ آمَنُوا سَبِيلًا

"Have you [O Prophet] not seen those who were given a portion of the Scriptures yet believe in idols and false gods and reassure the disbelievers that they are better guided than the believers?" [Quran, 4:51] — So Allah quoted them and exposed their plot in the Quran that there has been a collaboration between the Jews and the Quraysh.

### Formation of the Ahzab

After the Quraysh agreed to help, the Jews then sent a delegation to the Ghatafan, the largest tribe up north. Note the Ghatafan do not have that big of vested interest — it is not as if they are depending on the trade route. For the Quraysh, the trade route was their lifeline, but for the Ghatafan it was not, so they needed convincing, and they were offered wealth. The Jews said, "We will give you half of the produce of Khaybar for one year for this one battle!" — literally a fortune. The Ghatafan were a Bedouin tribe known to be the most wild, uncouth, and barbaric. Thus this was a win-win: The Ghatafan get the money and the Jews get an uncouth tribe — they basically hired mercenaries.

When the Ghatafan and Quraysh both agreed, the Quraysh sent out delegations to the smaller tribes that also had been affected by the trade route — the Banu Asad, the Banu Sulaym, the Banu Murrah, the Ashja' (أشجع), the

Banu Kinana, etc.— to get assistance from them. And every one of these tribes helped either in arms, weapons, horses, slaves, warriors, etc. It was a win-win for all to get rid of the potential rising force of Islam once and for all. And there is no doubt one of the combining factors was hatred towards this new religion.

Abu Sufyan was put in charge as one of the leaders of the ahzab as he was one of the most senior military commanders and noblemen. Ibn Ishaq mentions they were around 10,000 men. The Muslims were at most 2,500 fighting men, thus the ahzab were at least triple or even quadruple the quantity of the Muslims.

All of these tribes — Ghatafan, Quraysh, Banu Nadir, etc.— are marching to Madinah, and Abu Sufyan told them to meet at a pre-chosen place. This is an unprecedented situation in the history of the Arabs — notice all the Arabs are now uniting under two banners: The banner of Islam, and the banner of kufr. Never before has this happened. Never have 10-15 tribes all come together. Before this time, the Arabs have been disparate, tribal people. And now we are having a showdown the likes of which Arabia has never seen — and this shows us the speed with which things are changing.

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### **News Reaches the Muslims**

You simply cannot hide these numbers of armies gathering together, thus news reached the Prophet ﷺ. As usual, he convened a gathering of all of the sahaba, told them of the situation, and asked them what should be done. As we saw at Badr and Uhud, this was his sunnah.

The books of seerah do not mention too many options given —and indeed when 10,000 people are attacking, you simply have to figure out where to fight and then fight; they really didn't have much to say— until finally as we all know, Salman al-Farisi spoke up and gave the idea of digging a trench. This was the first battle Salman was able to participate in.

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### **The Freeing of Salman al-Farisi RA**

It took a few years to free Salman al-Farisi, so he did not participate in Badr or Uhud. At this time, he was around 70-100 years old. (Some books say he died at the age of 120.) Recall the story of Salman from episode 4. After a long journey, he is now living in Madinah as a slave to one of the Jews of the Banu Qurayza. Salman then agreed with his master to be freed for a preposterous sum, that is to plant 100+ seeds of date palms, and wait until they grow to the full — and this would usually take at least 15 years. So Salman came to the Prophet ﷺ and told him what had happened. The Prophet ﷺ said, "Call me when the season comes," and when the season came, he himself went and laid every single seedling needed. And with his barakah, the date palms all grew within a few years, and Salman was freed. Thus Khandaq was the first battle he was able to participate in. He could not participate physically, but he gave that famous plan, "Back in Persia, we have a tactic we used to do, and that is to dig a trench and use this as a means of protection against our enemy." Thus for the first time in Arabia, this idea was imported.

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### **Tangent: Islam's Openness to New and Existing Ideas**

For the first time in Arabia, the idea of digging a trench as a defense mechanism during wars was imported. This shows us a crucial point: Islam is very open to new ideas. When it comes to technology, etc., innovation is positive. And this is historically always the case. (When it comes to aqidah and religious rituals, however, it is haram. But when it comes to anything to do with this dunya, we benefit from all experiences.) The salaf used to say, "Wisdom is the lost item of the believer — he picks it up wherever he finds it." There are other examples where the Prophet ﷺ took knowledge from other customs. For example, he said, "I was about to forbid you al-

ghila (الغيلة - being intimate with your wife when she is in the period of breastfeeding a child i.e. for a year or so after delivery), but then I saw the Romans and Persians doing it and it does not harm their child. Therefore go ahead and do it." This shows us in matters of biology, sociology, anthropology, psychology, history, etc., we can take and learn from other cultures as long as they do not contradict our shariah.

Or even more, the Prophet ﷺ adopted cultural icons simply because it was the norm of the known world. For example, the first time he sent a letter to Heraclius, the sahaba told the Prophet ﷺ, "O Messenger of Allah, those emperors do not accept any message from another ruler unless it has a sealed wax on it." So the Prophet ﷺ asked around, "How is this done?" They told him he needs a special signature that nobody can imitate. And that's when he ordered the ring to be made: Muhammad on the bottom line, Rasul in the middle, and Allah at the top to give respect to the name of Allah. And he used this ring every time he sent a letter — put it in wax and seal the letter. And this shows us a very important point. Some of us have this attitude: "This is imitating the kuffar! We shouldn't do it!" —but this mentality is wrong. Did the Prophet ﷺ say, "I do not care what the kuffar do! This is the way I am going to do things!"? No. There is a system, and the world is operating by that system. Is there anything haram to have wax and seal a letter? Did Allah prohibit it? No. So if that is the way the world is working, so be it, we also work that way.



### Women and Children in al-Fari'

The Prophet ﷺ agreed to the suggestion of Salman.

Then he said, "We should also gather all the women and children and send them to the fortress of the Banu Harithah (بنو حارثة)." (Note: The Banu Harithah were a tribe from the Ansar, but they had built their own fortress called al-Fari' [الفارغ]. It was not to the standards of the Jews, but it was the largest and most protected fortress of the Ansar, of which not all had fortresses to begin with.) The Prophet ﷺ is already thinking many steps ahead. That, all of the men will be busy manning and guarding the perimeters of Madinah, and inside Madinah there is still the tribe of Banu Qurayza living in an area called [Awali](#), and he does not know where their true loyalties lie, and so as soon as he gives the commandment to build the trench, he sent the women and children to al-Fari', the fortress of the Banu Harithah. (Note: As we discussed, the other two Jewish tribes have been expelled, and even though the Banu Qurayza have given three separate promises by the name of Allah that they are upon the agreement and Constitution — [i] in the very beginning right after the immigration of the Prophet ﷺ, [ii] after



the expulsion of Banu Qaynuqa, and [iii] during the incident of Banu Nadir— but there is still the possibility they might falter. And if they flip and become the fifth column, it is a certain disaster for the Muslims.)

We do not have much information about the story of the women and children in al-Fari'. All we know is:

1. Abdullah ibn al-Zubayr (عبد الله بن الزبير) was around 4-5 years old at this time, and he remembers this incident. (Note: He was the first child to be born after Hijrah, right after entry into Quba; and the Muslims took this as a positive omen. Positive omens are allowed in Islam, whereas negative omens are not.) Umar ibn Abi Salama (عمر بن أبي سلمة), the son of the Prophet's ﷺ wife (the Prophet's ﷺ stepson), was also with him.
2. There is also an awkward tangent regarding Hassan ibn Thabit. (Even though chronologically this happens another week or later, but this is the only story we have of the fortress, so we will just mention now.) The women, children, and one or two blind elderly men of 70-80 years old were sent to the fortress, and there was only one relatively young (mid 60s) man sent with them, and that is Hassan ibn Thabit RA. Why? (Caveat: Realize everything in the seerah has much wisdom and benefit for us to learn.) Abdullah ibn al-Zubayr narrated in Musnad Imam Ahmad: "The women and children were put in a fortress along with Hassan, and he was jaban (جبان - not brave i.e. he could not hold a sword; it is said he would tremble when he did)." Note: Allah created people differently, and \*generally speaking,\* those involved in the arts are not known for their valor and bravery; and indeed Hassan was known for his poetry, and he could not carry a sword. Another sahabi also said he was "jaban," which is quite harsh. So he was the only man in the fortress. A week later, when the Quraysh are outside the city and the Ghatafan have come, the Banu Qurayza decide to flip, and the first thing they do — and we need to understand this to understand the punishment that is coming upon them — is figuring out how to execute all the women and children of the Muslims. They send two scouts to al-Fari' in the middle of the night to see if it is protected. If it is not, they will attack. Now in the middle of the night, Safiyyah bint Abdul Muttalib hears a noise — one of the Jews' scouts is climbing. She wakes up Hassan as he is the only man in the fortress, and says to him, "Go out and do something!" But Hassan says, "O aunt of the Messenger of Allah, may Allah bless and reward you, but do not humiliate me more. You know I cannot do this!" So she takes a male shawl, takes a dagger, puts it in her mouth and climbs out the window, and in pitch darkness she tries to find the intruder, then she surprise attack him, jumps on him, slits his throat, then throws the head down to his companion, and the companion shrieks and runs away thinking al-Fari' is well guarded. Then she says to Hassan to go get the armor and weapon from the man she has killed, but he says, "I have no need of them."

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### Lessons We Learn From the Weakness of Hassan ibn Thabit RA

What is the purpose of us narrating the story of Hassan? No doubt, it is our culture to cover up these type of stories, but this narration is fully authentic, and there are a number of lessons we can derive:

1. Recall the mistake of Hassan in the last episode. That, combined with this, demonstrates the humanity of the sahaba. We have the wrong tendency to make the sahaba superhumans. And the problem with that is then we can no longer relate to them. So it is healthy for us to know that some of the sahaba committed some sins that they then repented from and Allah forgave them. It gives us hope that Allah will forgive our sins too if we repent sincerely.
2. Despite Hassan's issues, look at his positives: He was the official poet of the Prophet ﷺ. When the Quraysh wrote poetry against him ﷺ, he ﷺ said, "Stand up, O Hassan. And defend me. And the angel Jibril will be with you" — Jibril whispered to Hassan through ilham. And Hassan had a special minbar erected for him he would stand and recite his poetry on — the only sahaba we know had his own minbar.

In Abu Dawud and others, it is narrated that Umar ibn al-Khattab, during his khilafa, once heard Hassan saying poetry in the masjid. So Umar hit Hassan with his stick. Hassan asked, "Why are you hitting me?" Umar said, "You are saying poetry in the masjid of the Prophet ﷺ?" Hassan replied, "Wallahi, I have said poetry in this

masjid when there was someone in it far better than you." Hassan then turned to Abu Hurairah and asked, "O Abu Hurairah, I ask you by Allah. Didn't you hear the Prophet ﷺ say that day, 'Stand up, O Hassan. And write poetry. And the angel Jibril will help you.'?" Abu Hurairah said yes he did. So subhan'Allah, isn't it comforting and heartening for us to know that someone as noble as Hassan ibn Thabit was also a human? And this leads us to the real, main point:

3. Every single one of us has a unique role to play. Our sins, shortcomings, and weaknesses, should never hold us back in stepping up for that role. Hassan ibn Thabit knows his weaknesses, and the public knows his weaknesses — that's why without anyone saying anything he is automatically put with the women and children; we can sympathize with his weaknesses as we have much more weaknesses and problems than he did; but when the Prophet ﷺ told him, "Stand up and defend me," did he say, "Ya Rasulullah, I am not qualified," "Who am I," "I am a sinner," etc., or did he realize perhaps in this is his honor and forgiveness and thus he stood up and fulfilled a role that none of the other sahaba could do? His role was a role that was unique to him that not even Abu Bakr, Umar, Uthman, Ali, Khalid ibn al-Walid, Abu Hurairah, could do. Despite his shortcomings! This is the humanity of the sahaba that makes them perfect stars we can actually look up. So next time you find an opportunity to do good for the ummah, do not let shaytan come to you and say, "Who are you to benefit the ummah?" "Who are you to pray?" "Who are you to give dawah?" etc. The true Muslim recognizes his sins, is always guilty of his sins, and never dismisses his sins, but he never uses those sins to stop him from doing good.

### Digging the Trench

Getting back to the issue of the trench. The Prophet ﷺ agreed to build the trench, and he assigned 10 people for each portion of the trench. The exact length and location of the trench are really not known. So any estimation we have in our times is exactly that: an estimation. But some modern authors who have analyzed this in depth (e.g. Sh. Safiur Rahman Mubarakpuri [صفى الرحمن المباركفوري], etc.) calculate that the trench was around 2 km long, 10-13 ft wide, and between 7-9 cubits in depth. Why only 2 km? How about the rest of the city? It seems the only feasible response is the most obvious one: Madinah was naturally protected by volcanic rocks on the east and west side for miles — as we mentioned in episode 46, the two harra: al-Harra al-Sharqiyyah and al-Harra al-Gharbiyyah —, making it almost impossible for an army to walk on them. Then the rest of Madinah to the south were dense date palm plantations. So an army of 10,000 could not have marched through them. Thus the only stretch of land that could have allowed the enemy to enter Madinah was the northern side. And 2 km digging is a huge distance — the Muslims did not have bulldozers, machines, equipment, or even manpower; thus this was an unbelievable human effort to dig a trench so wide and deep in a matter of less than 10 days. Realize the point of the trench was simply to stall the army — you cannot prevent them forever. It was a temporary tactic.

Immediately, the sahaba got to work non-stop day and night. From the poorest to the richest participated, including the Prophet ﷺ himself. The sahaba mentioned this was one of the greatest motivational factors for them when they saw the Prophet ﷺ digging in the trenches with them. Anas ibn Malik narrates, "The Prophet ﷺ went out to the trenches, and the Muhajirun and the Ansar were digging on a cold evening," then he explains, "[If you wonder why we dug the trench ourselves, it was because] we had no slaves to help us. And when the Prophet ﷺ saw how tired and hungry the Muslims were, he made a du'a, 'O Allah, there is no good except the good of the akhira; so have mercy on the Ansar and the Muhajirun,' and the sahaba responded to him, 'We are the ones who gave you our oath upon jihad. As long as we live, we will do this.'"

Another famous sahabi, al-Bara' ibn Azib said, "I saw the Prophet ﷺ on the day of Khandaq, and he was carrying the dust for so long that his entire chest hair was covered with dust (this shows he had taken off his upper clothes)." And al-Bara' said, "And he was saying poetry along with us:

اللهمَّ لولا أنت ما اهتدينا \*\*\* ولا تصدقنا ولا صلينا

فَأَنْزَلْنَا سَكِينَةً عَلَيْنَا \*\*\* وَثَبَّتْ الْأَقْدَامَ إِنْ لَاقِينَا  
 إِنَّ الْأَعْدَاءَ قَدْ بَغَوْا عَلَيْنَا \*\*\* إِذَا أَرَادُوا فِتْنَةً أَبِينَا أَبِينَا

'O Allah, were it not for You, we would not be guided nor would we give charity nor pray, so send Your peace down upon us and make our feet firm when the enemies come to us. Verily, the enemies have transgressed upon us, and when they want fitna (shirk, death), we refuse, we refuse.'

And when he got to "abayna, abayna (we refuse, we refuse)," they would all raise their voices and say it in unison.

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## Q&A

1. Some books say the trench was 12 km x 5 m; but we say it is not likely that the sahaba could dig a trench that big in less than 10 days. No doubt they were blessed, but they were not supermen. They were digging all day, but they were low on manpower (2,000-2,500 men). Also, it makes sense to assume they were taking shifts to rest accordingly.

2. Of course building a trench did isolate them from the outside, thus one of the problems was how long would the food supplies last. When the siege lasted for more than a month, it severely affected their supplies. Even when they were digging the trench it was already being affected. As we mentioned, building a trench was somewhat of an act of desperation, it was not a long-term tactic as at this point they could not afford a long-term tactic — it was only a stalling tactic. They really had to put their trust in Allah and just delay the invasion. And of course, Allah never fails His servants, and He saved them.

3. Another lesson we can derive from the story of Hassan ibn Thabit is that there is no need for us to put people in pigeonholes or use derogatory adjectives; there is a place for artistry in Islam. A lot of our younger Muslims don't understand that the ummah needs not just Khalid ibn al-Walids (military commanders), Abu Hurairahs (hadith narrators), Ibn Abbass and Ibn Umars (fuqaha), but also Hassan ibn Thabits (poets/artists) — everyone has something to contribute.

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[Revised by Br. Syed Haq & MAR, April 2021]

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## 058 - The Battle of Khandaq (Ahzab) Part 2 [\[TOP\]](#)

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We discussed the fact that the Prophet ﷺ accepted Salman al-Farisi's suggestion to build a trench. In Ibn Sa'd, it's reported that the Prophet ﷺ drew the lines as to where the trench would be dug. Therefore, the Prophet ﷺ basically took charge of the logistics, as we expect him to.

### Food Shortage

For some reason, there seemed to have been a food shortage from the very beginning of building the trench. Allah knows best, but perhaps the reasons are:

1. The battle took place in winter — fruits are not growing at the time, so they have to rely on the stored food.
2. They had not prepared for a siege.
3. The people are no longer able to engage in commerce and trade, as everybody is busy digging the trench. So the supplies naturally dwindled.

Bukhari mentions that the sahaba would only have dried barley with oil that they mixed together just to make something edible. And they said it had a bad smell, but they ignored it and forced themselves to eat it — whatever it was, they just had to eat it. And Jabir narrates that sometimes they would only find the pits of dates to eat.

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### Miracles That Happened During This Time

There are so many stories narrated about the miracles that took place with regards to food during the Battle of Khandaq.

Jabir ibn Abdillah narrates that once, the Prophet ﷺ was digging in the trench, and as he put his hand up and his garment came up, Jabir saw a big rock tied to his ﷺ stomach. (In those days, when they were hungry, they would tie a rock to their stomach very tightly to make them psychologically feel as if they have something — as the stomach is wound tight, they don't feel the gnawing pangs of hunger.) After seeing this, Jabir came back to his wife saying, "I saw something that I don't have the strength to bear (i.e., the sight of the Prophet ﷺ in the state of hunger). What do we have at home?" She said, "We have a little bit of bread and a small goat" — a small goat that typically shouldn't be sacrificed, but — "That's all that we have." Jabir told her to prepare the bread, and he went to sacrifice the only goat they had just so they can serve some meal for their beloved Prophet Muhammad ﷺ. Then Jabir came to the Prophet ﷺ and whispered, "Ya Rasulullah, my wife has just prepared some meal, so why don't you and one or two people come; we can eat." And this is when that funny incident took place. The Prophet ﷺ stood up and said, "O people of the trench! Jabir and his wife have prepared a meal for us! All of you, welcome!" Then the Prophet ﷺ told Jabir, "Do not lift your pot until I come." Jabir went running back to his wife and said, "The Prophet ﷺ invited everyone in the trench to come! What are we going to do now?! We only have this much food?" His wife asked, "Did you announce and invite everyone to come, or did the Prophet ﷺ?" Jabir: "The Prophet ﷺ." His wife, with full of Iman, said: "In that case, don't worry. It is not going to be an issue." When the Prophet ﷺ came to their house, the pot was still on the stove, so he made du'a

over it and spit into it. (Note: as we know, his spit has barakah). And then he told 10 people to come into the room (as the room could only house 10 people), and every one of them came, ate, left, and then another 10 came, ate, left, and they kept doing this until every single one had eaten to his full. The whole people of the khandaq ate from this one pot and bread. Way later on, one of the narrators asked Jabir, "Roughly, how much do you think we would've been?" Jabir said, "Around 1,000 people."

There are at least three or four similar miracles of food narrated to have happened during this time: The Prophet ﷺ took a small amount of food and asked Allah to bless it. And of course, this is the essence of what barakah (بركة - blessing) means — an increase in good. This incident truly demonstrates that when we ask Allah sincerely, we will get barakah. The quantity appears to remain the same, but the quality of it is increased manyfold. E.g., If we have 1 hour, we will manage to do the work of 10 hours in that 1 hour. So we ask Allah to give us barakah in all that He has given us.

اللهم بارك لنا في أهلنا - O Allah, bless us in our family

اللهم بارك لنا في مالنا - O Allah, bless us in our wealth

اللهم بارك لنا في وقتنا - O Allah, bless us in our time

اللهم بارك لنا في كل ما رزقنا - O Allah, bless us in all that You have provided us

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### Prophecy About Muslims Conquering al-Sham, Persia, and Yemen

Also, of the miracles reported in the hadiths of digging the trench was the incident of the hacking of the stone. Once, the sahaba came across a rock that was in the very line which the Prophet ﷺ drew out. So they one after the other entered into the trench and tried to hack it. But it would not break. So some of them said, "Let us just go around the stone." But one sahabi said, "No, until we ask the Prophet ﷺ. Because he is the one who showed us this line." (Subhan'Allah, look at their complete obedience to the Prophet ﷺ.) When they asked him, the Prophet ﷺ said, "Give me the ax." Then he ﷺ went into the trench and said, "Bismillah Allahu'akbar (بسم الله الله أكبر)," and he hit the stone. With one hit, 1/3 of the stone crumbled. When it crumbled, he said, "Allahu'akbar! I have just seen that Allah has given me the keys to al-Sham. By Allah, I can see the red castles in al-Sham now." (And of course, the very first land the Muslims conquered after the death of the Prophet ﷺ, beginning in Abu Bakr's khilafa and captured in Umar's khilafa, was al-Sham.) He hit it again and 2/3 of the stone crumbled, and he said, "Allahu'akbar! I have been given the keys to Persia. And I can see the white pillars of al-Mada'in (المدائن - Ctesiphon, the capital of the Sassanid Empire) now." (And indeed, after al-Sham, the very second land the Muslims conquered was the land of Persia.) Then upon the third strike, which crumbled the entire stone, he said, "Allahu'akbar! I have been given the keys to Yemen. And wallahi, I can see the doors of Sana'a now." (And of course, Yemen as well was conquered.)

All these lands are lands surrounding Arabia, and the Prophet ﷺ prophesied all of them would be conquered by the Muslims.

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### Prophecy About the Death of Ammar ibn Yasir RA

Another prophecy the Prophet ﷺ gave while he was digging the trench was about the death of Ammar ibn Yasir RA. He saw Ammar doing double the work of everyone else, —and indeed Ammar was an enthusiastic and determined young man, especially after seeing his parents die in Makkah— he ﷺ said to him, "May Allah have mercy on you, O Ammar. Al-Fiat al-Baghiyah (الفئة الباغية - the Group That Has Gone Beyond the Bounds) will kill you." (Note: This hadith occurs twice, once when they were building Masjid al-Nabawi [see episode 31], and

another time when they were digging the trench.) And as we discussed in episode 31, this hadith came true in 37 AH in the reign of Ali ibn Abi Talib RA when Ammar fought against the forces of Muawiyah RA.

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### Muslims' Overall Plan

Muslims' overall plan was that they would camp such that their backs are towards a mountain called Jabal Sila' (جبل سيلع - Mountain of Sila'), and they are facing the trench. So Madinah is in the direction of their back. And it was during this time that the Prophet ﷺ suggested all of the women and children to go inside the fortress of the Banu Harithah, al-Fari'. He ﷺ was worried mainly about the possible treachery of the Banu Qurayza.

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### Leaders of the Ahzab

Ibn Sa'd mentions that there were around 4,000 people from the Quraysh taking part, with 300 horses and 150 camels — this is the largest force Quraysh has ever gathered in their history. And there were lots of other tribes:

700 people from Banu Sulaym (بنو سليم),  
 1,000 from Banu Fizarah (بنو فزارة),  
 400 from Banu Ashja' (بنو أشجع),  
 400 from Banu Murrah (بنو مرة),  
 700 from Banu Asad (بنو أسد),  
 etc.

And this is why this battle is called "ahzab" which means the "confederates," the "alliance," the "groups," the "parties." It wasn't just Quraysh, it was a combination of several groups.

The largest was the Quraysh, so they had the biggest say, but there was no unified leader. (And this proved to be the disaster. This is what Allah SWT will use to split them up, as we will see — without unity, they will easily break apart.)

Some of the leaders of the ahzab have interesting histories.

#### 1. Abu Sufyan Sakhr ibn Harb ibn Umayyah (أبو سفيان صخر بن حرب بن أمية)

We know the primary leader of the Quraysh is Abu Sufyan. His name was Sakhr ibn Harb ibn Umayyah. And the Banu Umayyah (بنو أمية) are the subtribe of the Banu Abd Shams (بنو عبد شمس), which are the subtribe of the Banu Abd Manaf (بنو عبد مناف), which are the parent tribe of the Banu Hashim (بنو هاشم). So the Banu Hashim and the Banu Umayyah are rival clans. (Side note: Abu Sufyan was born 10 years before the Prophet ﷺ, and he of course remained a 'noble' enemy, i.e., he was an enemy but he never stooped to dirty tactics that Abu Jahal, Umayyah ibn Khalaf, Uqba, et al., did.) Abu Sufyan was the most noble and senior most of the people of the Quraysh after Badr, thus he became the de facto leader. And of course as we know, he had leadership in his blood — his son Muawiyah will eventually become the first king in Islam and found the Umayyad dynasty.

#### 2. Uyaynah ibn Hisn (عيينة بن حصن)

Another interesting leader of the ahzab was Uyaynah ibn Hisn. He was a crude Bedouin known for his uncouth manners. It's narrated that once, Uyaynah came to visit Madinah before the verses of hijab were revealed. (Side note: He came to visit just to see if any treaty could be enacted; not to embrace Islam.) It is narrated that he just barged in to the Prophet's ﷺ house without knocking. So the Prophet ﷺ said, "O Uyaynah, you have to ask

before you enter (i.e. where are your manners?)." His response was, "I have never once in my life asked permission from a Mudari to enter his house." (Side note: Mudar [مضر] & Rabi'ah [ربيعة] are two main tribes in the northern Arabia.) Look at his complete lack of manners. And then he asked, "Who is this young red one (i.e. young girl)?"—referring to Aisha RA. The Prophet ﷺ said it's Aisha. And he said to the Prophet ﷺ, "Why don't I give you someone more beautiful than her? I will give you one of my own wives"—divorcing wives to give them to somebody else was of jahili practice. So the Prophet ﷺ said, "Allah has made this haram." When he left, Aisha RA asked, "Who is this man?" The Prophet ﷺ said, "This is the fool that is obeyed amongst his people." The Prophet ﷺ was polite to him, but then harsh when he left, so Aisha RA asked, "Why are you harsh when he leaves?" The Prophet ﷺ said, "When have you known me to be fahish (فاحش - obscene) with the fahish? The worst people of mankind are those who people are nice to only in order to save themselves from their evil," i.e., some people are just so evil that you have to force yourself to always be nice around them just to protect yourself from their evil. And Uaynah was such a person.

A [tangential] question arises: How could Uaynah, someone so uncivilized and barbaric, become a tribal leader? The story is as follows: Hisn, his father, had ten sons. And at the end of his life, he suffered a severe disease that made him very sick and painful. So he called his sons one by one and tested them, "If I tell you to do something, will you do it on my deathbed?" And all his sons one by one promised, "Of course." But then when he said, "Take this knife and stab me so this pain leaves me (i.e., kill me)," every one of his sons said, "Have you ever heard of a son killing his own father?" (And indeed we would never hear of such a son, especially in those tribal days when lineage and tribalism was everything.) So each one of them refused to do it, until Uaynah came along and asked, "What do I get in return?" His father said, "Whoever listens to me, he will be the chieftain after me." So Uaynah ibn Hisn killed his own father, and this is how he became the leader of the Banu Fizarah.

Towards the end of the seerah, all of Arabia accepted Islam, so Uaynah had to accept Islam too. But as soon as Tulayha ibn Khuwaylid ibn Nawfal, the 3rd false prophet who declared himself a prophet, declared himself a prophet, Uaynah joined him. So after the Battles of Ridda (wars against apostates) [12 AH], when Khalid ibn al-Walid captures Uaynah and brings him back to Madinah and tied him up, the people of Madinah rebuked him, "You are a Muslim! How could you have accepted Tulayha?" He said, "I never [really] accepted Islam in the first place," i.e., "What's the big deal? I wasn't really ever a Muslim that you are now getting angry at me that I left it?" Subhan'Allah, look at his mentality. Nonetheless, after some exchange, he accepted Islam again, so Abu Bakr RA let him go, and Allah knows what state he died in — we don't say anything bad or good about his death.

### 3. Tulayha ibn Khuwaylid ibn Nawfal (طلحة بن خويلد الأسدي)

Another leader was Tulayha ibn Khuwaylid ibn Nawfal from the Banu Asad. He too has a very interesting history. Right now he is standing outside Madinah willing to fight and get rid of the Muslims, but eventually in 9 AH, he embraces Islam. But then as soon as the Prophet ﷺ dies, Tulayha was one of the 10 people who declared themselves to be a prophet. (Side note: Musaylimah was the most famous of the false prophets, Sajah bint al-Harith [سجاح بنت الحارث] was the 2nd, and Tulayha was the 3rd.) And he started spewing forth some weird concoctions that he called his quran. Then Khalid ibn al-Walid was sent against his tribe, and the tribe repented and came back to Islam, but Tulayha had a horse he had prepared to escape, so he fled to Syria unrepentant. But then amazingly, in Syria, he genuinely accepted Islam. So he then came back to Madinah repentant, asking for forgiveness. And Abu Bakr RA granted him that forgiveness. But he was always guilty of what he had done, so he kept on making du'a to Allah to accept him as a shaheed in order to make up for what he had done. And he actually fought alongside Khalid ibn al-Walid in the Battle of al-Qadisiyyah (معركة القادسية) [in 15 AH] against the Persians, played a big role and accomplished a lot in it, and eventually died a shaheed.

So these are some of the leaders of the ahzab.

## Banu Ghatafan

The second-largest group in the ahzab after the Quraysh was the tribe of Ghatafan. They numbered around 2,000-4,000. And recall they were promised by the Jews half of Khaybar — a large fortune for them. But for some reason — probably they weren't too eager to fight — they sent an emissary to the Muslims in Madinah and tried to negotiate: "These are the stakes: the Jews have given us half of Khaybar to fight you, but if you give us 1/3 of [the produce of] Madinah, we won't fight you!" Subhan'Allah, look at how money-hungry they are. The Prophet ﷺ made shura and called Sa'd ibn Mu'adh and Sa'd ibn Ubadah (leaders of the Aws and the Khazraj) and asked them what their position was. Some books of seerah mention the Prophet ﷺ was willing to agree — he was open; but both Sa'ds said, "Is this something Allah has commanded, or something open to ijtihad? If it's from wahy, then we will obey, but if it's not, then we have never humiliated ourselves in Jahiliyyah, so why should we humiliate ourselves in Islam?" (Side note: Notice from this response that this is one of the wisdoms Allah chose Madinah for the Prophet ﷺ to migrate to: The Aws and the Khazraj have never been conquered by another tribe, thus they were fiercely independent.) The Prophet ﷺ was happy at their response, and he sent the emissary back basically saying, "We have no need of your bargain."

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### How Long Did It Take to Dig the Trench?

How long did it take to build the trench? Ibn Sa'd said 6 days, others said 15 days, one book even said 1 month — but one scholar commented that this is clearly a mistake, the one month was the siege, not the building. It could not have been more than 2 weeks. The more authentic books say 6 days. So it must have taken between 6 days and 2 weeks — not longer than this since the ahzab were coming and they did not give the Muslims any longer than 2 weeks.

And as we had said, the sahaba were assigned sections of the trench.

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### Problem With Trying to Sort the Events in Chronological Order

The actual incident must have lasted around 40 days (1 week of building the trench + 30 days of the siege), and as with the Battle of Uhud, we only have small pieces of the puzzles narrated by various sahaba. So the problem comes with filling in the gaps and figuring out what happened in what order. Our version is but one reconstruction of the events.

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### The Siege

Ibn Sa'd said the Prophet ﷺ left his house on the 8th of Dhu al-Qa'dah, 5 AH, and began camping in his tent that was close to the trench. (Others say it was Shawwal, but this is only a matter of weeks difference). And this was when he divided the Muslims into various portions to guard the trench. And all the Muslims were sent to guard: The houses were empty, they weren't sleeping in their houses for the entire duration, and this is another reason why the women and children were sent to al-Fari'.

Ibn Ishaq mentions that a group of sahaba was assigned a job to patrol the trench the entire night in shifts, and simply shout out, "Allahu'akbar! Allahu'akbar!" to make people think if they got to the trench, there is a large group on the other side. Ummi Salama, when she narrated about the Incident of Khandaq, said, "I witnessed many battles with the Prophet ﷺ in which there was fighting and fear: al-Muraysi, Khaybar, Hudaibiyyah, Fath al-Makkah, Hunayn; but none of them was more tiring or more fearful than Khandaq, for the Muslims were in a very precarious situation. We were worried for our children from the Banu Qurayza; and Madinah was patrolled



all night, we would hear the takbirs of the Muslims all the way until Fajr."

Even our Prophet ﷺ took the job of patrolling an area — he would go out and stand at a particular area of the trench. Aisha RA narrates, "One night, we heard the clinking of armor that a man is walking, and the Prophet ﷺ was outside, he asked, 'Who is that?' The man said, 'Sa'd ibn Abi Waqqas — I have come to give you my services (i.e., to relieve you of your shift).' The Prophet ﷺ said, 'Okay, you stay here; I will rest.'" And Aisha RA narrates that the Prophet ﷺ came into the tent and falls asleep immediately, so much so that she could hear his snores — meaning he was so tired and fatigued. And she RA said, "I never forgot that favor of Sa'd" — he volunteered to give up his own sleep so that the Prophet ﷺ could sleep. (Side note: Aisha RA says she was in the tent by the trench with the Prophet ﷺ during some part of the incident, as she wanted to be with him ﷺ.)

We learn from the books of seerah that it was the middle of the winter — it was so cold that the sahaba had to go into the tent to warm up and then go back out.

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### Banu Qurayza Changes Sides

It was at this point in time the final blow came and shifted the entire scenario, which brought about an unprecedented fear for the sahaba: It was the shifting of the Banu Qurayza's alliance. First it was just rumors, but now it's becoming public. The Banu Nadir sent a secret emissary, Huyayy ibn Akhtab, the father of Safiyyah, to the Banu Qurayza in Madinah. (Side note: This shows us the difference between father and daughter: you can have the worst of all and then the best of all. Allah AWJ does not carry good or bad from father to his offspring every single time. E.g., Ibrahim's AS father was an idol maker, and Ibrahim AS is the Friend of Allah. Nuh AS is a prophet, and [one of] his son[s] was a disbeliever. And here we have Safiyyah the [future] wife of the Prophet ﷺ, and her father Huyayy an enemy of Islam — he is sneaking his way back into Madinah to plot a plan to kill the Muslims.) [And] this [also] shows that the trench was not watertight — its main purpose was to prevent large groups from entering Madinah at once. You cannot stop one person from sneaking in, especially someone like Huyayy who has been born and raised in Madinah and knows the city like the back of his hand. So he finds his way in and makes his way to the Banu Qurayza. The most respected person of the Banu Nadir is now seeing the chieftain of the Banu Qurayza, Ka'b ibn Asad al-Qurazi (كعب بن أسد القرظي). And Huyayy enticed Ka'b to shift over. Initially, Ka'b said, "No way I can do this. We have a promise with Muhammad," but Huyayy knows what can bribe his own people, so he promised protection, immunity, riches, fortune, etc., until finally Ka'b agreed to shift over.

This was the deadly blow, and it was none other than al-Zubayr ibn al-Awam RA who informed the Prophet ﷺ of this treachery: The Prophet ﷺ said, "I fear something about the Banu Qurayza. Who will volunteer to go see them?" And Zubayr stood up and said, "I will volunteer!" And this is when our Prophet ﷺ said the very famous phrase, "Every single prophet has a disciple, and my disciple is Zubayr ibn al-Awam." And Zubayr went to find out what the Banu Qurayza were up to. We don't know what he saw, but most likely, it was a sight of the Banu Qurayza making preparations for war, so he came back and informed the Prophet ﷺ, "They have destroyed the treaty" — this was his presumption. But of course in wars you cannot act upon a presumption — so the Prophet ﷺ sent four of the leaders of the Ansar (who were close to the Banu Qurayza in the days of Jahiliyyah) to lay it out straight. And the four notice evasive answers. They clearly see the treaty that used to exist is no longer being mentioned or honored — the Banu Qurayza are just giving vague responses, and treachery was clearly in the air. So they come back and confirm with the Prophet ﷺ that the Banu Qurayza have indeed flipped.

In so many reports we find the sahaba saying, "This was the worst night of our lives. We didn't know what to expect. There were 10,000 enemies outside, and then we got at least 2,000 more inside. And it was not just affecting us — our women and children in al-Fari', they were completely unprotected." This was a life-threatening situation. Allah references this in the Quran:

إِذْ جَاءُوكُم مِّن فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنكُمْ وَإِذْ زَاغَتِ الْأَبْصَارُ وَبَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ وَتَظُنُّونَ بِاللَّهِ الظُّنُونَا  
هُنَالِكَ ابْتُلِيَ الْمُؤْمِنُونَ وَزُلْزِلُوا زِلْزَالًا شَدِيدًا

"[Remember] when they came at you from above you (the ahzab) and from below you (the Banu Qurayza), when your eyes grew wild [in horror] and your hearts jumped into your throats, and you entertained [conflicting] thoughts about Allah. Then and there the believers were put to the test, and were violently shaken" [Quran, 33:10-11].

So even the sahaba were shaken, and they began to think thoughts about Allah, "Will the help of Allah ever come?" etc. And put yourself in their shoes: Weeks have gone by, food is dwindling, you have 10,000 enemies outside, 2,000 inside — where will the help come from?! How can they win this war?

But of course as we know, after this the tide changes, and Allah's promised help came to the Muslims.

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## 059 - The Battle of Khandaq (Ahzab) Part 3 [\[TOP\]](#)

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### Banu Qurayza Changes Sides

As we discussed, the Muslims learned that the Banu Qurayza had switched sides. The details of this conversation are recorded by Ibn Ishaq without any chain. He narrates that the news reached the Banu Qurayza that Huyayy is coming, so they were worried, as this smells like treachery. So their chieftain Ka'b ibn Asad shut the door. When Huyayy came, he stood outside knocking on the door saying, "O Ka'b! Let me in!" but Ka'b said, "No. You must be bringing us evil omens. We don't want to have anything to do with you. Your presence here is bad luck. If the Muslims hear that you are here, it is going to cause problems. I have a treaty with Muhammad and I cannot break my promise, for I have only seen from him truthfulness and fulfillment." But Huyayy kept on begging and knocking until finally he used a different tactic; he said to him "The only reason you are not opening the door is because you don't even want to feed me. You are so selfish and stingy that you don't want to share your food" — he is using emotional blackmail. This softened the heart of Ka'b, so he opened up the door. As soon as the door is opened, Huyayy starts saying, "I have brought you oceans of men: the chieftains of the Quraysh, the chieftains of the Ghatafan, etc., their armies and their servants, and they have promised me they are not going to leave until they have wiped out Muhammad and his companions."

Ibn Ishaq says Huyayy kept on persuading Ka'b throughout the night relentlessly, "I shall be with you if they leave, and I will face your own fate" — he is so confident that there is no way this plan can possibly fail. But Ka'b was still hesitant and said, "You are not good news," and then he used a metaphorical expression in Arabic: "You are a cloud that when you look at it, it looks like it's bringing good water, but when it comes, all it gives is thunder and lightning" — deep down inside, his instinct is warning him; he knows this is not right. We don't know the details — all we know is that Huyayy kept on pressing and pressing, until finally, by the morning time, he has convinced Ka'b to flip sides. So Ka'b physically tears up the treaty. (Note: There was a physical covenant. And as we said, the Prophet ﷺ confirmed this covenant with them at least three times. The latest of them was barely a few months ago. So we need to understand the context of the punishment that is coming upon the Banu Qurayza. The orientalist in our time look at the punishment [i.e., the execution] divorced from what happened before, without looking at the context, without looking at how many times they have been given a chance. Even Ka'b knew flipping sides was going to cause him trouble.)

The Prophet ﷺ had a premonition about the Banu Qurayza, so he sent al-Zubayr ibn al-Awam to go check on them. And somehow, Zubayr discovered that they have flipped. How did he discover this, we don't know. Most likely, he was spying on the outside of the fortress of the Banu Qurayza, and he saw Huyayy sneaking his way to the door — this is Sh. YQ's theory. So Zubayr goes back and gives the Prophet ﷺ the first news that the Banu Qurayza have flipped. (And as we said, this was when the Prophet ﷺ praised Zubayr and said, "Every prophet has a disciple, and you are my disciple.") But the news still had to be confirmed, so he sent the delegation of the senior-most Ansar who in the days of Yathrib had the best relationship with the Banu Qurayza: (i) Sa'd ibn Mu'adh RA (leader of the Aws), (ii) Sa'd ibn Ubadah RA (leader of the Khazraj), (iii) Abdullah ibn Rawahah RA, and (iv) Khawwat ibn Jubayr (خوات بن جبير) RA — these four went to confirm the news of Zubayr. (Side note: Sa'd ibn Ubadah was the one with the garden wherein the sahaba discussed who should be the khalifa after the death of the Prophet ﷺ.) The Prophet ﷺ said to them, "Go and confirm this news that has reached us. If it is true, then indicate it to me indirectly. Don't say it explicitly. Don't spread fear amongst the people to weaken them. But if they are still on their treaty, then shout it out loud so that the people (the Muslims) feel at ease." So they went to the Banu Qurayza, and — Ibn Ishaq says — they found them to be the most vulgar and foul-mouthed that they had ever seen. They said, "Who is this Messenger of Allah that you say? We don't know any

Muhammad and we don't have any treaty with him" — it was the pinnacle of arrogance. Sa'd ibn Mu'adh RA was known to have a temper, so he flared up and began cursing at them like they had never heard before. And they responded back in kind, i.e., they did the exact same thing back to him. Sa'd ibn Ubadah RA held on to Sa'd ibn Mu'adh RA and said, "My dear brother, the matter between us and them is more than just cursing" — i.e., "It's not going to help us to curse. The matter has reached something beyond cursing."

So they returned back to the Prophet ﷺ, greeted him, and said, "Adl wa al-Qarrah (عضل والقارة)" — Adl and al-Qarrah are the names of the two tribes responsible for the Incidents of al-Raji and Bir Ma'una. So this was their indirect indication of "treachery" and "traitors." When the Prophet ﷺ heard this, he said, "Allahu'akbar, good news!" He ﷺ said this tawriya (تورية - a phrase that has double-meaning) so as not to cause panic among the sahaba. (And Allah knows best, but this tawriya could mean, "It is good news that the land and property of the Banu Qurayza are coming to the Muslims now!")

But of course eventually, the news did spread that the Banu Qurayza had flipped over. And as we discussed in the last episode, the sahaba said that this night they found out about the news was the worst night of the entire 25 days of the siege. "This was the worst night of our lives. We didn't know what to expect. There were 10,000 enemies outside, and then we got at least 2,000 more inside. And it was not just affecting us — our women and children in the al-Fari', they were completely unprotected." This is what Allah SWT references in the Quran:

إِذْ جَاءُوكُم مِّن فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنكُمْ وَإِذْ زَاغَتِ الْأَبْصَارُ وَبَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ وَتَظُنُّونَ بِاللَّهِ الظُّنُونًا هُنَالِكَ ابْتُلِيَ الْمُؤْمِنُونَ وَزُلْزِلُوا زِلْزَالًا شَدِيدًا

"[Remember] when they came at you from above you (the ahzab) and from below you (the Banu Qurayza), when your eyes grew wild [in horror] and your hearts jumped into your throats, and you entertained [conflicting] thoughts about Allah. Then and there the believers were put to the test, and were violently shaken" [Quran, 33:10-11].

When this news spread, the Prophet ﷺ split the already thinned out Muslim patrol into two, and sent a small contingent (Zayd ibn Harithah, Salama ibn Aslam [سلمة بن أسلم], et al.) to protect the fortress where the women and children were — to make sure the Banu Qurayza knew they are being monitored.

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### The Munafiqun

And the munafiqun made it much worse. Surah al-Ahzab tells us this, and it is explained in Ibn Hisham and others: They wanted to ask permission from the Prophet ﷺ to go back home 'to protect their family,' but in reality, they were too cowardly to meet the enemies in battle. And one of them said out loud in the gathering, "Here was Muhammad promising us the treasures of Kisra (كسرى - Khosrow II) and Qaisar (قيصر - Caesar), but now one of us is too scared to even go defecate!" So once again, the Battle of Ahzab exposed the true colors of the munafiqs. (Side note: Notice the munafiqs never called the Prophet ﷺ "Rasulullah" — and this is one of the signs of hypocrisy. Allah says in the Quran in Surah al-Nur:

لَا تَجْعَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ كَدُعَاءِ بَعْضِكُمْ بَعْضًا

"Don't call the Messenger like you call one another..." [see Quran, 24:63].

The believers always address the Prophet ﷺ by his title "Rasulullah.")

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### Lessons We Can Glean So Far

1. Islam does not sensationalize the news of evil even if it is true. Don't go and tell everybody of bad news even if it is true. Here the Banu Qurayza have flipped, but the Prophet ﷺ told the leaders of the Ansar to keep it low — you don't have to go tell everybody. And this is in complete contrast to the hyper-inflated media we see today where every grisly and gruesome matter, every juicy and salacious rumor and scandal, is analyzed, exposed, and shown — and this is harmful to society. Constant exposure to violence and fahisha (فاحشة - indecency) desensitizes the heart of society. What happens when society gets desensitized to nudity, crime, and murder? They will continue to lower the bar. And as we all can attest, murder is not even news-worthy anymore in our time. People have become completely desensitized. But does this mean we must sweep everything under the rug? If the news doesn't benefit society, yes. But if your intention is to send a warning message to the public, you may announce it with the condition that only speak of it \*after\* you capture the perpetrator and punish him, e.g., "A rape occurred. This is the rapist. And this is his death" — this is the ideal. Otherwise it will corrupt the fitrah of society and people will continue to lower the bar. In Sahih Bukhari, we learn that when an issue happened in the time of Umar RA and he wanted to speak of it publicly, some of the senior sahaba said to him, "Don't speak here in this gathering. There is good and there is bad. Let us wait until we go back to Madinah, and when you are in safety, \*then\* go and spread this news." This clearly demonstrates the difference between an ideal Islamic society versus the type of society we live in.

2. We also see the amazing yaqin (يقين - certainty) of the Prophet ﷺ, to read something positive into the worst possible news and say, "Allahu'akbar!" There were at least 2,000 people of the Banu Qurayza within Madinah, and they have a fortress — how can the Muslims protect against them? And yet the Prophet ﷺ had so much trust in Allah he said, "Good news. Glad tidings." Just like what happened in the Treaty of Hudaibiyyah [6 AH] (as we will see) — whatever Allah SWT decrees, put your trust in it; there must be some good in it.

3. We also continue to see the reality of the munafiqun — here this munafiq is mocking the Prophet ﷺ, "He promised us the treasures of Kisra and Qaisar but now we can't even relieve ourselves!" Subhan'Allah, look at how impatient he is. Barely 6-9 years after he uttered this, the Muslims were eating from the plates of Kisra and Qaisar exactly as the Prophet ﷺ promised.

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## The Quraysh

When the Quraysh came, they did not know what to do when they saw the trench. They realized they cannot charge en masse, so they decided to set up camp and wait. They had supplies, 10,000 men, etc., so to them, it was just a waiting game they knew they would win.

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## Minor Skirmishes & Casualties

The Battle of Khandaq is interesting in that it was the largest gathering of non-Muslims (±10,000) against the Prophet ﷺ, yet it was the smallest number of casualties amongst the major ghazawat. At most there were only 6 or 7 sahaba who died (most of them by bows and arrows), and this is truly a miracle. It is truly a sign from Allah SWT for us to reflect upon. "O believers! If you stand up for Allah, He will help you and make your steps firm" [see Quran, 47:7].

A number of minor skirmishes occurred:

1. A small group of five people from the ahzab led by Amr ibn Abd Wud (عمرو بن عبد ود) managed to break across the trench line when there was nobody on the other side. Amr ibn Abd Wud was of the elders of Quraysh known for his ferocity in battle. In the Battle of Ahzab, he had put on a red turban that was meant to inflict fear on the enemy. (Note: It was known to both the Muslims and the pagans that a red turban signifies "death.") When he came across, a contingent of Muslims immediately came running up to him. Amr said, "Who will fight me?" Ali

RA said, "I will." But the Prophet ﷺ said, "O Ali, this is Amr ibn Abd Wud. Let one of the seniors fight him." But no one stood up, so Amr said for the second time, "Who will fight me?" Again Ali said, "Let me go do it," but the Prophet ﷺ stopped him and said again, "He is Amr ibn Abd Wud." For the third time Amr said, "Who will fight me?" For the third time Ali stood up but the Prophet ﷺ said again, "It is Amr ibn Abd Wud" Then Ali said, "Even if it is Amr ibn Abd Wud." And when the Prophet ﷺ saw this zeal, he allowed him to fight.

Amr asked, "Who is this?" so Ali introduced himself. But Amr was expecting one of the elders, not someone as young as Ali (mid-20s) who was a kid in his eyes, so he said, "O my little kid, go back and send a man. I don't want to fight a kid. I have no desire to kill or harm you." But Ali RA said, "But I have a desire to kill you." So Amr charged forward on his horse, and Ali is charging forward on his own horse too, and Ibn Ishaq says the dust that the horses raised up completely covered what happened. And the only news that came to them that Ali had won was a takbir from the middle of the dust. According to another report, when they got close, Amr ibn Abd Wud jumped off his horse as did Ali, and he tried his hardest to give Ali a blow to his head. Ali raised his shield and Amr's blow was so strong that the shield broke in half. But simultaneously, in a split second, with his other hand, Ali plunged his sword into the neck of Amr — and this requires a skill; and as we know, Ali was a true warrior with immense fighting skill — so with one clean blow, Amr was gone.

2. Another person who crossed over was Nawfal ibn Abdillah (نوفل بن عبد الله), and it was Zubayr ibn al-Awam who charged up to him, and he literally split Nawfal's body in half. (Side note: Someone remarked to Zubayr later on, "What an amazing sword you have!" Zubayr said, "No, it's not the sword. It's the arm!") Nawfal's body laid there for a while in the sun, so the Quraysh cried out to the Muslims from across the trench, "Let us purchase the body so we can bury it!" The Prophet ﷺ said, "This corpse is najis (نجس - impure), and the price is najis. We have no need of your money, and we do not buy the price of corpses. Come and get it and bury it." And indeed, as we saw in Badr, the Prophet ﷺ gave the dignity of burial to everyone, even to those who have tried to kill the Muslims on the battlefield.

3. Khalid ibn al-Walid also crossed over, and he had a sword fight, but no one died, and he basically jumped back over.

4. Similarly, Ikrimah ibn Abi Jahal also crossed over, but he too eventually had to flee back without causing any death or major damage.

The total number of pagans who were killed was around 3-4. The total number of Muslims who were killed, most of whom with arrows, was at most 6-7. And it's truly a miracle from Allah SWT how few casualties of the Muslims there were considering how outnumbered they were.

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### **The Death of Sa'd ibn Mu'adh RA; His Virtues and Blessings**

Of course the most tragic death was the death of Sa'd ibn Mu'adh RA. He is the chieftain of the Aws. Aisha RA narrates that when she was in the fortress, she was sitting with the mother of Sa'd, and Sa'd, dressed up in his armor, came to bid his mother farewell — meaning he is going to go to the front line now and is not going to see her until the battle ends. (Side note: And Aisha RA says the verses of hijab had not yet come down at the time. The verses came down at the end of the 5th year of the Hijrah — it was one of the last commandments revealed.) Sa'd's mother said, "O my son, hurry up! Don't waste your time with me. Go to the front!" And as he departs, Aisha RA said to her, "How sparse is his armor. I wish he had more armor," and she said he was wearing a breastplate — his arms were all open and only his chest was covered. And it turns out he was going to get injured exactly where she was worried he would be injured: An arrow struck him deep into the upper part of his right arm (clavicle) next to his neck, and he died a few weeks after because of this wound. And it was Hiban ibn al-Ariqah (حبان بن العرقه) who shot him, who when firing the arrow shouted out, "Take this from me! And I am Ibn al-Ariqah!" i.e., he is boasting. Sa'd responded, and he made a play on words with his name in the response: "Arraq Allahu wajhaka fi al-Nar (عرق الله وجهك في النار - Allah will cause your face to be sweating in the Fire)!"

Who was Sa'd ibn Mu'adh? He was of the earliest converts at the hand of Mus'ab ibn Umayr. And it's because of Sa'd's conversion that his entire subtribe converted to Islam. He told his subtribe, "I will not speak to any one of you until you leave idolatry and accept monotheism." And they loved him so much that out of a love for him they embraced Islam. And recall he was the one who said that famous statement before the Battle of Badr, "Ya Rasulallah! After all, we believed in you, trusted you, and testified that what you have come with is the Truth! And we have given you our promises and oath that we will listen and obey you! Ya Rasulallah! Go forth and do as you see fit! We are with you! I swear by the One who has sent you with the Truth, were you to charge us galloping into the ocean, we will go right behind you! We are not scared of meeting the enemy tomorrow! We will show you our patience during battle. And la'allaLlah (لعل الله i.e., 'insha'Allah'), Allah will show you through us that which will comfort you. So go forth upon the blessings of Allah! We are right behind you!" [see episode 37]. This is one of the most eloquent speeches in the whole seerah.

Another story that really shows his Iman: He was close friends with the infamous Umayyah ibn Khalaf in the days of Jahiliyyah, and they considered themselves to be 'business brothers' and they stayed at each other's houses whenever one of them was on a business trip to one of their cities. One day, after the Hijrah, Sa'd went to Makkah for his business routine. And Umayyah was being a good friend to him he said, "Don't go out in the daytime (because there is tension between the people of Yathrib and Makkah now), go out at night." So Sa'd followed his advice and went out at night. But lo and behold, Abu Jahal heard the noise and went out to see what's going on, and when he saw it was Sa'd, he said to him, "How dare you come to Makkah when you have helped our renegade (the Prophet ﷺ)?" And the two of them began verbally raising their voices. Umayyah sided with Abu Jahal and said to Sa'd, "Don't rebuke Abu al-Hakam (Abu Jahal), he is our leader" —it was going to get physical and Umayyah tried to calm Sa'd down and hold him back, but Sa'd said to Umayyah, "Get your hands off of me! For wallahi, I heard the Prophet ﷺ say that he will kill you!" And this shocked Umayyah, "Muhammad says he will kill me?! Wallahi, he has never spoken a lie in his life (i.e., this must be true)!" And he went back shocked to his wife and said, "Muhammad has said he will kill me!" and his wife said, "He has said this? Then it will be true." And when the Battle of Badr happened, that's why he tried to avoid the battle. But Abu Jahal got the better of him and convinced him to come, and so he marched to his death, as we discussed.

Sa'd was the one that when he died, the Prophet ﷺ said the angels prayed his janazah and took his body up, and —in Bukhari and Muslim it's narrated that— the Throne of Allah shook at his death. Two interpretations of this: (i) It shook out of happiness to greet him, or (ii) it shook out of anger that someone killed him. Both interpretations are valid.

In any case, when Sa'd was wounded, he made a du'a to Allah that, "O Allah, if You will allow the Quraysh to come back and fight, then allow me to live and fight them, because there is no nation more despised to me than them for what they have done to Your Rasul. But if this will be the last time (i.e., if this is the last battle with them), then accept me as a shaheed. BUT allow my eyes to be sweetened and comforted by seeing what happens to the Banu Qurayza." He made this du'a on his 'deathbed' (since he died within two weeks of this), and he wants to see what happens to the Banu Qurayza because he feels such anger at what they did.

And indeed, Allah willed Sa'd was put in charge of the punishment of the Banu Qurayza. His du'a was accepted, and as soon as the battle finished, —and he could not even walk, so he had to be carried to the Banu Qurayza; and in that state— he gave "the verdict that Allah AWJ was pleased with" (as we will discuss in episode 61) and he dies shortly after. This is the reality of the du'a of someone who has given his life for the sake of Allah SWT.

Two years after Sa'd died, an incident happened that shows how much he was on the mind of the Prophet ﷺ. In the Years of Sending Letters to the Kings and Rulers (around 7-8 AH), one of the letters came back from the province of (now known as) Bahrain. And the emperor wrote back a somewhat sympathetic letter, and he gifted the Prophet ﷺ one of the finest robes he had ever worn. And it is said the robe had gold decorations on it. (Side note: The Arabs were not known for producing such goods. They would import the good cloth. And the finest cloth came from Persia.) And you can imagine the quality of the cloth that a ruler is giving to what he thinks is another ruler. In Tirmidhi, it's said the sahaba were so amazed they went around the Prophet ﷺ to look

at his garment. (Side note: This shows us many things. Of them: It's completely halal to wear fine clothes. Here the Prophet ﷺ is wearing an extremely luxurious garment. But the perfection is that he ﷺ never spent money on it, and his heart was not attached to it.) [Rather,] he ﷺ was shocked at how shocked the sahaba were. He said, "Are you impressed with this?!" — and this shows the Prophet ﷺ was not as impressed as the sahaba were; his heart was not attached to it. Then he said out of nowhere, "Wallahi, the handkerchief of Sa'd ibn Mu'adh in Jannah is better than all of this." Subhan'Allah, who is the person the Prophet ﷺ is thinking of? Sa'd ibn Mu'adh RA. It shows how much love the Prophet ﷺ had for Sa'd ibn Mu'adh.

And much more can be said, but this was Sa'd ibn Mu'adh. And the Muslims had to set up a special tent for him because of the severity of his wounds. And as soon as Khandaq finished, a few days later, he died.

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### Missing Salat al-Asr

We learn from Bukhari, Muslim, and others, that on one of the days during the siege, the skirmishes became so severe that the Muslims could not pause to pray Salat al-Asr. And there is a big controversy amongst the fuqaha as to whether Salat al-Khawf was revealed by this time or not. Because if Salat al-Khawf were revealed, then why didn't they pray Salat al-Khawf? And the majority opinion is that indeed it was revealed, but they were so preoccupied that it was a genuine moment where they literally forgot about Asr. And there are many ahadith that seem to suggest this. And there are so many ahadith about this incident — if you look up Bukhari and Muslim, you will find at least 10. And from them, much fiqh is derived about delaying salah and making up missed salah. The Prophet ﷺ of course never intentionally missed a prayer. We have only two instances where he missed salah:

1. This incident during the Battle of Khandaq is one of them. It's narrated that Umar RA came to the Prophet ﷺ and said, "Ya Rasulallah, I was not able to pray Asr before the sun had set," and the Prophet ﷺ said, "And I too was not able to pray Asr," and so it's said they both did wudu and prayed Asr after the sun had set. Bukhari mentions the Prophet ﷺ said, "They have made us busy so much so that we have not even managed to pray Salat al-Wusta (صلاة الوسطى - the Middle Salah, i.e., Asr). May Allah fill their houses and graves with the Fire." Look at his anger ﷺ what is it for. He is angry not because they are attempting to kill him, but because they have managed to prevent Salat al-Asr. "May Allah fill their houses and graves with the Fire; they have managed to prevent us from praying Asr." (Note 1: So what will be the case of the one whose money, television, business, etc., prevents him from praying Asr? Here is the Prophet ﷺ on the battlefield fuming that he has missed Asr.) (Note 2: Based on this hadith, the scholars say the term "Salat al-Wusta" in verse [2:238] of the Quran refers to Salat al-Asr.)

(Fiqhi tangent: From this incident, the fuqaha have derived the fiqh that when you need to make up salah, you make them up in the right order if it is reasonable and possible to do so. For example, even though it was Maghrib, the Prophet ﷺ prayed Asr first and then Maghrib. So the general rule is you make up the missed salawat first before praying the fard [فرض - obligatory] at that particular time. But what if this is not possible for one of the following two reasons? [i] What if you haven't prayed for many years? You obviously can't pray 5, 10, 15 years of missed salawat first. So this rule doesn't apply. [ii] The scholars say if praying missed salawat first will make you miss another salah, then you pray the fard at that particular time first.)

2. The other instance is when he ﷺ and the Muslims were marching the entire night non-stop (on the way back from Hudaibiyyah, later in 6 AH) and then they rested ~1 hour before Fajr: The Prophet ﷺ said to the sahaba, "Who will guard us and wake us for Fajr?" Bilal RA volunteered, "I will," and so they all went to sleep, but Bilal RA was so tired he also fell asleep; and so they all missed Fajr. The first to wake up was Abu Bakr or Umar with the heat of the sun, and he wakes up Bilal and asked, "O Bilal, what happened?!" Bilal said, "The same one that caused you to sleep caused me to sleep!"



So these are the only two instances in the seerah that are authentically reported that the Prophet ﷺ missed salah (unintentionally).

### Turn of the Tide

Around the 20th day of the siege, out of the blue someone walks into the camp of the Muslims, and his name is Nuaym ibn Mas'ud (نُعَيْمُ بْنُ مَسْعُودٍ) from the tribe of Ghatafan, and he says to the Prophet ﷺ, "I have accepted Islam, so tell me to do whatever you want." Nuaym ibn Mas'ud was the one Allah used to shift the entire tide around. He isn't Makki or Madani, so we don't know much about him. We just know tidbits. One of the things we know is that in the Conquest of Makkah [later in 8 AH], he carried the flag of Ghatafan, and this is a big honor. But we hardly know anything else, so Sh. YQ has developed a theory. So we will narrate other few things we know about him, and then we will mention Sh. YQ's theory.

What we do know: His first mention in the seerah comes in the 4th year of the Hijrah. Note he was of the elite, but not the chief. He is one level below the chief, of the second-tier. And to do what he did (as we will see), you needed to be one rank below the chief. Nuaym was a pagan at the time, and one day, he came to Makkah for a business trip. He had a good friendship with Abu Sufyan, so Abu Sufyan came to him and said, "I need to use you for something. We had made a promise with Muhammad that we would meet at Badr (Uhud Part II). But this year we cannot go — the crops have been bad, businesses didn't go well, etc., so you go to Muhammad and convince him not to come so that it appears to people that he didn't come instead of us." So he wants him to paint a false picture so that the people hear that the Prophet ﷺ never showed up, when it was in fact Abu Sufyan and the Quraysh who didn't want to fight. Nuaym wasn't a Muslim at the time, so he agreed to do this for a big amount of fortune. Note at this stage Ghatafan is neutral, so that's why he is being used. So he went to see the Prophet ﷺ in Madinah and tried to scare him ﷺ so that the Muslims don't show up to Uhud Part II; e.g., by saying he saw a massive army of Quraysh marching to Badr. But the Prophet ﷺ said, "Wallahi, I will go fight them even if I am alone." This is the first and major exposure Nuaym had to the Prophet ﷺ. The second minor thing we know about him is that, probably around the late 4th year or the early 5th year, the Prophet ﷺ made a treaty with the subtribe of Nuaym (and Nuaym was the one he negotiated with) regarding what to do and what not to do with the caravan of the Quraysh.

Sh. YQ's theory: It appears that these interactions impressed Nuaym so much — he saw the bravery and truthfulness of the Prophet ﷺ and he interacted with the Muslims in Madinah that Islam became very dear to him, so he converted to Islam, and the next time he is able to interact with the Prophet ﷺ, he is a secret Muslim. He is the only Muslim in his entire tribe. This shows us: "Whoever is mindful of Allah, He will make a way out for them, and provide for them from sources they could never imagine. And whoever puts their trust in Allah, then He [alone] is sufficient for them" [Quran, 65:2-3]. Subhan'Allah, how and where did this Ghatafani convert?! Allah AWJ willed it. This is the point. You cannot fight against the power of Allah SWT. If Allah is helping you, then khalas, that's it. So Nuaym walks in out of the blue, literally sneaks away from Ghatafan in the middle of the night, makes his way to the camp of the Prophet ﷺ, and says, "I am at your service, O Messenger of Allah. I will do whatever you want me to do." Out of nowhere Allah's help came through Nuaym ibn Mas'ud. The Prophet ﷺ said to him, "You are just one person. But go back and do anything you can think of to protect us." So Nuaym said, "O Messenger of Allah, do you allow me to say anything?" i.e., "Do you give me permission to use tactics that are not the most honest tactics?" The Prophet ﷺ said, "الحرب خدعة - War is tricks and deceit."

And note the Arabic is khid'a (خدعة - trick/deceit/ruse), it's NOT khiyana (خيانة - treachery/treason/betrayal). Islam allows khid'a during times of genuine war. And frankly, every nation does. Even the famous Sun Tzu wrote in his book The Art of War, "All warfare is based on deception" — this is how war around the world works. And khid'a is different from khiyana. Islam never allows khiyana. Khiyana means you make a promise but you know

you are going to break it. Khiyana means signing a treaty and then tearing it up. Khiyana means to stab someone in the back after you swore to him you wouldn't stab him in the back. And this is haram. Whereas khid'a is simply deceit: You are not promising anything, you are just using tactics and illusions. (Side note: In our case, the same applies to holding a passport: The passport comes with implicit conditions, so to go against the conditions of these passports is khiyana and is not allowed. We cannot use this hadith to something that it does not apply to.)

In any case, Nuaym took this saying as a green light. So what did he do? 3 things:

1. Besides Abu Sufyan, he also had personal friendships with the Banu Qurayza. (Subhan'Allah, look at how perfect Allah's plan is!) So first he went to the Banu Qurayza in the middle of the night and said, "You know who I am. We have had dealings in the past. Now I am here for your own good. This land is your land, this wealth is your wealth, and this property is your property (i.e., you have everything to lose if things don't work out). But as for the Quraysh, they have nothing to lose if they just leave. If they find an opportunity to attack, they will attack, but if not, they will just leave, and you will be the ones who will suffer the consequences. So my advice to you is refuse to fight until the Quraysh give you some human-mortgages/hostages from their ashraf (أشراف - nobility) as collateral. If they do this, they will never abandon their own until they have fought Muhammad." And the Banu Qurayza found this to be very sensible — and indeed on the surface of it, it makes complete sense. Allah, out of nowhere, through Nuaym, brings this plan. And this is indeed ilham (إلهام - inspiration from God to non-prophets).

2. Then he went to the Quraysh the next morning and told Abu Sufyan, "You know my status amongst my people, and you know who I am. News has reached me and I feel our friendship owes that I tell you. But please keep this between you and me. Know that the Banu Qurayza regret what they are doing. And they have sent a message to Muhammad saying, 'If we hand over some of the ashraf of the Quraysh to execute, will you forgive us for our lapse of judgment (i.e., for what we have done)?" So he tells Abu Sufyan, "If the Banu Qurayza come to you and ask for your ashraf, then this is a sign of treason and treachery."

3. Then he went to his own tribe of Ghatafan and told them, "The Quraysh can leave at any time, and the Banu Qurayza can flip at any time, and they have offered 70 of us and 70 of the Quraysh to Muhammad as an expiation. So if they come asking 70, let us agree not to give them anything."

Sure enough, within a few hours, an emissary from the Banu Qurayza comes to the Quraysh, his name is Azzal ibn Samuel (عزال بن سمؤال), and he said to Abu Sufyan, "The Quraysh have delayed too long (note: and by now at least 3 weeks have gone), and you have done nothing but talk. So let us agree on a date, you attack from your side, we from our side, and the Ghatafan from their side. And we will finish up this matter of Muhammad. But before we set the date, we ask that you give us 70 of your noblemen because we want to secure the fact that you are not going to turn around when the battle gets tough." Abu Sufyan said, "Let me think about this." So the Banu Qurayza returned empty-handed.

The seeds of doubt have begun to be sown, and this is the start of the destruction of the ahzab army.

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### Turn of the Tide

In the last episode, we had started talking about the role of Nuaym ibn Mas'ud al-Ghatafani in the battle. And he narrates in the first person in the Kitab al-Tarikh wa al-Maghazi (كتاب التاريخ والمغازي) of al-Waqidi that he accepted Islam on the very evening of the nights of Khandaq. (Side note: This is the only book that has Nuaym's first-person narrative. He actually says, "This is my story," and he mentions that he had dealings with the Banu Qurayza, he used to drink with them, have dinner with them, and purchase his stock of dates from them and go back to the Ghatafan. And then he said it so happened that, "In the Battle of Khandaq, when we were camped outside, Allah threw Islam into my heart" — it is as if he is saying, "I have no idea where it came from.") So out of nowhere Allah threw Islam into his heart, and he said he went to the Prophet ﷺ — and he saw him praying, so he waited until he finished — and then the Prophet ﷺ said to him, "O Nuaym, why have you come?" — and this one phrase shows us another thing, and that is that the Prophet ﷺ recognized Nuaym. As we said, the Prophet ﷺ had already interacted with him. (So isn't it amazing that out of all of the 10,000 gathered outside, here is one \*Ghatafani\* who knows \*Abu Sufyan\* the leader of the Quraysh and \*Ka'b ibn Asad\* the leader of the Banu Qurayza, and he also has some basic relationship with \*the Prophet ﷺ\*, and he embraces Islam right at this time? What are the odds?) So Nuaym said to him ﷺ, "I am at your service, O Messenger of Allah. I have accepted Islam, so tell me to do whatever you want me to do." The Prophet ﷺ said, "You are just one person. But go back and do anything you can think of to protect us." So Nuaym said, "O Messenger of Allah, do you allow me to say anything?" i.e., "Do you give me permission to use tactics that are not the most honest tactics?" The Prophet ﷺ said, "War is khid'a." (And as we said, "khid'a" is different from "khiyana" [see the previous episode].)

So Nuaym went to the Banu Qurayza first and said what we said before (i.e., to take 70 noblemen from the Quraysh as collateral to ensure they don't abandon the war/siege.) He then went to Abu Sufyan and said, "The Banu Qurayza have now second-doubts and they want to go back to their treaty — they have offered Muhammad 70 of your heads as an expiation for what they have done. So I fear they are going to come to you with a ruse to give 70 of your men to them. So be careful, especially if they ask for your noblemen, because that is what they promised Muhammad." Then he said the same thing to his own people, "The Quraysh can leave at any time, and the Banu Qurayza can flip at any time, and they have offered 70 of us and 70 of the Quraysh to Muhammad as an expiation. So if they come asking 70, let us agree not to give them anything."

The Banu Qurayza sure enough sent Azzal ibn Samuel to the Quraysh, and he said to Abu Sufyan in a harsh manner, "The Quraysh have delayed too long (note: and by now at least 3 weeks have gone), and you have done nothing but talk. So let us agree on a date, you attack from your side, we from our side, and the Ghatafan from their side. And we will finish up this matter of Muhammad. But before we set the date, we ask that you give us 70 of your noblemen because we want to secure the fact that you are not going to turn around when the battle gets tough." Abu Sufyan said, "Let me think about this." So the Banu Qurayza returned empty-handed. Then Abu Sufyan announced to the Quraysh what Nuaym had told him that it was a clear plot and the Banu Qurayza are double-guessing themselves, "So let us not hand anyone over." The next day Nuaym went back to the Banu Qurayza and said, "Do you know what Abu Sufyan said as soon as your emissary left? He said, 'Wallahi, we will not hand them one baby camel (much less 70 of our noblemen). Do they expect us to trust them that they will not execute these 70 men and hand them to Muhammad?'" (Note: Most likely, Abu Sufyan actually had said this — because he is double-guessing the Banu Qurayza. And can you imagine how incensed the Banu Qurayza are going to be now, that after all that they have done, they are now being accused of betrayal?) Ka'b ibn Asad began sensing the shift of the tide, and he began saying, "Woe to me! Woe to me! I knew this would happen! Wallahi,

Huyayy ibn Akhtab brings nothing but bad luck!" And Ibn Ishaq mentions that another of the Banu Qurayza, al-Zubayr ibn Batta (الزبير بن باطا), said, "If the Quraysh and Ghatafan leave, there will be nothing left for us except the sword (i.e. execution). And why should they give us 70 of their noblemen? They have more numbers than us, and they have more arms, and they have the advantage of being able to flee, whereas we will remain." (And note we learn here that the Banu Qurayza fully understand they deserve the punishment that is going to happen to them. They understand and knew the stakes.)

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### The Sabbath

Abu Sufyan is agitated and feeling more and more perturbed that, "If the Banu Qurayza flips, this means they and the Muslims will surprise attack us." So he said, "We are not going to let that happen. Let us make the ultimatum. We are all going to attack tomorrow morning!" So he sent a high-level delegation led by Ikrimah ibn Abi Jahal to the Banu Qurayza and demanded that tomorrow morning the ahzab and the Banu Qurayza all attack the Muslims.

But Allah had willed something else. They came to the Banu Qurayza after Asr on Friday — the next day is Sabt (سبت - Saturday), i.e., Shabbat (שַׁבָּת - Sabbath) — and the Jews are not allowed to do anything on Saturday aside from resting and worship. (Side note: And to this day they practice this. For them, the observance of the Sabbath is the biggest sign of religiosity as salah is for us Muslims.) But the Quraysh have never lived with the Jews and have never heard of this custom; they are completely clueless about the Sabbath. So when the Jews said, "Tomorrow is Saturday, we cannot fight on Saturday, give us a delay, allow us some time and let us do it on Sunday," alarm bells start going off: "What do you need time for?!" "Why should we delay 24 hours?" "Just enough time to go and tell Muhammad and then come back with reinforcements against us?" And on top of this, Ka'b ibn Asad said, "And even on Sunday, we will not attack until you hand over 70 of your men." Still he isn't budging on that condition. So Ikrimah goes back confused and says to Abu Sufyan, "They have betrayed us. They say tomorrow is a day they don't work or fight." Abu Sufyan flew into a rage — and it's so happened Huyayy ibn Akhtab was with the Makkans at the time — so he called him and demanded an explanation, "What is this thing called the Sabbath?!" Huyayy explained it to him, but he said, "What is Sabt (Saturday) except a day between Sunday and Friday?!" But Huyayy was adamant that they can't do anything on Saturday, so Abu Sufyan said, "By al-Lat and al-Uzza, this is your treachery" — he could not believe there is something called the Sabbath.

Huyayy was so panicked he quietly snuck away and went to the Banu Qurayza, and he begged them to break the Sabbath to fight on Saturday. But Ka'b ibn Asad became even more enraged, "How dare YOU tell us to break the Sabbath! You are supposed to observe it with us! Go ahead and break it in order to fight your enemy! Wallahi, even if we are killed, we are not going to break the Sabbath!" — and technically, Ka'b was correct in terms of being a Jew; the Sabbath is a part of their shariah, and it is one of the biggest commandments (1 of 10) that Allah gave to them [see Quran, 16:124]. So deep down inside, he was a religious man — he could not fathom breaking the Sabbath and then expecting that they would be victors. Huyayy on the other hand was willing to break it out of hatred for the Prophet ﷺ; but he was so scared of the consequences of Abu Sufyan he decided not to return to the Quraysh. And this decision proved to be his death, because he was inside the fortress of the Banu Qurayza when the Muslims surrounded the fortress (as will be discussed in the next episode).

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### The Worst Weather & the Role of Hudhayfah ibn al-Yaman RA

Friday night turned out to be the worst night in terms of weather: Thunderstorm clouds began gathering, freezing cold winds gusting through the city, and it was the worst night of the year, or according to some of the sahaba, the worst night of their lives in terms of weather. And on that very night, the Prophet ﷺ stood up and asked for a volunteer to go spy on the Quraysh and find out what's happening with them. And here we have another famous companion, Hudhayfah ibn al-Yaman the Keeper of the Secrets of the Prophet ﷺ, playing another incredibly

brave and important role. (Recall his father al-Yaman was killed accidentally in the Battle of Uhud, and Hudhayfah in his generosity forgave not only the killers, but gave them back the blood money [see episode 48]. And this is that sahabi whose father and him were caught before the Battle of Badr by the Quraysh in the middle of the desert, and they were made to promise they wouldn't fight the Quraysh. So in the Battle of Badr, the Prophet ﷺ did not allow them to participate even though the promise was extracted literally at the tip of a sword. He ﷺ said, "You will fulfill your promise to them; and we will seek Allah's help against them" [see episode 36].)

Hudhayfah tells this story in the first person. The hadith is found in Sahih Muslim and others, and put together, it goes as follows: It is narrated that many years later (after the death of the Prophet ﷺ), Hudhayfah was in Iraq as an old man sitting in a gathering with some young men. They wanted to hear stories about the days of the Prophet ﷺ, so Hudhayfah told them some of the stories when one of the young men remarked, "Had I been with the Prophet ﷺ, I would have shown what is real fighting behind him!" In one version, the young man said, "Had I been alive then, I would not even have allowed the Prophet ﷺ to walk! I would have carried him on my back!" — he thinks he is better than the sahaba. So when Hudhayfah heard this, he gave a story that tells us of the Laylat al-Ahzab (ليلة الأحزاب - the Night of the Ahzab):

"I remember Abu Bakr, Umar, Uthman, Ali, Ubayd, et al., all were with the Prophet ﷺ. Severe winds were blowing all around, and on top of that it was freezing cold. The Quraysh were above us and the Banu Qurayza were beneath us (this is a reference to verse [33:10] of the Quran), and we were scared that our families would be attacked. And no night had ever come upon us darker and colder than that night. And no night had ever come upon us as windy as that night. The wind itself sounded like thunder. And it was so dark we could not see our fingertips if we extended our hands." Imagine that night: it's been a whole month of siege, they are cold, hungry, fearful for their families, the despair and tiredness they were in... Then Hudhayfah said, "[On that night] the Prophet ﷺ stood up and said, 'Who is there who shall bring me news of the enemy; and I shall be his companion on the Day of Judgment.'" And Hudhayfah said not a single one amongst the sahaba said anything. In that auspicious gathering, not a single soul gave one whisper. So the Prophet ﷺ repeated for a second time, "Who will go and bring me the news of the enemy; and I will be his companion on the Day of Judgment." And again nothing from the sahaba. Then for a third time the Prophet ﷺ said, "Who will go and bring me the news of the enemy; and I will be his companion on the Day of Judgment." Three times in a row, and not a single companion stood up. Why? (i) This is not fard. (ii) After a whole month of siege, nobody had the energy or strength for the task. But Hudhayfah said, "And then the Prophet ﷺ said, 'Ya Hudhayfah,' so I stood up; and he said, 'You go and get me the news.'" And from this, Hudhayfah said, "Now that he has mentioned me by name, I had to [go]" — and this shows us many things:

1. The direness of the situation, how difficult it is.
2. The honesty and modesty of Hudhayfah — he tells the story as it is, and he didn't put himself in a positive light. He said, "I had no choice but to go." And in this honesty we see his true maqam. There isn't a single witness to correct him, but still he tells the story exactly as it happened.
3. The difference between mustahabb (مستحب - recommended) and wajib (واجب - obligatory). When the Prophet ﷺ said, "Who will go?" the sahaba understood it's mustahabb — it's just a request, not a fard commandment. But when he commanded Hudhayfah by name, he understood it became wajib for him to go.
4. The fadila (فضيلة - virtue) of Hudhayfah. Out of all of the sahaba, the Prophet ﷺ chose him. There was a wisdom (and we will see why in a while).
5. The Prophet ﷺ knew his men. He knew which sahaba would be best for which task. And by the way, obviously he cannot send a Qureshi (Abu Bakr, Umar, Uthman, Ali, Zubayr ibn al-Awwam, et al.) — he has to

send someone that the Quraysh don't recognize. And Hudhayfah didn't fight in Badr, so the Quraysh don't know him.

Hudhayfah stood up shivering and trembling, scared and cold, so the Prophet ﷺ made a du'a for him, "O Allah, protect him from in front of him and from behind, and from his right and from his left, and from on top and from below." And when narrating the story, Hudhayfah said, "After this du'a, every fear that I felt, it disappeared from my heart." And he walked in that darkness through the howling wind — only Allah knows how — until he found the campsite of the Quraysh, and he quietly made his way through the crowd until he said, "I saw the back of one that looked like a leader, and I figured out he was Abu Sufyan" — he has never seen Abu Sufyan (and that's the whole point; that's why he is being chosen). And he said he had a clear shot of Abu Sufyan and was about to take his arrow and shoot him, but then he remembered the commandment of the Prophet ﷺ to be discrete, "Hide yourself and us from them (i.e., don't give yourself and us away)," so he stopped, sat down, and continued finding out what's happening.

After a while, Abu Sufyan spoke and said, "I am about to say something, so let everyone amongst you verify that the person next to him is trustworthy" — it's dark and nobody can see everybody else, so he wants to make sure it's his group, the Quraysh. So Hudhayfah said — and look at his quick thinking — he jumped on the man next to him, held him by his hand and said, "WHO ARE YOU!" — he intimidated the man with an aura of authority, so the man told him who he is. And then he jumped on the man on his left, held him by his hand and again said, "WHO ARE YOU!" and the man told him who he is. And in the process, Hudhayfah didn't tell them who he is. This is simple psychology. He intimidated people around him with such confidence and aura of authority that nobody suspected him. And where did this confidence come from on such a night? The du'a of the Prophet ﷺ.

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### The Quraysh Leave

Then Abu Sufyan stood up and said, "O my people, we are not here in our houses nor can we remain here forever. Our animals have perished, our horses are tired, and the Banu Qurayza have betrayed us." In his eyes, this 'fancy tale' of the Sabbath that they can't fight on a Saturday, is ludicrous and clearly an act of betrayal. And he continued, "Now you see this wind how it is harming us. Neither can we keep a pot on our fires, nor even can our fires remain lit." Subhan'Allah, the pots themselves were being turned upside down — it was a terrible windstorm. And when you have such a windstorm in the middle of a desert, it becomes a sandstorm. (Very few of us have experienced this, and wallahi, it is something we don't want to ever experience. Even in the city of Madinah today, when the dust gets so extreme, the entire area becomes so dark it makes you think you are blind. You can barely see your fingertips if you extend your hands. And the worst thing is you feel the dust and sand crawling over your entire body inside your thobe — it's so sticky and disgusting. And it's such an asphyxiating feeling — you cannot even breathe! And as we said, this is \*in\* the city; so we can only imagine what it was like for the Quraysh in the middle of the desert. And on top of that, the windstorm was an adhab [عذاب - punishment] from Allah upon them, so the magnitude must have been much worse.) So Abu Sufyan said, "You can see how the wind is harming us, and we don't even have a house to protect us, so I think we should all return. And whatever you say, I am returning anyway" — he has given up now. So he went to his camel, jumped on it, untied it, told it to get up, and he just left. And so the entire Quraysh left with him. Hudhayfah said, "I had another clear shot of Abu Sufyan, [he was completely defenseless,] but again I remembered what the Prophet ﷺ said, so I let him go."

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### Bringing Back the News to the Prophet ﷺ

With this news, Hudhayfah returned back to the Prophet ﷺ. Al-Bayhaqi says when Hudhayfah was returning back, he found in the middle of nowhere 20 horsemen coming towards him, turbaned with their faces covered,

and they said to him, "Go tell your companion (the Prophet ﷺ) that we have done the job of fighting for him." These are the angels.

Hudhayfah returned back to the camp, and he found the Prophet ﷺ praying, so he waited. Notice Nuaym also said the same thing; but Hudhayfah added what Nuaym could not add; he added what Aisha RA said in Bukhari: "Whenever the Prophet ﷺ was disturbed by something, he would stand up to pray." And Hudhayfah said, "I was shivering in the cold, and the Prophet ﷺ was wearing a blanket (the equivalent of comforter) of one of his wives, so when he saw my state, he motioned to me to come into the blanket. So I came and sat at his foot until he finished salah"—and this was another blessing for him: He is sitting at the foot of the Prophet ﷺ inside the blanket when he finishes his salah. "And when he finished, I gave him the good news. And at this, Allah SWT revealed:

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَاءَتْكُمْ جُنُودٌ فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا وَجُنُودًا لَّمْ تَرَوْهَا ۚ وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا

'O believers! Remember Allah's favor upon you when [enemy] forces came to [besiege] you [in Madinah], so We sent against them a [bitter] wind and forces you could not see. And Allah is All-Seeing of what you do' [Quran, 33:9]."

### The Windstorm Only Caused Them to Leave, and Did Not Kill Them

What was the Prophet ﷺ doing standing? We learn from Sahih Bukhari, Musnad Imam Ahmad, and other books, that he ﷺ was standing up to make du'a against the people of ahzab. We have some of these du'as narrated to us. Of them, Bukhari and Muslim reports: On the Night of Ahzab, the Prophet ﷺ made du'a to Allah:

اللَّهُمَّ مُنْزِلَ الْكِتَابِ سَرِيعَ الْحِسَابِ، اللَّهُمَّ اهْزِمِ الْأَحْزَابَ، اللَّهُمَّ اهْزِمْهُمْ وَزَلْزِلْهُمْ

"O Allah, the One who has revealed the Book, the One who is quick in retribution; O Allah, destroy the ahzab; O Allah, shake the ground from under them."

In another hadith, we learn that one of the sahaba, Abdullah ibn Abi Awfa (عبد الله بن أبي أوفى) wrote to the sahaba who were fighting the Khawarij (خوارج - Kharijites) 30 years later, and he tells them that in one of the battles that the Prophet ﷺ fought (and we learn from another source that this is the Battle of Ahzab), he ﷺ waited after the sun had set, then he stood up and said to the people, "O people, don't wish to meet the enemy. But if you are forced to fight, then be patient and know that Jannah is under the shade of the swords," and then he made the du'a:

اللَّهُمَّ مُنْزِلَ الْكِتَابِ وَمُجْرِي السَّحَابِ وَهَازِمَ الْأَحْزَابِ، اهْزِمْهُمْ وَانْصُرْنَا عَلَيْهِمْ

"O Allah, the One who has sent the Book down, and the One who moves the clouds, and the One who destroys the ahzab; destroy them, and help us against them."

Notice the Prophet ﷺ invoked Allah saying Mujriy al-Sahab (مجري السحاب - Mover of clouds), and so subhan'Allah, Allah helped him ﷺ by sending the winds and the clouds. The sandstorm and the severe chill. And this is exactly what Allah SWT mentions in verse [33:9] in the Quran.

Ibn Ishaq and other books mention that not a single tent of the Ghatafan and the Quraysh was left standing, not a single pot remained, and not a single fire remained lit. Every single man amongst them had to flee helter-skelter.

A very interesting point here: In a hadith, our Prophet ﷺ said, "Allah has helped me with the Wind of Saba (الصبا); and Ad was destroyed by the Wind of Dabur (الدبور)." This shows us that of the armies of Allah are different armies of the winds. There is an army called Saba, and there is an army called Dabur (and there might be even more armies of the winds). What is Saba and what is Dabur? Ibn Hajar comments that Saba was that

beautiful wind that carried the scent of Yusuf AS to Ya'qub AS, and it is the wind that gathers together the clouds to bring about rain. So it is generally a wind of mercy. And it is said it comes from the east. Whereas Dabur is harsher than Saba, and it comes from the west. When Allah SWT knew the concern the Prophet ﷺ had for his people and that he wanted them to embrace Islam, He sent them the Saba and not the Dabur. That was the reason the Quraysh evacuated and were caused to leave, but the wind did not destroy even one of them. Subhan'Allah. Indeed Saba did not kill anyone amongst them. Why? Because Allah knew our Prophet's ﷺ love for his people. And eventually — as we will see in later years of the seerah — the same Quraysh, the same Ghatafan, and the same ahzab — the bulk of them were guided to Islam. Had Allah sent the Dabur, they would not be around to be guided. (Because when the Dabur is sent what happens? Complete destruction like the destruction of the people of Ad.)

So this shows us the mercy of Allah.

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### Outcome of the Battle

Thus the Quraysh returned home having gained absolutely nothing. They have been humiliated and disgraced in a manner unparalleled in Arabian history. 10,000 strong yet they were not able to vanquish the Muslims, much less cause mayhem and bloodshed. Not even killing 10 people — and even these were miscellaneous ones here and there. And in return, they were routed. And never again will they attack the Muslims, as our Prophet ﷺ said in Musnad Imam Ahmad, "Now \*we\* are going to launch an attack, and they are not going to ever launch an attack against us."

The tide has officially changed.

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### What Did Allah Use for Victory?

What did Allah use for the victory in the Battle of Ahzab?

1. The Iman of the Muslims and the du'a of the Prophet ﷺ. (Side note: After the Battle of Ahzab, the Prophet ﷺ would frequently say du'a pertaining to the battle; and we normally hear these phrases during Eid: "لَا إِلَهَ إِلَّا اللَّهُ" - وَحْدَهُ، صَدَقَ وَعْدُهُ، وَنَصَرَ عَبْدَهُ، وَأَعَزَّ جُنْدَهُ وَهَزَمَ الْأَحْزَابَ وَحْدَهُ - There is no god but Allah the Unique, He fulfilled His promise, and He helped His servants, and He brought about honor to His army, and He destroyed the ahzab all by Himself." And the du'a also contained some phrases we don't normally hear.) [Of them:] "وَكَفَى اللَّهُ الْمُؤْمِنِينَ الْقِتَالَ" - And Allah spared the believers from fighting" [see Quran, 33:25] — and indeed, the Muslims didn't have to do anything other than prove their Iman to Allah SWT. When they proved their Iman, Allah was sufficient for them; He gave them all that they needed. "Whoever is mindful of Allah, He will make a way out for them, and provide for them from sources they could never imagine. And whoever puts their trust in Allah, then He [alone] is sufficient for them" [Quran, 65:2-3].

2. Nuaym ibn Mas'ud — Wallahi, an amazing persona. And there is nobody similar to him: A Ghatafani who has a friendship with Ka'b ibn Asad, has the trust of Abu Sufyan, and has interacted with the Prophet ﷺ a few times in a neutral manner before embracing Islam; and then out of nowhere Allah threw Islam into his heart on the Night of Ahzab; and He used him to cause disunity amongst the ahzab. "If Allah helps you, none can defeat you" [Quran, 3:160]. (Side note: Nuaym after this made Hijrah and settled in Madinah, and he died a shaheed in the War of the Camel [36 AH].)

3. The ignorance of the Quraysh with regards to the rules of the Jews. The rule of the Sabbath seemed so bizarre to them. (Tangent: And in our time, some Jews believe they are not allowed to use electricity on Saturdays; some don't answer the phone; some have to walk to their synagogue even if they have to walk for miles — they are not



allowed to take the car. And for those who are outside of the faith, all of this sound very harsh and bizarre; so can you imagine how it must have sounded to the Quraysh who had never heard any of these?) Abu Sufyan said, "What is Saturday except a day between Sunday and Friday?!" He thought the Jews were inventing some custom to trick him.

4. The long-drawn-out siege for over 25 days — Their animals and supplies were dwindling. From that high morale in the beginning, after 25 days of torture, they were so worn out and tired the morale went down all the way to zero.

5. Allah sent His armies of winds and angels. "We sent against them a [bitter] wind and forces you could not see" [Quran, 33:9].

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### Conclusion

That was the end of the ahzab.

Immediately afterward, the Banu Qurayza had to be dealt with — and this is a very sensitive topic; it is one that Islamophobes always use to smear our Prophet ﷺ; and in fact, when it comes to politics, this is the number one smear, that, "He massacred an entire tribe." And then there are charges of genocide, antisemitism, and racism. So this is something we need to talk about frankly. Most Muslims today try to gloss over these things when they talk about the seerah. But we are living in a society where we are being bombarded with unpleasant details and facts in the seerah. So it is better that you hear it from a Muslim da'i who has expertise in the seerah [rather than an Islamophobe trying to attack Islam]. No doubt there are some very troubling details, but wallahi, if we understand the context, we will see that the execution occurred not because of who the Banu Qurayza were, but because of what they did, i.e., treason and treachery. It's very simple. And we don't need to be apologetic or wishy-washy about it. In our time, there are many Muslims who are so embarrassed about the incident they try to deny it ever happened. But the incident is mentioned in sahih ahadith and every single book of seerah ever written, so to doubt it is to doubt the existence of the Prophet ﷺ. And the Quran also mentions it indirectly (will be discussed in the next episode), so there is no way around it.

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[Revised by Br. Syed Haq & MAR, June 2021]

[\[TOP\]](#)

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## 061 - The Tribe of Banu Quraytha [TOP]

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In our last lesson, we had discussed the conclusion of the Battle of Khandaq and the way that Allah SWT used a number of factors to make sure the ahzab departed without even a battle taking place: We talked about Nuaym ibn Mas'ud, the army that Allah sent, and the mistrust that the three tribes had for each other. And Allah SWT says in the Quran, "And Allah spared the believers from fighting. For Allah is All-Powerful, Almighty" [Quran, 33:25].

When the Muslims woke up the next morning after that terrible sandstorm, they saw the entire land deserted, nobody had remained and all the tents had been overturned. So it's clear the Quraysh and the ahzab have left.

### **The Angels Have Not Put Down Their Weapons Yet**

So the Prophet ﷺ then departed back home — and some say he went to the house of his wife Ummi Salama. He had hardly come home and put down his sword when Jibril AS came to him. At this time, it was around Zuhr, so it was the time for qaylulah as per the custom, but Jibril AS came — and Ibn Ishaq mentions he was wearing a turban made of soft brocade and riding a mule with a saddle of silk — and he said to the Prophet ﷺ, "Have you put down your weapon?" He ﷺ said, "Yes" — and he was about to take his armor off. Jibril AS: "As for the angels, they have not put it down yet, and I have just arrived with a new contingent. Ya Muhammad, Allah is commanding you to go to the Banu Qurayza, and I am heading there right now, and I am going to shake the earth for them."

So the Prophet ﷺ knew that the war was not yet over, he sent a crier throughout the entire city that, "Whoever hears must obey! And nobody is allowed to pray Asr except at Banu Qurayza!" — and that's two hours away, so there was no time to even relax. This was a severe direct command and order that you \*cannot\* pray Asr except at Banu Qurayza. This hadith is recorded in Bukhari and Muslim (متفق عليه/متطافق).

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### **Interesting Fiqh Tangent From the Incident: How Literal Should We Be?**

This incident leads to one of the most interesting fiqh episodes in the life of the Prophet ﷺ. So the commandment went out, and obviously, not everyone is going to be able to respond immediately — maybe a few of them have already fallen asleep, a few got the message late — whatever the point might be, some of them are going to be delayed, so the sahaba were arriving at Banu Qurayza in batches. Some of them got there before Maghrib time (so they prayed Asr at its proper time), but some were on their way and the sun was about to set, and if it sets, Asr is over, so they began to have a bit of a back-and-forth: "Should we pray Asr now so we don't miss it, or should we follow what the Prophet ﷺ said and not pray Asr until we get to Banu Qurayza even if we miss it?"

They differed back and forth and couldn't reach a consensus, so what happened? Some of them decided to pray right then and there before the sun sets, and others decided not to pray until they reached Banu Qurayza even though they missed the proper time for Asr (and basically prayed qada later). When the Prophet ﷺ got to Banu Qurayza, they told him what happened. And what did he ﷺ say? He did not criticize either party and he let it be. Some weak reports say the Prophet ﷺ said, "Both of you have done correct" — but this is not authentic. The correct version is he didn't criticize either.

This incident shows us many things:

1. When equally qualified mujtahids make an ijihad (and you have to be qualified), neither party is obligated to follow the other ijihad. The sahaba differed amongst each other, and in the end, they followed their own ijihad and didn't criticize each other.

2. The ultimate truth, even in matters of fiqh, is one. How do we know this? (i) The scholars say when the Prophet ﷺ gave this commandment, "Do not pray Asr until you reach the Banu Qurayza," there is no doubt he intended one of the two meanings. He could not have meant both. (ii) The sahaba differed in two camps, and there was no third camp that thought, "Oh, he must have intended both." —it's illogical and against language or common sense to say this.

(Side note: This same hadith has been used by some scholars to prove that there is multiple truth — but we disagree with this. The predominant position —in particular of the Hanabilah of the Usul al-Fiqh [and also in theological issue]— is that there is only one truth; but a person who genuinely mistakenly misses the truth will not be sinful; rather, he will be rewarded. So we differentiate between "truth" and "reward." And this is proven explicitly in the hadith of Bukhari that the Prophet ﷺ said, "If a [qualified] ruler/judge judges and he is correct, he will get two rewards; and if he is incorrect, he will get one reward." Notice he ﷺ didn't say they are both correct. You can't be both correct. You can have two scholars give two different fatwas, but in the Eyes of the All-Knower, only one of them has to be correct. In any case, the Prophet ﷺ did not criticize either of the two camps because it's a done deal — the incident of the Banu Qurayza is a nonrecurring one-off incident, that's why he ﷺ didn't have to clarify what he intended. Had this been a recurring thing, then of course he must have clarified.)

3. Those who are more literal should not be so critical of those who are a little bit rational, and vice versa. But the big caveat is the fatwas must be given by people that are \*qualified\*. How literal should we be to the text of the Quran and Sunnah? Can we use a little bit of rationality or not? This is an issue of ikhtilaf. (Side note: It is an ikhtilaf only with regards to the matters of fiqh. As for aqidah, we accept it as it is — we don't use rationality to reinterpret the unseen. For example, if Allah describes the angels, or the Prophet ﷺ describes the punishment of the grave, we simply believe. We hear and we obey. We are always literal when it comes to aqidah.) When it comes to fiqh and laws of Islam, there have been trends of ikhtilaf from the time of the sahaba, and it continues up until our times amongst the madhahib and modern mujtahids. If a hadith says X, but we kind of sort of understand the reason why X was said and that reason doesn't seem to apply in our times, can we kind of sort of relax X? For example, the classical issue of women traveling without a mahram. The hadith is very explicit: "Whoever believes in Allah and the Last Day should not allow a woman to travel for three days without a mahram (or in another narration, one day)." But can we say, "Look, that was a time and a place where there was so much harm and danger Allah knows what's gonna happen to a woman traveling alone. But these days if you put your wife or your sister on the plane and you drop her off at the airport, somebody's gonna pick her up at the next airport, and that's as safe as it can be. It's not the same as walking in the desert. So can we kinda sorta use a little bit of rationality and not be so literalist in this regard?"? Some scholars say yes, some say no. In any case, we learn from this incident of the Banu Qurayza that we have had this trend of rationality vs. literalism since the time of the sahaba, and insha'Allah, both fatwas are acceptable as long as they are given by scholars who are classically trained and qualified. So we should not be so critical of either camp, even though only one of them is correct in the Eyes of Allah.

(Footnote: Our position with regards to the commandment of the Prophet ﷺ when he said, "Don't pray Asr until you get to Banu Qurayza," is that this was but an expression, i.e., he is saying "Hurry up and get there," and it didn't need to be held at literal face value.)

Now let's get back to the seerah. Like all of the other tribes of the Jews, the Banu Qurayza had a massive protected fortress. The Muslims didn't have the technology to break it, so they had to simply lay siege to it. The sahaba eventually got to the fortress, and of the first to get there was Ali ibn Abi Talib — the Prophet ﷺ sent him by his direct command and told him to "stick your flag outside." So Ali RA arrived with his contingent and he put the flag. Ibn Ishaq says when the Banu Qurayza saw him and the flag, they began saying the most vulgar things about the Prophet ﷺ. The Prophet ﷺ also was making his way there. When he passed by a group of sahaba, he asked them, "Has anybody preceded us (who else has arrived before me)?" They said, "We haven't seen anybody except Dihyah al-Kalbi riding on a white mule." (Note: The sahaba didn't know 'Dihyah' that they saw was in fact none other than Jibril AS. Whenever Jibril would want to be seen in Madinah, he would simply take on the form of the most handsome man of Madinah that is Dihyah al-Kalbi RA.) The Prophet ﷺ said, "That was Jibril. Allah sent him to shake the ground from under their feet."

When the Prophet ﷺ reached the Banu Qurayza, Ali RA immediately rushed out to stop him, "Ya Rasulallah, why don't you camp over here?" Why? Because he didn't want the Prophet ﷺ to hear what they were saying. The Prophet ﷺ asked, "Perhaps they are saying things about me?" Ali: "Yes, they are." The Prophet ﷺ: "Once they see me, they will not be able to say those things." So he set his camp up right in front of the fortress and said to the Jews, "O group of the Jews! Didn't Allah humiliate you? Hasn't Allah's anger come upon you?" They said, "O Abu al-Qasim (the Prophet ﷺ), you were never one who acted foolishly," meaning, "Please spare us."

The Prophet ﷺ surrounded them and told them to surrender, but they refused.

So the siege was set up. The Prophet ﷺ and the sahaba all camped around the entire fortress. Days turned into weeks, and weeks into almost a month. All the books of seerah agree that this siege lasted for 25 days. (Khandaq lasted for 20-30 days, so the entire ordeal almost two whole months.) And of course inside the fortress was Huyayy ibn Akhtab, the leader of the Banu Nadir (recall he was so scared of the consequences of Abu Sufyan he decided to remain in the fortress), and Ka'b ibn Asad, the leader of the Banu Qurayza. As the days turned into weeks — probably sometime towards the end of the siege when the situation was getting tense — Ka'b said to his people, "O my people, I suggest one of three choices:

1) We accept this man's religion, for wallahi, we all know that he is the prophet that has been predicted in our books. If we do so, our lives and property will be safe." But his people said, "Wallahi, we will never leave our religion."

It's interesting that when they were basically about to die, Ka'b says the secret that they all knew but were too embarrassed to admit. They all knew that the Prophet ﷺ is the Messenger prophesied in their scripture. None of them denied this, but still they refused to accept Islam.

Then Ka'b gave the next option,

2) "Let us kill our own families (so we don't have to worry about what's going to happen to them), and then charge outside with our swords drawn until one of us (we or the Muslims) too is eliminated. If we die, we have left nothing to worry about, and if we win, there are plenty of women that we can marry afterward."

It was a far shot chance, but it was not impossible — they were outnumbered by only 1:2 or max 1:3, so it's not as if the odds were completely impossible. But of course, there's no way this was going to happen; the people said, "We are not going to kill our own family!"

So Ka'b then said:

3) "Okay, if you refuse the first two, the only option we have is we surprise attack the Muslims. And the only day that will be a surprise is the day of Sabbath (Saturday) — they wouldn't be expecting us to break our own

Sabbath!"

Subhan'Allah, look at how low he was willing to go. But his people said, "We will never break the Sabbath! Don't you know if we do that Allah will send a punishment?!"

Ibn Ishaq says Ka'b got so frustrated he said, "Wallahi, since the day your mothers have given birth to you, none of you have ever made one decision in your lives."

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### Banu Qurayza's Pleads

Then the Banu Qurayza sent Shas ibn Qays (شاس بن قيس) as a messenger to the Prophet ﷺ and he begged and pleaded, "O Muhammad, give to us what you gave to the Banu Nadir," i.e., "Take our lands but we will take our money, camels, and family, and we will go." But the Prophet ﷺ said, "No." Then the messenger comes back with a second offer, "Keep the camels and property, but just save us." But the Prophet ﷺ said, "No. Only an unconditional surrender. [I will not accept anything less than an unconditional surrender.]"

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### The Repentance of Abu Lubaba RA

Then Shas (or another messenger) comes [back] and said, "Send for Abu Lubaba. We want him to come into our fortress." The Prophet ﷺ said, "Go, Abu Lubaba," so Abu Lubaba went in. Who is Abu Lubaba? He is one of the Aws. And as we have said, the Aws had an alliance with the Banu Qurayza in the days of Jahiliyyah; and Abu Lubaba especially was a close confidant and friend to them. So now they want to persuade him to make shafa'a for them. (Abu Lubaba of course is a great sahabi — he witnessed Badr [he didn't actually fight since the Prophet ﷺ sent him for an errand, but because he had wanted to participate, he got a share of Badr and is written amongst the Badriyun], and he witnessed Uhud and other battles, so he has a good record — and what's about to happen now is a human slip.) So he entered their fortress — and Ibn Ishaq says everyone was so happy to see him: the women and children began crying and begging for mercy from him. Then Ibn Ishaq says Abu Lubaba's heart became soft for them. They asked him, "What do you think? Should we surrender or not?" He said, "Yes, you should, but.." and then he made a motion of "you all will die" [see video at 34:50].

Abu Lubaba later said in the first person, "As soon as I said this, wallahi, my feet had not moved from my place except that I realized I had been disloyal and treacherous to Allah and His Messenger." Why was this a khiyana to Allah? Firstly, because he spoke without certain knowledge — he wasn't sure about their fate, the Prophet ﷺ did not tell him. Secondly, whose side is he on? To show sympathy in such a tense situation to the enemy after all that they have done, this is what the khiyana really was.

And he said he left the fortress, bypassed the army and the Prophet ﷺ, went immediately to the masjid of the Prophet ﷺ, and tied himself to a pillar of the masjid. (Side note: This pillar is now called the Pillar of Abu Lubaba or the Pillar of Tawba [توبة - Repentance], and it is still present in Masjid al-Nabawi.) He tied himself to the pillar and said, "Wallahi, I shall remain tied to this pillar until Allah accepts my repentance! And I shall never venture to the Banu Qurayza again, for I will never be in an area where I disobeyed Allah and His Messenger!"

Eventually, the news spreads what happened. The Prophet ﷺ said, "If he had come to me, I would have asked Allah to forgive him. But now that he has done this to himself, I can't do anything." Why? Because it's a nadhar (نذر - vow) he made to Allah that he will \*not\* move from the pillar until Allah forgives him. So he remained tied for Allah knows how long (probably more than a week).

One day, at Fajr, the Prophet ﷺ woke up to go pray in the masjid and he was laughing. Ummi Salama asked, "What has caused you to laugh, O Messenger of Allah? Ad'hakaLlahu sinnak (أضحك الله سنك - May Allah keep you laughing as long as you live, i.e., may you always be happy)." The Prophet ﷺ said, "Allah has accepted the tawba of Abu Lubaba!" Ummi Salama: "Should I not go out and tell him?" The Prophet ﷺ: "Yes, if you want." At this stage, her house had a door with direct access to the masjid, and the verses of hijab were not yet been revealed, so she comes rushing out and said, "O Abu Lubaba, be happy! Allah has accepted your repentance!" All of the sahaba who were waiting for Fajr, they came and wanted to release Abu Lubaba, but he said, "No. Until the Prophet ﷺ comes and he unties me himself" —he wanted to be sure that Allah has accepted his tawba. So the Prophet ﷺ came and untied him with his own hands.

This is the famous story of Abu Lubaba. And it is said two verses were revealed because of him. The first is verse 27 of Surah al-Anfal, and the second is his repentance in Surah al-Tawba verse 102:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَخُونُوا اللَّهَ وَالرَّسُولَ وَتَخُونُوا أَمْنَتَكُمْ وَأَنْتُمْ تَعْلَمُونَ

"O believers! Do not betray Allah and the Messenger, nor betray your trusts knowingly." [Quran, 8:27].

وَأَخْرُجُوا اعْتَرَفُوا بِذُنُوبِهِمْ خَلَطُوا عَمَلًا صَالِحًا وَآخَرَ سَيِّئًا عَسَى اللَّهُ أَنْ يَتُوبَ عَلَيْهِمْ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

"And [there are] others who have acknowledged their sins. They had mixed a righteous deed with another that was bad. Perhaps Allah will turn to them in forgiveness. Indeed, Allah is Forgiving and Merciful." [Quran, 9:102].

Ibn Abbas says every time Allah says "asa (عسى - might/perhaps)" it means He will do it; so He will forgive. (So if we acknowledge we are sinful and ask for repentance, insha'Allah, Allah will forgive us.) Hasan al-Basri used to say, "This verse is the most optimistic verse in the whole Quran for me."

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### **Banu Qurayza Surrenders & the Mini-Story of Amr ibn Sa'da**

24 days have gone by, the next day is the 25th. There was no escape, their supplies were diminishing, so on the 25th day, the Banu Qurayza decided to surrender.

Mini-story: On the night of the 24th, a minor incident happened: The Muslim army was around the fortress and they heard someone come outside. One of the Muslims said, "Who is it?" The man said, "Amr ibn Sa'da (عمرو بن سعدى)" —he was one of perhaps two, or the only one out of the Banu Qurayza, who had vocally refused to follow what Ka'b ibn Asad had done; he said, "I will never betray the promise of Muhammad." He wasn't happy with what they had done, but of course he's in the fortress because that's where he lives; and we assume now that he hears his people are going to surrender the next day, he wants to just try his luck to get out. Muhammad ibn Maslamah was the guard in charge and he knew Amr ibn Sa'da wasn't with the Banu Qurayza, he vocally opposed them, so he said, "O Allah, overlook my overlooking of him," and he simply let him go. It is said Amr ibn Sa'da made his way to Madinah and spent the night there, but the next morning he just disappeared, so only Allah knows what his end was. When the Prophet ﷺ heard what happened, he said, "That was a man whom Allah saved because of his honesty," and he didn't get angry at Muhammad ibn Maslamah. The key point here is that the Madinan Jews were punished for what they did and \*not\* for who they were. This incident is one of the many indications. Amr ibn Sa'da remained upon his religion, but he was truthful to his covenant, so Allah saved him.

The next morning, the message comes that the Banu Qurayza are willing to surrender.

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### **The Judgment of Sa'd ibn Mu'adh RA**

Immediately, the Aws surrounded the Prophet ﷺ and began pleading (because as of yet, the Prophet ﷺ has not said what he wants to do). One of them said, "Ya Rasulallah, you spared the Khazraj's ally (the Banu Qaynuqa) (i.e., you spared the Banu Qaynuqa for Abdullah ibn Ubayy ibn Salul, a munafiq), so spare our ally as well!" But subhan'Allah, there's a world of difference between what the Banu Qaynuqa did and what the Banu Qurayza did. But the Aws at the end of the day were humans — they wanted mercy for their own friends, so they kept begging and pleading. At this, the Prophet ﷺ said, "Will you be happy if one of your own decides their fate?" They said, "Of course!" So he ﷺ said, "I have chosen for you Sa'd ibn Mu'adh, your own leader." Wallahi, this is amazing. The Messenger of Allah is stepping down from his prerogative to give the ruling and is basically saying, "You guys decide," even though he knows they will obey whatever he says. But like any true leader, he knows imposing your decision on your followers isn't the wisest thing to do.

So a group of the Banu Salama became very happy, they rushed back to Madinah to Sa'd ibn Mu'adh's tent. (Side note: Sa'd up until this point is still in the 'hospital tent.' There was the equivalent of a nurse amongst the sahaba, her name was Rufayda al-Aslamiyyah [رفيدة الأسلمية] — she volunteered to always take care of the wounded and deal with the sick — and she had a tent that was a mini-hospital. So Sa'd was still in that tent bleeding for 25 days; and he is going to die soon). The Banu Salama told Sa'd what happened, they put him on a mule and slowly took him to the Banu Qurayza. On the way there, the Aws surrounded him and continued to tell him, "You have to be merciful," and they reminded him of the friendships with the Banu Qurayza in days of Jahiliyyah. One of them said, "You have only been chosen by the Prophet ﷺ because you are going to be merciful." When this was said to him, he said, "Now is the time for Sa'd to not care about the criticism of any critic when it comes to Allah and His Messenger." Meaning, "I am about to die. If I am not going to be faithful now, when is there going to be a faithful time?" Subhan'Allah. Compare this with even Abu Talib or anybody else on their deathbed. At the end of their lives, people want to go out with a bang for their people — they want to leave a legacy that people will speak positively about when they leave; but what is Sa'd saying? "Now is the time to be sincere to Allah." When he said this, the Aws understood what his judgment will be. When he came to the Banu Qurayza, the Prophet ﷺ said to the Ansar, "Stand up to greet your leader." And there is not a single person in the entire seerah that the Prophet ﷺ ordered others to stand up to greet except for Sa'd ibn Mu'adh RA.

(Fiqh tangent: There is a huge controversy: In another hadith [in Bukhari & Muslim], the Prophet ﷺ said, "Whoever loves it that people stand up for him, let him be prepared for his seat in Jahannam," yet here we find him telling the Ansar to stand up for Sa'd ibn Mu'adh. How do we reconcile? Imam al-Nawawi says whoever has taken this as a habit for himself and loves that people stand up for him, this is the person who will be in Jahannam. Nobody should expect others to stand up for him when he enters the room. This is not the way of Islam. But once in a while, as a one-off, not as a regular habit, this is something that is allowed. When Fatima RA came to see the Prophet ﷺ after a while, he himself stood up to greet her. So you can do it once in a while. But not every time. If a grandfather or guest comes, as a one-off you can do it. It is ja'iz [جائز - permissible] and mustahabb.)

The Prophet ﷺ then said to Sa'd ibn Mu'adh, "Your people (Aws) have accepted you as a judge for these (the Banu Qurayza)." (Side note: All of this is taking place outside the fortress, and the Banu Qurayza are still inside — they are away from the scene. The Muhajirun and the Khazraj are not as involved either — the Khazraj had animosity with the Banu Qurayza from the days of Jahiliyyah anyway, so they didn't care what's going to happen to them. So this 'difference of opinion' was taking place only between the Aws and the Prophet ﷺ.) Sa'd said to his people, "I call you to Allah (I tell you to make a promise to Allah), will you listen and obey me with whatever verdict I give?" They said, "Yes." And then he turned to the Prophet ﷺ, and out of respect, he lowered his face in front of him, and said, "And you as well, ya Rasulallah? (Will you be happy with my verdict?)" The Prophet ﷺ said, "Yes." (Wallahi, it's mind-boggling to imagine that Rasulallah is willing to go down to the ruling of Sa'd ibn Mu'adh just because of the Aws's sensibilities.) So Sa'd without a second's hesitation said, "My judgment in them is that their men should be executed, their property distributed, and their women and children taken as captives." As soon as he said this, the Prophet ﷺ said, "Wallahi, O Sa'd, you have decreed upon them the judgment of Allah from above the seven heavens."

## Execution of the Banu Qurayza

When the verdict was given, the commandment was given to execute the men. Trenches were dug (at a vast area owned by one of the ladies of the Banu Najjar), the male adults were tied up, and they were taken in batches and executed. This is the hukm (حكم - judgment) of Allah SWT upon them. One of the young men who survived and later converted to Islam, Atiyyah al-Qurazi (عطية القرظي), narrates: "I was a boy that was spared that day because I didn't have hair" — which means the adults were the ones that were executed.

A number of stories are mentioned regarding Huyayy ibn Akhtab: When he was led out of the fortress, he was wearing his finest garment, a red silk embroidery, and he had used strings to tie it around his body as he didn't want anyone to take it from his body after his death. When he passed by the Prophet ﷺ, he looked at him and said, "Wallahi, I have never regretted my animosity towards you. But whoever Allah humiliates, that is the real one who is humiliated" — so he knew deep down inside whose side Allah is on. Then he turned to his people and said, "O my people, don't be sad. This is the decree of Allah upon the Bani Israel" (as mentioned in the Quran, [7:167]). Then he lowered his neck and was executed.

When Ka'b ibn Asad was led out, the Prophet ﷺ said, "O Ka'b, why didn't you benefit from the advice of Ibn Kharrash (ابن خراش), for he believed in me, and he commanded you to follow me, and he gave his salam to me through you if you saw me." (Side note: It appears from the context that Ibn Kharrash was their rabbi who had died before the coming of the Prophet ﷺ, and he had predicted the coming of the Prophet ﷺ.) Ka'b said, "I swear by the Torah, O Abu al-Qasim, this is true. And were it not for the fact that the Jews would criticize me and say that I converted because I was scared of death, I would have followed you even now. But I die upon the faith of the Jews."

There were no children executed.

As for the women, there was only one who was executed. Aisha RA said she was sitting with the prisoners, and one of the ladies was laughing and joking with her with all types of jokes even as her own people were being executed. Then someone called her name (and we don't know her name), so she stood up. Aisha RA asked her, "Why are you standing?" She said, "To be killed." Aisha RA: "Why?" The woman: "Because of something I did." Later on, we find out that she had killed one of the sahaba during the siege by throwing a grinding stone from up above, and because she killed him in this manner, she was the only woman executed. Aisha RA later remarked, "I never ceased to be amazed at her laughing while she knew she was going to be executed."

Another interesting story is that of an Ansari, Thabit ibn Qays ibn Shammās (ثابت بن قيس بن شماس) RA. In the Wars of Bu'ath (the wars between the people of Yathrib before the Hijrah of the Prophet ﷺ), Thabit was saved by one of the Banu Qurayza by the name of al-Zubayr ibn Batta (and it is said he was extremely old by this time). So Thabit went to the prisoners, found Zubayr, and said to him, "Do you remember me?" Zubayr: "Of course, you are that person I saved." Thabit: "It's time for me to repay that favor. Do you wish me to repay that favor?" Zubayr: "Of course. A generosity from a generous person will always be appreciated." So Thabit goes to the Prophet ﷺ and said, "Ya Rasulullah, please give me al-Zubayr (allow al-Zubayr to be spared)." The Prophet ﷺ said, "He is for you," so Thabit goes back to Zubayr, but Zubayr said, "Of what use is life without family?" So Thabit goes back to the Prophet ﷺ and begs for Zubayr's family and children, and the Prophet ﷺ said, "They are for you." But Zubayr then said, "Of what use is life without money?" So back to the Prophet ﷺ and again the Prophet ﷺ said, "For you as well." Then Zubayr says, "Where is so-and-so? Where is so-and-so?" — and he starts listing all his friends, but they all had been killed, or was about to be killed, so he said, "What is the purpose of life without friends and tribe? So [I would rather] you send me to my death." So he was killed. One or two (or max 5) people similar to this case were spared. This shows that any Muslim who had special favor with someone, the Prophet ﷺ gave that.



And it's said some of the Banu Qurayza had converted to Islam, so they were spared as well.

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### How Many People Were Killed?

How many people were killed? The books of seerah and hadith mention broad varying numbers. Ibn Ishaq is the most authoritative and he says between 600-700. Then he says, "Some have exaggerated and said 800-900." One of the hadiths in Musnad Imam Ahmad mentions around 400. Allah knows best, but whatever it is, it's not a small number.

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### The Booty

Much booty was received: According to one source, 1,500 swords and 1,500 shields were received — and these were invaluable to the Muslim ummah at the time — the entire people of Madinah can have swords and shields now. In addition to this, the Muslims got 2,000 spears, 300 body armor suits, thousands of goats and camels and sheep, and they also found a large quantity of alcohol (which they then of course destroyed). And it was at this point in time — according to one version — that the rules of ghanima were solidified. And the one who had a horse was given three shares compared to the one who was walking. (Side note: In those days, the Muslim army was not composed of paid people; and being a cavalry soldier means they had more responsibility and burden [to take care of the animal], thus they got three shares: One for the animal and two for the person.)

⅓ of the entire booty was given to the Islamic state and the Prophet ﷺ as per the rules of Surah al-Anfal [8:41].

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### Rayhana bint Zayd

Amongst those whom the Prophet ﷺ received in this battle was Rayhana bint Zayd (ريحانة بنت زيد). He invited her to Islam, but she refused, so eventually, he decided to transfer ownership away, so he let her for a long time to decide her fate. When she realizes the Prophet ﷺ was going to leave her, she converted to Islam — she wanted to be with the Prophet ﷺ rather than with someone else because of the care and gentleness he showed. After she converted, the Prophet ﷺ said, "I will free you and marry you. And your freedom will be the mahr."

Now the books of seerah differ — quite a lot of books say she willingly wanted to remain a milk al-yamin (ملك اليمين) and didn't want to be his wife, and she said, "This is better for me and you"; but one small minority group says, no, she accepted the offer and became his wife. In any case, we will talk about the wives of the Prophet ﷺ in an entire episode way towards the end of the series, and we will realize that contrary to the popular perception, in fact we have a lot of difference of opinion as to how many wives the Prophet ﷺ actually had. The common figure that everybody knows is but one opinion.

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### Is Islam Antisemitic?

The incident of the execution of the Banu Qurayza is being used by some people in our time to charge Islam and the Prophet ﷺ as being antisemitic.

No doubt, the punishment was harsh (and even the Prophet ﷺ was willing to compromise if Sa'd ibn Mu'adh said so — there was a spectrum of opinion), but even the most spiteful critic should not and cannot academically say that the Banu Qurayza were killed because of who they were. One can understand if you say it was a harsh punishment, but if you claim the Prophet ﷺ killed them for who they were, this is just a flagrant lie. And none of the early scholars of Islam ever entertained this possibility because it is so simple: they were killed because of what they did.

And by the way, there is no problem with saying that the punishment was harsh. Being harsh is not wrong all the time. Sometimes it's good to be merciful and sometimes it's good to be harsh. We said this many times: The religion of Islam is the perfect religion because it's the most practical — yes, gentleness is the rule, but once in a while, you really have to show some severity and harshness. You have to. Otherwise, people will walk over you. You can't always forgive. You need to show there is a line you simply cannot cross.

Many Muslim scholars point out these following verses in the Old Testament to show that what came upon them was their own hukm against themselves, literally word for word, letter for letter.

Deuteronomy 20:10-14:

- "10. When you march up to attack a city, make its people an offer of peace.
- 11. If they accept and open their gates, all the people in it shall be subject to forced labor and shall work for you.
- 12. If they refuse to make peace and they engage you in battle, lay siege to that city.
- 13. When the Lord your God delivers it into your hand, put to the sword all the men in it.
- 14. As for the women, the children, the livestock, and everything else in the city, you may take these as plunder for yourselves. And you may use the plunder the Lord your God gives you from your enemies."

The whole beauty of the story is that, yes, the Prophet ﷺ did say, "This is the hukm of Allah upon them," but he was not the one who meted out the punishment; it was the leader of their own ally, Sa'd ibn Mu'adh RA.

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### The Blessings of Sa'd ibn Mu'adh RA

The blessings of Sa'd ibn Mu'adh RA that we forgot to mention in episode 59:

1. Sa'd ibn Mu'adh is the only person in the whole seerah whom the Prophet ﷺ commanded others to stand up for.
2. He was that person who made the du'a to Allah that, "O Allah, if You will allow the Quraysh to come back and fight, then allow me to live and fight them, because there is no nation more despised to me than them for what they have done to Your Rasul. But if this will be the last time, then accept me as a shaheed. But allow my eyes to be sweetened and comforted by seeing what happens to the Banu Qurayza"—and his du'a was accepted.
3. It's mentioned that when the sahaba carried his body for the janazah, they said, "We have never carried anyone lighter than him." The Prophet ﷺ said, "Why should it not be light? For verily, 70,000 angels have come down—they have never come down to this earth except for now— and they are carrying his body with you."
4. When he was about to be buried, the Prophet ﷺ said to him, "Jazak'Allahu khayran from the leader of the people. You have fulfilled your promise to Allah, and Allah will fulfill His promise to you."
5. When he was placed in the grave, the Prophet's ﷺ face color changed out of sadness and he started saying, "Subhan'Allah, subhan'Allah, subhan'Allah..." so the whole Baqi' also started saying it with him; but after a while, he said, "Allahu'akbar," so the sahaba asked, "Why the change?" And it is at this point in time the Prophet ﷺ said the beautiful hadith, "This righteous servant—for whom the Throne of Allah shook, and the gates of

heaven were opened, and was witnessed by 70,000 angels who have never come down before— he has now been squeezed in the grave and then set free. And if anyone were to have been freed from the squeezing of the grave, it would have been Sa'd ibn Mu'adh." (Side note: This shows us every one of us will face the squeezing of the grave. But for the believers, it's just a squeeze and then let go.)

Ibn Ishaq, Ibn Sa'd, and others, report that Sa'd ibn Mu'adh was a tall broad man with a full beard, fair-skinned and handsome, and he died a young tragic death at the age of 37.

May Allah SWT make us of those who follow the footsteps of Sa'd ibn Mu'adh and be resurrected with the prophets and the people of truth and the martyrs and the righteous. ("What honorable company!" [Quran, 4:69].)

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## 062 - Minor Expeditions Between Khandaq & Hdaybiyyah [[TOP](#)]

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We finished the Battle of Khandaq/Ahzab, and we are now at the end of the 5th year of the Hijrah/beginning of the 6th year. The next major incident will be the incident of Hdaybiyyah which occurs at the end of the 6th year. Therefore we have around 7-8 months to cover in between. In these months, a number of events/expeditions took place, none of which were as important as Khandaq. These skirmishes and expeditions were not that important politically, but in each one of them certain things happened that are interesting for us to know. We will not discuss all minor events, but around 4-5.

### The Conversion of Thumamah ibn Uthal

We begin with the Expedition of Muhammad ibn Maslamah to al-Qurta' (القرطاء). This was a minor expedition, a sariyya, involving 30 sahaba conquering and dealing with the tribe of Banu Bakr ibn Kilab (بنو بكر بن كلاب) in the 6th year of the Hijrah, most likely in the month of Shawwal. The expedition was a success. And on the way back, something interesting and beautiful happened. The sahaba came across a small convoy, and something seemed strange about them (the books of seerah don't mention what), so they brought these people to the Prophet ﷺ as prisoners, not realizing whom they had captured. The Prophet ﷺ asked them, "Do you not know who your prisoner is?" They said, "Who?" He said, "You have captured Thumamah ibn Uthal (ثمامة بن أثال)." Thumamah was the chieftain of the tribe of the Banu Hanifa. And the Banu Hanifa were one of the largest tribes in Arabia. He is a very senior figure and is the chieftain of a tribe that is equal in the size of the Quraysh. He happened to be on a convoy that was not guarded, and some things didn't seem right, so the sahaba took these people and brought them to the Prophet ﷺ.

Thumamah had a clear position before this time, he was not neutral in the war, he supported the pagans against Islam, and he had publicly threatened to kill the Prophet ﷺ if he ever could. He was not of the sympathetic tribe. So the Prophet ﷺ made a du'a to Allah (and this is beforehand) that, "O Allah, allow me to have control over Thumamah," and of course this incident is the du'a of the Prophet ﷺ being answered. That literally Thumamah came to him unexpectedly as a prisoner of war. The companions did not recognize him, but the Prophet ﷺ immediately recognized him — Allah AWJ told him through Jibril AS. The Prophet ﷺ commanded the sahaba to treat him well. And as we know, there was no prison at that time, so they kept him in the masjid of the Prophet ﷺ hands tied. On that evening, the Prophet ﷺ told his wives to send his own food to Thumamah. Now the Prophet's ﷺ food would not have been better than what the sahaba ate, but it was a symbolic gesture, that when the messenger would have come, he would have said to Thumamah, "This is from the Prophet Muhammad ﷺ, this is his food to you" — that he is sending him his personal share.

The next morning, the Prophet ﷺ went to Thumamah and asked him, "What do you have to say for yourself?" Thumamah said, "Ya Muhammad, if you are going to kill me, you are going to kill someone whose blood is very heavy (meaning you are going to have a civil war on your hands), and if you are generous, you are going to be generous to someone who recognizes your generosity and will repay you. And if you want money, ask for whatever you want and you have your price." (Note: This shows us he is a noble man who has dignity — he is not \*begging\* for life.) The Prophet ﷺ advised Thumamah to accept Islam, but Thumamah did not say anything, so he ﷺ let him that day. The next day, the second morning, the same thing happened. The Prophet ﷺ said, "What do you have to say for yourself?" Thumamah replied in the same way. And the Prophet ﷺ left him be. The third day, the same thing happened, and Thumamah gave the same response.

The reports do not mention this but what do you think is Thumamah going to see while in the masjid? He is hearing the Quran of the Prophet ﷺ, watching the salah of the sahaba, the Prophet's ﷺ halaqa and his conversations with the sahaba, etc. — he is absorbing it all in for over 72 hours. Thumamah is just sitting at the back being ignored — but what do you think is the wisdom of having him in the masjid? 'You see for yourself what our religion is' — to show Thumamah Islam, and hopes he accept Islam. But he didn't. And at the end of the third day, when he still said the exact same thing, the Prophet ﷺ told the sahaba to release Thumamah. So they cut off his rope and let him go.

After this, Thumamah walked out of the masjid, went behind a grove of date palms, took a bath, and within 10 minutes, walked back into the masjid and became a Muslim, "أشهد أن لا إله إلا الله، وأشهد أنك رسول الله" (I bear witness that there is no god except Allah, and I bear witness that you are the Messenger of Allah)." And then he said, "Ya Muhammad" — even though he's a Muslim now, but he hasn't yet learned the right etiquette, so he is still addressing the Prophet ﷺ by his first name. He said, "Ya Muhammad, I swear by Allah there was no face in the whole world that was more despised and hated to me than your face, but wallahi, it is now the most beautiful and most beloved face to me. And I swear by Allah, there was no religion I hated more than yours (Islam), but now wallahi, it's the most beloved to me. And I swear by Allah, there was no city I hated more than yours (Madinah), but now wallahi, it is the most beloved to me." And then he said, "I was on my way to do umrah." (Side note: This explains why his convoy was not guarded.) "I was intending to do umrah. Should I now continue my umrah [now that I'm a Muslim]?" The Prophet ﷺ said, "Yes, go and continue your umrah."

That evening, the sahaba brought him his meal again in the usual large trays, but this time, he just ate a little bit and that was it. The sahaba were astonished that this was a man who for the last three days had been consuming all of these quantities of food, but now he is just eating a little bit. The Prophet ﷺ said, "Why are you astonished? A man ate in the morning with the stomach of a disbeliever, and now he is eating at night with the stomach of a Muslim. Verily, a disbeliever eats with seven stomachs, and a Muslim eats with one stomach."

And according to Ibn Ishaq, the first person to enter Makkah with the proper Islamic talbiyah was Thumamah ibn Uthal. (Note: The pagans performed hajj and umrah too, but their talbiyah was different [see episode 4: Pre-Islamic Arabia: History of Paganism].) When the Quraysh heard him with this talbiyah, they asked him, "Have you become a Sabi', O Thumamah?" (Note: As we said many times, the Quraysh mistakenly said to anybody who left their pagan religion that he has become a Sabi' [see episode 26: Cry of Shaytan; and episode 36: Targeting of Caravans].) Thumamah said, "No, I have become a Muslim. And I testify that there is no god except Allah, and that Muhammad is the Messenger of Allah." At this, some of the Quraysh surrounded him and unsheathed their swords, but other calmer voices prevailed and said, "If you kill him, you are going to have to face the wrath of the whole tribe of the Banu Hanifa."

So they didn't harm him. But Thumamah became so enraged at all of this and said, "Wallahi, not a single seed of grain will come to you from the Banu Hanifa and from up north until you follow the religion of Muhammad." (Note: Thumamah's tribe was in central Arabia, which is what we now call the Najd. And grain would come from up north, so he had command of the highways.) So he did his tawaf, went back, and he fulfilled his promise — he cut off all the supplies of grain to the Quraysh, and for weeks and months, their supplies dwindled. Eventually, they were forced to eat a substance called ilhiz (عليه). And this is something that they resorted to only at times of extreme drought because it's something disgusting: Of its ingredients that are mentioned is camel's blood and camel's hair. So Abu Sufyan had to swallow his pride and write a letter to the Prophet ﷺ and said, "Ya Muhammad, you claim you are preaching to be good to your relatives, yet here you are letting us wither away." And so the Prophet ﷺ wrote a letter to Thumamah to allow the wheat supplies to resume, so the wheat then began to resume to the people of Makkah and the food supplies went back to normal.

Before we move on, let us derive some benefits from the story:

1. Look at how amazingly the du'a of the Prophet ﷺ was answered. And indeed, by and large, the du'as of the Prophet ﷺ were answered, and this shows us the maqam and status of the Prophet ﷺ.
2. Allah helps the believers in many different ways: Thumamah was a gift from Allah out of nowhere. And since he was a chieftain, when he converted, most of his tribe also converted, so that was a huge increase in the number of believers.
3. We also see that gentleness gets you what harshness does not: For three days Thumamah was treated with the utmost respect. He was treated with dignity, he was given better food than the rest of the people, and so when he sees this, his heart opened up to Islam. And the Prophet ﷺ gifted him his independence after 3 days.
4. It is allowed for non-Muslims to enter masjids. And in the seerah, there are so many instances of non-Muslims entering the masjid and staying there. The Prophet ﷺ allowed the Christians of Najran to not only stay in the masjid, but to worship in it! These are people claiming Allah has a son, but he still allowed it. This shows us, as Ibn Hajar says, the permissibility of non-Muslims entering masjids.
5. This hadith is one of the fundamental evidences for a well-known Islamic concept that if a non-Muslim wants to convert to Islam, he should take a bath. And the scholars point out this was so well known that even Thumamah knows he should take a bath before accepting Islam. It's not wajib, but recommended. It's a symbolic gesture to purify oneself. (And because non-Muslims don't have it in their shariah to take a bath after janaba, so there is a strong possibility that it's done to remove the state of janaba.)
6. If a non-Muslim embraces Islam, he should not stop his good deeds. Thumamah wanted to do umrah, and the Prophet ﷺ told him to go ahead.
7. We see the hypocrisy of the Quraysh in this incident, that after kicking out their families and tribesmen, now they are telling the Prophet ﷺ, "You are teaching people to be good to relatives, why aren't you good to us?" And the Prophet ﷺ was kind and tender in that he responded to their request even still.
8. We also see an interesting point: No doubt the Prophet ﷺ was strict with the Quraysh (after all, he had gone to war with them, and on the battlefield, they attempted to kill each other), and yet he doesn't want to starve their women and children. So notice here the strictness is tempered with pragmatic mercy. And wallahi, had he stopped the supply, this would have been understandable. Just a few months ago in the Battle of Khandaq the Quraysh completely cut off food supplies to the Muslims for a whole month. But the Prophet ﷺ didn't do the same back — he allowed the supplies to resume.

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### Thumamah's Genuine Islam

There was an infamous person from the tribe of Thumamah (the Banu Hanifa), and that was Musaylimah al-Kadhdhab who claimed to be a prophet. And when Musaylimah announced his false-prophethood and the Battles of Ridda took place [11-12 AH], Thumamah fought on the side of the Muslims against his own tribe — and this is a clear-cut sign that he had fully embraced Islam.

A number of things happened and eventually he died a shaheed.

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## Another Assassination Attempt on the Life of the Prophet ﷺ

The next incident is a small one but we should keep it in mind — and that was another assassination attempt from the Quraysh against the Prophet ﷺ. Abu Sufyan announced a bounty for anybody who kills the Prophet ﷺ, and a Bedouin came. (Side note: After the Battle of Badr and Uhud, Abu Sufyan is the de facto senior leader of the Quraysh. And we are jumping the gun, but this is why when the Prophet ﷺ conquered Makkah [later in 8 AH], one of the very few people the Prophet ﷺ honored was Abu Sufyan — he said, "Whoever stays in the house of Abu Sufyan will be saved." And after the Battle of Hunayn [8 AH], he gave Abu Sufyan 100 camels, which is literally a fortune, to soften his heart.)

Abu Sufyan supplies the Bedouin with a camel, food, and weapons, and sends him away to kill the Prophet ﷺ. The Bedouin invented a story that he wants to accept Islam and he enters Madinah within 6 days. He enters the masjid with this false story, and when he entered, the Prophet ﷺ said, "This is a man who has treachery written on him." Subhan'Allah. As soon as he said this, the sahaba tackled the man. And when they did this, a dagger drops from his belt. And so the Prophet ﷺ said, "If you are truthful to me, I shall let you go. Otherwise [...]" So he spills all the beans, and so the Prophet ﷺ honored his promise and let him go. And when he let him go, the Bedouin accepted Islam.

And what is interesting here is that despite all of this, the Prophet ﷺ still honored Abu Sufyan after the Conquest of Makkah and the Battle of Hunayn.

And this story is a perfect stepping stone to the next story which is seen as extremely controversial by the Islamophobes, and that is the Assassination of Sallam ibn Abi al-Huqayq.

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### The Assassination of Sallam ibn Abi al-Huqayq

We already discussed in detail about the Assassination of Ka'b ibn al-Ashraf [see episode 44]. And the story of Sallam ibn Abi al-Huqayq (سَلام بن أبي الحقيق) is similar to Ka'b's — therefore all the points that were made for Ka'b's assassination are valid here. (Side note: This was not 'collateral damage,' this was a 'targeted killing,' so in modern times — after all that has happened in the last 10+ years — no one has a right to criticize this anymore. This is now standard warfare.)

We don't know the exact date, but it clearly happened after the Battle of Khandaq and before the Battle of Khaybar, most likely around this time in 6 AH. Sallam is one of the big shots in the city of Khaybar, and he was one of the main funders of the Battle of Khandaq. He was a wealthy 'billionaire,' and he was the one who financed the tribe of Ghatafan [see episode 57]. Recall the bulk of the people of ahzab were hired mercenaries; they are not interested in the actual fight of 'Paganism vs. Islam' — and that is why when Allah sent His punishment, they were the first to run away; because they weren't there out of genuine animosity; they just wanted the money. And who gave them the money? Number one on the list was Sallam. So the Muslims decided to eliminate him — and indeed, a message had to be sent that, "You are not going to get away with this. And anybody else thinking about financing somebody to eliminate the Muslims, think again."

The idea of assassinating Sallam came from a number of people of the Khazraj. Why did they come up with this idea? Because they felt that the Aws had beaten them by 'taking care' of Ka'b ibn al-Ashraf. So they wanted to do something that shows that the Khazraj were just as dedicated. So the Prophet ﷺ gave them permission to do this, but he said, "Make sure you do not kill any women or children." (Note: In those days, there was no such thing as 'civilians,' and there was no such thing as 'conscripted army.' Every man who is of fighting age will fight; every man of age was a military man. Therefore there was no such thing as 'noncombatant.' So when the Prophet ﷺ is telling the sahaba, "Don't kill women and children," it's not too much of a stretch to say that he was basically saying, "Don't kill civilians.")

We already mentioned that the Jews had thick fortified walls that the Muslims really did not know how to conquer. (And we will see when the Battle of Khaybar takes place, the Prophet ﷺ camped outside for a month not knowing what to do. It's just very difficult. Recall even during the sieges of the Banu Qaynuqa & the Banu Nadir he had to camp outside.)

So five people volunteered from the Khazraj. And their leader was Abdullah ibn Atik (عبد الله بن عتيك) — he was chosen because he could speak the language of the people of Khaybar very fluently (a Hebraic language: a mixture of Hebrew and Arabic). They immediately made their way to Khaybar, which is three days away, and they camped outside thinking of a way to get in. Abdullah ibn Atik said, "I have an idea." The way that it was in the past (in fact up until recently) is that they would always shut the doors of the cities at Maghrib time. So Abdullah waited and waited until it was just before Maghrib time. And he made his way close enough to the guard so the guard could see him, and he pretended he is urinating. The guard is about to shut the door and sees someone is urinating in the distance, he doesn't assume anything of it and so the guard shouted out, "I am going to close the door hurry up!" And so Abdullah managed to get inside the city. The details are scant but he must have hidden somewhere, and then when nightfall came, he reopened the gate and let the other sahaba in. So all five are in the fortress, and they find their way to the house of Sallam (Allah knows how), made their way into the house, and they got rid of Sallam ibn Abi al-Huqayq. His wife saw them, she set out an alarm, cried as loud as she could, so one of the sahaba was about to kill her, but he remembered what the Prophet ﷺ said: "no women and children," so he sheathed the sword back and the five of them fled. The room of Sallam was protected such that his room was connected to the lower floor via a ladder, so you have to climb the ladder to get in. And Ibn Atik it's said had feeble eyes, so when they were racing outwards, he slipped and sprained/broke his foot. So the other sahaba had to carry him outside and they rushed back to Madinah while the cry was being given in the city. Subhan'Allah, you can imagine the situation. Allah knows how they did it. And they escaped without a single casualty other than Ibn Atik's sprained/broken foot. When they came back to the Prophet ﷺ, he told him to stretch the foot out, he rubbed his hand on the foot, and lo and behold, by the permission of Allah, it becomes perfectly healed.

We encourage you to go back to the Story of Ka'b ibn al-Ashraf [episode 44] for all of the disclaimers, but in a nutshell: Frankly, those were different times with different norms. There were wars going on. And the main point really is: This is the way the world worked back then. This was expected and understood. It was a part of the territory back then — we just talked about Abu Sufyan trying to kill the Prophet ﷺ, it wasn't a one-way street.

Nobody is saying that any Muslim can just start doing this himself anywhere they are. No scholar in the history of Islam ever says this.

Can a khalifa use such a tactic in our times? Well, let's talk about this when we have a khalifa (we don't even have a khalifa right now), then we will worry about what is allowed and what is not allowed.

And frankly, there are people like Sh. al-Qaradawi and many others who have basically extrapolated entire volumes about modern nation-state rulings, modern jihad rulings, and they have all said: Look, the shariah is a spectrum that allows you for some modifications and changes; and if there are customs in place, e.g. a United Nations' treaty in place, or a type of other protocols in place, the shariah allows us to adapt to that protocol. (Once upon a time, before the US opened the door for extrajudicial killing, this type of killing was considered to be illegal.) So if theoretically there were to be an Islamic Caliphate, it's not a problem for them to sign on and say, "You know what, khalas, we will also consider this to be not allowed." \*Now\* we don't even know — it's up in the air. As we speak, there are drones launched everywhere — this is now an accepted norm. So for anyone to criticize something that happened 1400 years ago, the best response is to say, "Look, get relevant, get pertinent. Deal with your own case that your people are doing right now before you start criticizing something that took place 1400 years ago." So frankly, we don't find this issue to be problematic at all. Some people make a very big deal out of it, but it is what it is. That's the way people operated back then.

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## The Ghazwa of Banu Lahyan

The next incident is the Ghazwa of the Banu Lahyan (غزوة بني لحيان). (Note 1: Recall the "ghazwa" means the Prophet ﷺ is with the army.) (Note 2: Recall the Banu Lahyan were among those tribes who tricked the sahaba to come to them and massacred them [see episode 51], so this ghazwa is clearly called for.) The Incident of al-Raji took place 4 AH, this ghazwa 6 AH — why 2 years of delay? Because the Banu Lahyan were in the Hejaz, close to Makkah, close to the Quraysh.

The Prophet ﷺ took 300 sahaba, and as was his tactic, he initially did not tell anyone where they were going. He left Madinah heading north — so the people of Madinah thought they were going to some tribe up north — but then he doubled back, and so the army realized they were going towards Makkah. And when they got near Makkah, the Prophet ﷺ told them they will attack the Banu Lahyan. However, the Banu Lahyan somehow knew beforehand that the Muslim army was going to attack them, so they all fled. When the Muslims entered their camping grounds, it was empty, so there was no actual battle/war took place. Then why are we talking about it? Because most likely it was in this ghazwa that Allah legislated Salat al-Khawf.

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## The Legislation of Salat al-Khawf

The story is as follows: The Banu Lahyan sent an emissary to the Quraysh to help them, so the Quraysh sent a small force under the charge of Khalid ibn al-Walid. And there is no actual battle that takes place, but Khalid camps in front of the Muslims, and the Muslims in front of him, so they can see each other. And the time for Zuhr comes, and all the Muslims get up and pray in jama'ah. (And it's understood that when the Muslims are praying, they take their shields, armor, and swords off, so they are relatively defenseless.) So one of the Quraysh said to Khalid, "If only they were to do this again, this is the perfect time to attack." Khalid said, "[Indeed,] they have another time coming up (Asr)." But in the interim between Zuhr and Asr, Allah sends Jibril down with Surah al-Nisa [4] verse 102:

وَإِذَا كُنْتَ فِيهِمْ فَأَقَمْتَ لَهُمُ الصَّلَاةَ فَلْتَقُمْ طَائِفَةٌ مِنْهُمْ مَعَكَ وَلْيَأْخُذُوا أَسْلِحَتَهُمْ فَإِذَا سَجَدُوا فَلْيَكُونُوا مِنْ وَرَائِكُمْ وَلْتَأْتِ طَائِفَةٌ أُخْرَىٰ لَمْ يُصَلُّوا فَلْيُصَلُّوا مَعَكَ وَلْيَأْخُذُوا حِذْرَهُمْ وَأَسْلِحَتَهُمْ ۚ وَالَّذِينَ كَفَرُوا لَوْ تَغْفُلُونَ عَنْ أَسْلِحَتِكُمْ وَأَمْتِعَتِكُمْ فَيَمِيلُونَ عَلَيْكُمْ مَيْلَةً وَاحِدَةً وَلَا جُنَاحَ عَلَيْكُمْ إِنْ كَانَ بِكُمْ أَدَىٰ مِنْ مَطَرٍ أَوْ كُنْتُمْ مَرْضَىٰ أَنْ تَضَعُوا أَسْلِحَتَكُمْ ۚ وَخُذُوا حِذْرَكُمْ ۚ إِنَّ اللَّهَ أَعَدَّ لِلْكَافِرِينَ عَذَابًا مُهِينًا

"When you [O Prophet] are [campaigning] with them and you lead them in prayer, let one group of them pray with you — while armed. When they prostrate themselves, let the other group stand guard behind them. Then the group that has not yet prayed will then join you in prayer — and let them be vigilant and armed. The disbelievers would wish to see you neglect your weapons and belongings so they could launch a sweeping assault on you. But there is no blame if you lay aside your weapons when overcome by heavy rain or illness — but take precaution. Indeed, Allah has prepared a humiliating punishment for the disbelievers" [Quran, 4:102].

(The chapters of fiqh are very long in this regard and there is so many difference of opinion. It's not our job to discuss it in seerah classes.)

Also according to one hadith, this was the time the Prophet ﷺ taught the sahaba the du'a of safar (دعاء السفر - du'a of travel):

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ وَعَثَاءِ السَّفَرِ، وَكَآبَةِ الْمُنْظَرِ، وَسُوءِ الْمُنْقَلَبِ فِي الْمَالِ وَالْأَهْلِ

"O Allah, I seek refuge in You from this journey's hardships, and from the wicked sights in store, and from finding our family and property in misfortune upon returning."

And then he also said on the coming back:

"We are returning, repentant, worshipping our Lord and praising Him."

### The Sariyya of Zayd ibn Harithah

The next story is an interesting story which is the Sariyya of Zayd ibn Harithah to a place known as al-Is (العيص) (north of Madinah, in modern-day [Unayzah](#) [عنيزة]). The Prophet ﷺ sent Zayd, the one whom he 'adopted,' to al-Is with 170 people in Jumada al-Awwal of 6 AH to intercept the caravan of the Quraysh as it is returning from Syria. He sent Zayd to get this huge caravan, and lo and behold, the caravan is captured in its entirety. So the camels, the wealth, the items, and the prisoners of war, all came to Madinah. And the story is interesting because of one of the prisoners of war. Who was that prisoner? Abu al-As ibn al-Rabi', the son-in-law of the Prophet ﷺ, the husband of Zaynab bint Muhammad.

### The Story of Abu al-As ibn al-Rabi'

Who is Abu al-As ibn al-Rabi' (أَبُو الْعَاصِ بْنِ الرَّبِيعِ)? He is a pure Qureshi from the Banu Abd Shams; his mother is Hala (هالة) the older sister of Khadija RA. So Abu al-As is the cousin of Zaynab. Before the days of Islam, Khadija had asked the Prophet ﷺ to marry Zaynab to Abu al-As, her sister's son. And the report said, "The Prophet ﷺ never refused anything for Khadija." (Subhan'Allah. And this again shows his love for Khadija.) So when she asked this, he accepted, and Zaynab married Abu al-As.

(Tangent: How many daughters did the Prophet ﷺ have? Four. The order was: Zaynab, Ruqayyah, Ummi Kulthum, and Fatima. And most likely, Fatima was born in Islam, the other three before Islam. In the days of Jahiliyyah, Ruqayyah and Ummi Kulthum were engaged to the sons of Abu Lahab. But when the dawah began, Abu Lahab canceled the engagements. And the Quraysh also put pressure on Abu al-As that, "Ask whatever you want and name any woman you want, but get rid of Zaynab. Divorce her and we will give you any woman you want in marriage." But he refused and said, "No one can take the place of Zaynab" —he loved her immensely and was not bribed. So they remained married, and when the Prophet ﷺ migrated to Madinah, Zaynab stayed in Makkah with her husband. And note Zaynab had a daughter whose name was Umamah [أُمَامَة], the one whom the Prophet ﷺ prayed with while carrying her in salah as reported in Bukhari. Zaynab also had a son, but he died as an infant; whereas Umamah lived a long life and she married Ali ibn Abi Talib [after her aunt Fatima RA dies], and they had some children as well.)

In any case, Zaynab and Abu al-As were married. Abu al-As joined the Makkan side against the Muslims in the Battle of Badr unwillingly, and was taken as a prisoner of war [see episode 41]. And his wife sent in ransom the necklace Khadija gifted her, and this brought back so many memories to the Prophet ﷺ that he requested of the Muslim who captured Abu al-As, "If you feel it is appropriate, can you set him free without this item?" And obviously, when any Muslim is asked in this manner by the Prophet ﷺ, khalas, "He is yours, ya Rasulullah." After this, the Prophet ﷺ made Abu al-As promise to send Zaynab to Madinah once he returned to Makkah, and this was the start of that long story where Zaynab tried to leave Makkah and the Quraysh didn't let her [see episode 41: The After-Effects of the Battle of Badr]. But eventually, Zaynab did make her way to Madinah; Abu al-As had fulfilled his promise. (And this is why the Prophet ﷺ had a lot of respect and even love for Abu al-As. In Sahih Bukhari, when he ﷺ was talking about his sons-in-law, he said about him, "As for Abu al-As, he spoke to me and told the truth. He promised me and he fulfilled his promise.") Then at least 2-3 years have gone by since the Battle of Badr, and lo and behold, he is captured and is now a POW again in Madinah.

The next morning at Fajr, the Prophet ﷺ stands up and says "Allahu'akbar" to start salah. But from the women's

side, a loud voice comes, "O Muslims, I am Zaynab bint Muhammad! And I have given Abu al-As ibn al-Rabi' my protection! So O Muslims, you give him your protection as well!" So the entire congregation hears this announcement from Zaynab. And the Prophet ﷺ, after salah finishes, he asked the sahaba, "Did you hear what I heard?" They said, "Yes, ya Rasulallah." The Prophet ﷺ said, "Wallahi, I had no knowledge of this as much as you (i.e. I have no clue she was going to do this, this is just as much of a surprise to me as it is to you)." Then the Prophet ﷺ said the famous statement which all the madhahib agree, "All of the Muslims are the same when it comes to aman (protection): the least of them can offer protection to anyone. And so, O Zaynab, we have given protection to those whom you have given protection for." (What is this aman/protection? It means any Muslim, even a child, even a slave, has the right to say, "So-and-so is under my protection." This is a standard principle of Islamic fiqh.) And then the same thing happened again: the Prophet ﷺ negotiated for Abu al-As and said to the people who had captured him and his property, "You see what has happened, and you know the status of Abu al-As in my family (that he is Zaynab's husband), so if you wish, you can return his money and his section of the caravan to him, and that is more beloved to us. But if you decide to keep it, then that is your right and the right that Allah has given you." And obviously, who could possibly say no to the request of the Prophet ﷺ? So the Ansar who had taken Abu al-As's portion of the caravan were going to give it back to him, but before they did this, they walked up to him and said, "O Abu al-As, you are the son-in-law of the Prophet ﷺ. Isn't it time you accept Islam? If you do so, we will give you your money back and you can stay in Madinah" — they tried to bribe him to Islam through the money. But Abu al-As responded, "What an evil suggestion that I should change my faith and be treacherous because of that." So the Ansar just gave him all of the money back. (Side note: This money is not Abu al-As's personal property. It's the investments that the people of Makkah had given him.) So Abu al-As went back to Makkah with this money and he returned every single penny back to its rightful owner and asks them, "Has anybody given me anything that remains?" They all said, "No. You have done your job. Excellent." As soon as all of this had taken place, then in front of the Quraysh Abu al-As said the shahada and converted to Islam. He didn't want to accept Islam in Madinah because someone might say, "You did it for the money," "You did it for the life." So he wanted to get rid of all his obligations and then embrace Islam publicly to show his sincerity. And Abu al-As's great-grandfather is Abd Shams, a giant of Quraysh, so you cannot harm a hair on his head. So he has the audacity and courage to announce his shahada in front of the Ka'bah. And he then returns back to Madinah as a Muslim, and is reunited with Zaynab.

This story could be problematic for two reasons:

1. When Abu al-As is captured as a prisoner, clearly he isn't a Muslim. And the Prophet ﷺ lets him go basically on the presumption that the two of them are still married. But he said to Zaynab, "This man is a mushrik (pagan) so he is not allowed for you." So is there a marriage at this time or not?
2. The real fiqh problem is, when he did return back to Madinah, the authentic ahadith in Abu Dawud, Tirmidhi, and al-Nasa'i say, "The Prophet ﷺ returned him to her without a mahr (without a new nikah)."

This is problematic because, as we all know, in fiqh, when the wife converts to Islam and the husband does not convert within the iddah period, the marriage contract is annulled. And according to the majority of scholars, if he converts and wants her back but the iddah period is over, then a new nikah must be done with a new mahr. But here we see the Prophet ﷺ returning Abu al-As to Zaynab without a new mahr. How do we reconcile this?

(Side note 1: If the husband converts within the iddah period, then obviously there is no issue, the marriage is basically still valid.) (Side note 2: If it's the other way around: the husband embraces Islam and the wife does not, and she is a Christian or a Jew [not a pagan], then this is also less problematic, because a Christian or a Jewish wife can remain.)

To make a long story short: The majority of scholars interpreted the hadith (that the Prophet ﷺ returned Abu al-As to Zaynab without a mahr) in a certain way, and they still say:

If a woman converts, and...

1. Her husband doesn't convert, then...
  - after her iddah, the marriage is broken.
2. Her husband converts, and...
  - I. His conversion took place within her iddah period...
    - a. And he still wants her, then...
      - they can resume married life without a new nikah or mahr.
    - b. But he doesn't want her anymore, then...
      - this leads to a whole different issue.
  - II. His conversion took place after her iddah is over...
    - a. And he wants her back...
      - i. But she has been married to somebody else (and then divorced from the man), then...
        - a new nikah must be done with a new mahr.
      - ii. And she has not been married to somebody else, then...
        - **still, a new nikah must be done with a new mahr (regardless of the hadith that says, "The Prophet ﷺ returned Abu al-As to Zaynab without a mahr").**
    - b. But he doesn't want her anymore, then...
      - this leads to a whole different issue.

However, there is a minority dissenting opinion, and it was championed by Ibn Taymiyyah among others; they say, "Such a woman is in a unique scenario. If she wants, she can marry any Muslim she wants with a new nikah and a new mahr after her iddah is over. And if her husband embraces Islam and she has not married in the meantime, then she may resume marital life with him without a new nikah or mahr." So basically:

If a woman converts, and...

1. Her husband doesn't convert, then...
  - after her iddah, the marriage is broken.
2. Her husband converts, and...
  - I. His conversion took place within her iddah period...
    - a. And he still wants her, then...
      - they can resume married life without a new nikah or mahr.
    - b. But he doesn't want her anymore, then...
      - this leads to a whole different issue.
  - II. His conversion took place after her iddah is over...
    - a. And he wants her back...
      - i. But she has been married to somebody else (and then divorced from the man), then...
        - a new nikah must be done with a new mahr.
      - ii. And she has not been married to somebody else, then...
        - **they may resume marital life without a new nikah or mahr.**
    - b. But he doesn't want her anymore, then...
      - this leads to a whole different issue.

Indeed as we saw in Abu al-As's case, Zaynab had not married somebody else, so the Prophet ﷺ simply allowed him to resume married life with her even though a few years have gone by. So insha'Allah, this is the correct position.

Another fiqh point is that, if a non-Muslim couple converts simultaneously, by unanimous consensus of all scholars of Islam, they do not need to redo their nikah in an Islamic way. If they both convert and they were married in however their society deems them to be married, then their marriage contract automatically becomes an Islamic contract. As Ibn Hajar, al-Shawkani, and others say, in the lifetime of the Prophet ﷺ, thousands of couples converted, and never once did they 'remarry Islamically.'

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### Sariyyat al-Khabat & the Fiqh of Eating Whale Meat

The final mini-story involves fiqh of food. It's called Sariyyat al-Khabat (سرية الخبط - the Expedition of Withered Leaves). It's called this because the sahaba were forced to eat khabat. We don't know exactly when, but sometime before the Treaty of Hudaibiyyah, the Prophet ﷺ sent another large caravan of 300 men, led by Abu Ubaydah Amir ibn al-Jarrah (أبو عبيدة عامر بن الجراح), to intervene and block the caravan of the Quraysh — we don't have any other details, but most likely, it was when the caravan was going up to Syria. However, they were not successful and the Quraysh managed to elude them. When the Muslims tried to chase them, eventually, they ran very low on supplies, and when their supplies became critical, Abu Ubaydah commanded everybody to give any food that they have, so all of the food of the army was collected, and then he rationed a portion for each person. Then the ration continued to dwindle until finally they had one date per person per day. But even that ran out — and Jabir ibn Abdillah narrates that — they would put the date seeds in their mouth and suck on it throughout the day, and they would drink water with the date seed so that they get some type of taste; and they were forced to eat khabat, which is the dried withered leaves of thorn bushes, just to survive. And eventually, they made their way to the shore called [Yanbu](#) (ينبع) which was relatively close to Madinah, and lo and behold, they found a massive whale (most likely a blue whale) washed ashore, and the hadith describes it as being simply unbelievably large. In Bukhari, it's mentioned that 13-14 sahaba sat in the eye socket of the whale; and it's mentioned they took one of the bones of the whale, planted it on the beach, and Abu Ubaydah chose the largest camel and sat on it, and he managed to walk right underneath the bone without having to lower his head — so you can see how huge the whale was. They rejoiced so much that they camped one whole month because of the whale — they were about to die of starvation but then Allah gifted them this whale. So for a whole month 300 people ate from this whale, and they actually gained fat because of it.

And then finally they packed their bags with leftover meat and went back to Madinah. When they got back, they asked the Prophet ﷺ if what they did was allowed, i.e., eating a dead animal. The Prophet ﷺ said, "Do you have any meat of it left?" They said, "Yes." He ﷺ said, "Bring it to me," and he ate from it. (And most likely, the one and only time the Prophet ﷺ ate seafood was this time.) Why did he eat it? To demonstrate for them that it is completely halal to eat seafood.

This incident shows that seafood does not require slaughter, and in fact, it does not even require to be caught. The sahaba did not catch the whale, it was dead already. In terms of fiqh, all madhabs except Hanafi say everything from the sea is permissible to eat. A whale is technically not a fish, it's a mammal, but the Prophet ﷺ still ate of it; and he said, "Two dead animals are allowed for us: Locusts and the whale" — he intentionally mentioned the biggest creature from the sea to tell us that if the biggest creature is halal, then clearly all the smaller ones are also halal. And Allah said in the Quran, "It is lawful for you to hunt and eat seafood, as a provision for you and for travelers" [Quran, 5:96]. And Abu Bakr al-Siddiq said "صيد البحر" in the verse refers to what you catch, and "طعام البحر" is what is dead and it throws at you. So all types of seafood, all animals that live in the ocean, are halal for us, regardless of how they got on the table, regardless of who captured them, how they captured them, and whether they were already dead or still alive.

It was also during this time that Allah SWT revealed the legislation of hijab (end of 5th year/beginning of 6th year).

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### **Marriage to Zaynab bint Jahsh**

And the Prophet ﷺ married Zaynab bint Jahsh around this time too. This is one of the most controversial stories in the whole seerah [see episode 69].

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According to some authorities, our Prophet ﷺ sent 14 sariyyas and participated in two ghazwas between the Battle of Khandaq and the Treaty of Hudaibiyyah. We only covered 4-5 of them; the rest are available in Ibn Ishaq in Arabic.

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## 063 - Between the Battle of Khandaq & Hdaybiyya - Part 1 [\[TOP\]](#)

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We move to one of the most significant and interesting lessons in the seerah of the Prophet ﷺ; it is the precursor to the Conquest of Makkah, and Allah calls this incident a 'clear victory' in a verse in Surah al-Fath (سورة الفتح) ("fath" means victory/conquest); the verse came down during this incident, therefore, it is this incident that is the clear victory, and this incident is none other than the Treaty of Hdaybiyyah (Sulh al-Hdaybiyyah/صلح الحديبية).

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا

"Indeed, We have given you, [O Muhammad], a clear victory/conquest" [Quran, 48:1].

### Relevance of the Incident of Hdaybiyyah in Our Time

The Treaty of Hdaybiyyah is especially relevant to Muslims living in the West. There is a marked significance for us and we will see why. In a nutshell, the treaty demonstrates that at times, political alliances/agreements that we have with others force us to allow other states/empires to get away with unjust policies, and all that we can do is turn to Allah for help. This treaty shows that sometimes we only have the option to make du'a to Allah against the oppressor. (But when to resort to this is for the scholars of each era, land, and community to decide.) As we will see, clearly injustice happened: the Quraysh did zulm upon the Muslims; but the Prophet ﷺ, because of an agreement he had, he could not defend those particular Muslims and had to sacrifice a few for the benefit of the more. (But of course, Allah took care of both the few and the more.)

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### Was It a Treaty or a Ghazwa?

The first issue: What do we call this incident? Some call it "the Treaty of Hdaybiyyah" and others "the Ghazwa of Hdaybiyyah." Most of the later more modern writers reference it as the former. However, the sahaba referenced it as the latter (e.g., in the hadith of Salamah ibn al-Akwa' [سلمة بن الأكوع]) — and this is interesting because there was no ghazwa; no battle took place. So why is it called ghazwa?

1. Because [the fighting didn't actually take place, but] the Prophet ﷺ and the sahaba came a hair's width close to fighting. [After Uthman ibn Affan RA went missing for days] the Muslims had the determination and resolve to fight they might as well have fought.
2. Because this incident is so significant politically that it is more appropriate to call it more than just "the Incident of Hdaybiyyah."
3. Because the Quran called it a "fath (victory/conquest)":

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا

"Indeed, We have given you, [O Muhammad], a clear victory/conquest" [Quran, 48:1].

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### What Caused the Prophet ﷺ to Leave for Makkah?

What was the reason the Prophet ﷺ left Madinah for Makkah?

Sometime during the 6th year of the Hijrah, the Prophet ﷺ saw a dream in which he saw himself doing tawaf around the Ka'bah, being in ihram, and shaving his head, i.e., he saw himself doing all of these rites of Umrah; and he interpreted this as Allah SWT commanding him to go to Makkah to do Umrah.

\*References\* to this dream are found in the Quran and hadith.

1. In the Quran, Allah SWT said:

لَقَدْ صَدَّقَ اللَّهُ رَسُولَهُ الْرُّؤْيَا بِالْحَقِّ لَتَدْخُلَنَّ الْمَسْجِدَ الْحَرَامَ إِنْ شَاءَ اللَّهُ آمِنِينَ مُحَلِّقِينَ رُءُوسَكُمْ وَمُقَصِّرِينَ لَا تَخَافُونَ فَعَلِمَ مَا لَمْ تَعْلَمُوا فَجَعَلَ مِنْ دُونِ ذَلِكَ فَتْحًا قَرِيبًا

"Indeed, Allah will fulfill His Messenger's vision in all truth: Allah-willing, you will surely enter the Sacred Mosque in security — [some with] heads shaved and [others with] hair shortened — without fear. He knew what you did not know, so He first granted you the triumph at hand" [Quran, 48:27].

2. In the hadith of Bukhari, it's reported that Umar RA came up to the Prophet ﷺ after the Incident of Hudaibiyyah (as we will discuss in one of the future episodes) and said, "Ya Rasulallah, did you not tell us we would be doing tawaf and shaving our head?" — this is clearly a reference to the dream.

So when the Prophet ﷺ saw this dream, he announced his intention to do Umrah to the Muhajirun, to the Ansar, and to the surrounding Muslim tribes around Madinah, that everybody who is able to join should join. When the news reached the sahaba, they immediately prepared. The Muhajirun have not seen Makkah for 6 years, so we can imagine how excited they must have been. As for the Bedouins around Madinah, they refused to participate.

### The Bedouins, Exposed

As for the Bedouins around Madinah, they refused to participate. The Quran references this:

سَيَقُولُ لَكَ الْمُخَلَّفُونَ مِنَ الْأَعْرَابِ شَغَلَتْنَا أَمْوَالُنَا وَأَهْلُونَا فَاسْتَغْفِرْ لَنَا يَقُولُونَ بِأَلْسِنَتِهِمْ مَا لَيْسَ فِي قُلُوبِهِمْ قُلْ فَمَنْ يَمْلِكُ لَكُمْ مِنَ اللَّهِ شَيْئًا إِنْ أَرَادَ بِكُمْ ضَرًّا أَوْ أَرَادَ بِكُمْ نَفْعًا بَلْ كَانَ اللَّهُ بِمَا تَعْمَلُونَ خَبِيرًا بَلْ ظَنَنْتُمْ أَنْ لَنْ يَنْقَلِبَ الرَّسُولُ وَالْمُؤْمِنُونَ إِلَىٰ أَهْلِيهِمْ أَبَدًا وَزَيَّنَ ذَلِكَ فِي قُلُوبِكُمْ وَظَنَّتُمْ ظَنًّا سَوْءًا وَكُنْتُمْ قَوْمًا بُورًا

"The nomadic (Bedouin) Arabs who stayed behind will say to you [O Prophet], 'We were preoccupied with our wealth and families, so ask for forgiveness for us.' They say with their tongues what is not in their hearts. Say, 'Who then can stand between you and Allah in any way if He intends harm or benefit for you? In fact, Allah is All-Aware of what you do. The truth is you thought that the Messenger and the believers would never return to their families again. And that was made appealing in your hearts. You harbored evil thoughts [about Allah], and [so] became a doomed people'" [Quran, 48:11-12].

Allah exposed them in the Quran. And in the books of tafsir it's reported that the Bedouins said, "This man wants us to go to the very nation who came here to kill us. Surely this is not going to happen. We will not go marching to our deaths. Let us just tell him an excuse." So, subhan'Allah, their excuse and fear prevented them from upgrading themselves to become of the highest-ranked sahaba. As we know, the sahaba are not one-leveled; they have ranks: The highest is the 10 Promised Jannah, the second-highest are those who participated in the Battle of Badr (Badiyun), and the third-highest are those who participated in the Pledge of Ridwan (which will take place during the Incident of Hudaibiyyah). We see here a causal relationship: Those who were brave and eager to go, Allah blessed them with such an immense blessing that the Prophet ﷺ said to them during the Pledge of Ridwan, "No one on earth is more pious and righteous than this group," referring to the sahaba who came with him to Hudaibiyyah. As for the Bedouins, because they were hesitant, they deprived themselves of the blessing of Allah. And this is a well-known principle of Islam: The more tawakkul (توكل - trust) you have in Allah, the more Allah SWT will bless you.



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### How Many Muslims Left Madinah for Umrah?

In the end, the books of seerah, Sahih Bukhari, and Sahih Muslim mention that 1,400 Muslims left Madinah for Makkah. We see here the Muslim nation is growing steadily. At Badr there were 300+ men, at Uhud there were 700+ men, and at Khandaq we estimated there were 1,000+ men. And —the books of seerah don't fill in all the details, but we can extrapolate from the fact that there were 1,400 men going out for Umrah, this clearly shows that: — now the Muslims are numbering in the thousands.

So, alhamdulillah, the tide is turning even in terms of quantity.

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### Were the Muslims Armed For Battle?

Here the books of seerah differ: Were the Muslims armed for battle or not? There seem to be both opinions — some say they were armed, some say they were not. One way to reconcile is to say that they were not \*wearing\* these weapons and armor, rather, they just had them in the caravan in case they needed them. (Note: Obviously, they couldn't be wearing it, because they were in ihram — and you cannot wear these things in the state of ihram.) So Allah knows best, but those who said "they weren't armed," perhaps they mean "they weren't \*wearing\* the arms"; and those who said "they had arms," they mean "they had them in the caravan"—and this makes sense, because the Prophet ﷺ would not just walk in blindly — the whole seerah shows us the meticulous cautions the Prophet ﷺ took when he approached anything.

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### The Sacred Month

Another interesting thing: All of the historians unanimously agree that the Prophet ﷺ left Madinah on the 1st of Dhu al-Qa'dah (ذو القعدة) in the 6th year of Hijrah. What is interesting about the 1st of Dhu al-Qa'dah? The Ashhur al-Hurum (أشهر الحرم - the Sacred Months) start from the 1st of Dhu al-Qa'dah. (Side note: The four Sacred Months are Dhu al-Qa'dah, Dhu al-Hijjah, Muharram, and Rajab. And Allah SWT said in the Quran, "Indeed, the number of months ordained by Allah is twelve—in Allah's Record since the day He created the heavens and the earth—of which four are sacred. That is the Right Way. So do not wrong one another during these months" [see Quran, 9:36].) (Tangent: As we discussed in episode 32, the Quraysh used to swap back and forth the Sacred Months as they pleased. But it just so happened when the Prophet ﷺ did Hajj [later in 10 AH], the 12 months were in perfect order, so the Prophet ﷺ said, "On this year, the months have reverted to their original order when Allah created the heavens and the earth, so let there be no more swapping around." And so from that year, the months have been set in stone the way Allah SWT intended.)

The Prophet ﷺ delayed his departure until the Sacred Month begins, and this is clearly intended: He wants to send the clearest message possible to the Quraysh that, "I have no desire for war. I am going peacefully to Makkah." And technically, the Quraysh are supposed to allow everyone to come to Makkah in the Sacred Months —this is the law they upheld since the time of Ibrahim AS [see episode 4]— but as we will see, when the Muslims come, they would disobey this law and prevent them from coming in. Knowing it's the Sacred Month, still they don't allow the Muslims access to the Ka'bah.

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### Praying Two Rak'at at the Valley of Dhu al-Hulayfah

When the Prophet ﷺ reaches the miqat (مِيقَات) of Madinah, Dhu al-Hulayfah (ذُو الْحُلَيْفَةِ), he prayed two rak'at and put on his ihram. And it is the sunnah to pray two rak'at there before moving towards Makkah from Madinah. The two rak'at are prayed because of the valley of Dhu al-Hulayfah, not because of the ihram. Some fuqaha have held a position that you should pray two rak'at every time you enter the ihram, but this doesn't seem to be the case. Rather, the Prophet ﷺ prayed there because, as he said, it's a sacred valley.

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### Consecrating Animals

Then the Prophet ﷺ consecrated the animals — this is a practice instituted by Ibrahim AS and it was very common up until recent history. It's a sunnah that's almost entirely lost from the ummah today. In one report, it's said the Prophet ﷺ took 70 camels with him. (Tangent: And during the Hajj, later in 10 AH, he took 100. This shows whenever he does something, he wants to do it better.)

What does consecrating the animals mean? It means to decorate the animals with garlands and different types of signs to designate that these animals have been dedicated for the poor people of Makkah, and will be sacrificed for the sake of Allah. And once you have consecrated them, you are not supposed to use them (unless you have to, e.g., if you only have one camel and you have consecrated it, then you are allowed to ride it to Makkah; but otherwise, you are not supposed to). Consecrated animals are of the symbols of Allah SWT. Allah says with regards to them:

وَمَنْ يُعْظَمْ شَعِيرَ اللَّهِ فَإِنَّهَا مِنْ تَقْوَى الْقُلُوبِ

"And whoever honors the symbols of Allah, it is certainly out of the piety of the heart" [Quran, 22:32].

So the Prophet ﷺ consecrated all 70 camels. (Side note: The Arabs of old, even the pagans, understood that it is a sign of piety to consecrate the animals, and they valued it. So towards the end of this story [in Hudaibiyyah], when the Prophet ﷺ showed these animals to some of the emissaries who came from the Quraysh, it softened their hearts and they said, "All of these animals for Allah?! It is not allowed for us to stop these people from going to the Ka'bah.")

So it was at Dhu al-Hulayfah that the Prophet ﷺ consecrated the animals. And it was also at Dhu al-Hulayfah that he chose a sahabi by the name of Busr ibn Sufyan al-Khuza'i to go to Makkah and find out what the Quraysh are doing.

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### Sending Out a Scout to Find Out How the Quraysh Would React

The Prophet ﷺ sent a sahabi Busr ibn Sufyan al-Khuza'i (بُسر بن سفيان الخزاعي) to go to Makkah and find out what the Quraysh are doing. Again and again we find the caution of the Prophet ﷺ. His tawakkul is perfect, but he does everything in his power to make sure the plan is perfect. Tawakkul means you do everything you can and THEN leave the rest to Allah. And who did he send? A sahabi that no one knows; he is neither an Ansari nor Muhajir, so he won't be recognized. He's from the Khuza'a which was a neutral tribe. This is pure wisdom. So the Prophet ﷺ told him to find out the reaction of the Quraysh. This also shows us the Prophet ﷺ was expecting opposition. And unlike the other expeditions, he didn't try to double-back. Double-backing was his common tactic, but when it came to Hudaibiyyah, he went straight to Makkah to demonstrate that he has nothing to hide and that he doesn't have another agenda except to do Umrah peacefully.

As the Muslims were proceeding, news reached the Prophet ﷺ that there is a group of riders in an area called Ghayqah (غَيْقَة), and he thought this might be the Quraysh, so he sent a small group on a mini-expedition to

verify who they were. It turns out to be a false alarm, but an incident happened on the way back that the books of hadith always mention, and the books of fiqh always discuss:

### **Fiqh Tangent: Can Those Not in Ihram Hunt for Those in Ihram?**

On the way back from the mini-expedition, the sahaba —and amongst them was Abu Qatada al-Ansari (أبو قتادة الأنصاري) who was put in charge of the sacrificial animals— they saw a herd of zebras (or in another report gazelles). (Side note 1: This shows that in the time of the Prophet ﷺ, there were wild animals such as zebras in Arabia. There are no more.) (Side note 2: Even though the Arabic for zebra is himar al-wahshi [حمار الوحشي - lit. 'wild donkey'], the shariah has allowed zebras to be hunted, as opposed to ruling for donkeys — the Prophet ﷺ explicitly said this after the Conquest of Makkah [8 AH].) For some reason that the books don't mention, Abu Qatada was not in ihram, while everyone else was. And you are not supposed to hunt in the state of ihram, so when they saw a flock of zebras, none of them moved; they didn't even tell Abu Qatada there are zebras, even though Abu Qatada was not in ihram. Question: What do you do if you are in a group, some in ihram and some not; can those not in ihram hunt for those in ihram? (This is irrelevant for us, but once upon a time, it was a crucial fiqh issue.)

Abu Qatada saw the zebras and he didn't have his bow and arrow with him —it was in the bag— so while on his horse, he told the sahaba who were walking, to hand him his bow and arrow. But the sahaba refused to do so; they said, "We are in the state of ihram." So Abu Qatada jumped off the horse, got his own bow and arrow, jumped back on, and then started galloping towards the zebras, managed to catch one of them, and he slaughtered it. He then comes back with the zebra meat for the sahaba, but they said, "We cannot touch or eat from this." Then they returned back to the camp and asked the Prophet ﷺ, "Was this meat allowed for us to eat?" The Prophet ﷺ asked them, "Did any of you motion to him (Abu Qatada) where the zebras were?" They said, "No." The Prophet ﷺ asked, "Did any of you help him in hunting the zebras?" They said, "No." So he said, "In that case, eat from it. And if you have any extra meat, bring it to me as well."

Thus the fiqh here is very clear: If a non-muhrim (someone not in ihram) amongst people in ihram hunts by himself an animal, and he then gifts the hunted animal to those in ihram, then it's allowed for those in ihram to eat from the meat. As long as those in ihram don't help, it's halal. What actions constitute helping? Scholars say even nudging someone and winking 'there's an animal over there' is not allowed, because this is helping. Even just pointing or handing him a bow and arrow, or a spear, or in our times a hunting gun, is not allowed — this constitutes as helping.

What's interesting about this story is, again and again we find the cautiousness of the sahaba: No doubt they wanted the meat, no doubt it's a delicacy, for sure they haven't eaten meat for a while —they only must have been eating dates and drinking water, and there is this exotic delicious meat— but out of cautiousness and piety, they did nothing to capture it, and even when it is presented to them 'on a table,' still they said no. What Iman is this. And subhan'Allah, how lax some Muslims are in our time, especially about food and drink and income — some don't even think if what they consume is halal or haram. The sahaba, they made sure every morsel of food they consume is halal, because they know the big sin of eating haram: The Prophet ﷺ said, "The flesh that is nourished through the haram will not have any chance of entering Jannah," and, "The one who eats haram, his du'a won't be answered." Thus one of the outward signs of Islam is he who eats from what is allowed. In Sahih Bukhari and Sahih Muslim, the Prophet ﷺ said, "Whoever prays our prayer, faces our qibla, and eats of our dhabihah (ذبيحة), that is the Muslim who has the protection of Allah and His Messenger." So we find here a remarkable example of piety — the sahaba did not think of eating until they asked the Prophet ﷺ.

Busr ibn Sufyan al-Khuza'i who went to Makkah and pretends he's a regular pilgrim to find out what the Quraysh are planning, returns to the Prophet ﷺ. At this time, the Prophet ﷺ had reached a place called Asfan (عسفان) around midway between Makkah and Madinah, closer to Makkah. Busr informs the Prophet ﷺ that the Quraysh have armed themselves and have worn their 'leopard skins,' which was a sign of war. They even took their women with them as they did in the Battle of Uhud. And he said they sent Khalid ibn al-Walid to camp near Ghumaym (غميم?), which is a plain right outside Makkah, to block the Muslims and prevent them from entering Makkah. When the Prophet ﷺ heard this, he said, "Woe to Quraysh. They have been consumed by war. What would they lose if they let me and the other Arabs? If the other Arabs attack me and win, they (the Quraysh) will get the result they want. If I win over them, the honor will be theirs" — the Prophet ﷺ is a Qureshi after all, thus if he wins, automatically the Quraysh will also bask in that victory. He then said, "So what does the Quraysh think will happen [by preventing me]? For by Allah, I shall continue to fight them with what Allah has sent me until Allah either grants me victory or this neck of mine is cut off." Subhan'Allah, we sense here the anguish and pain that, "Why do my own people hate me so much?" This clearly shows us what is in his heart: He did not want to fight his own people. He loves his own people dearly he is basically saying, "Why are they doing this to me? It's a win-win if they leave me be, and it's a lose-lose if they fight me." Indeed, whoever wins out of the Quraysh and the Muslims, it's still a loss since they are killing one another and they are family.

This also shows clearly the Prophet ﷺ did not enjoy war. He did not want to fight or shed blood — this is a clear indication against the Islamophobes. Our Prophet ﷺ only fought out of necessity.

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### Shura

When the Prophet ﷺ heard the news from Busr, he stopped the caravan, camped in a shaded area, and addressed the entire group. He started by praising Allah and doing the normal khutbah al-Hajah, and then he explained that the Quraysh have sent out an expedition, that Khalid ibn al-Walid is camped at such-and-such a place. Then he said, "We should attack the surrounding tribes that have also sent men with the Quraysh" — he first gave his own opinion, then he asked the sahaba, "What do you think we should do?" At this, Abu Bakr RA stood up and said, "Ya Rasulullah, you only left your house intending the House of Allah. You didn't want any war or battle. So let us go where we had initially intended, and we will only fight if they fight us" — this is Abu Bakr's opinion. The Prophet ﷺ liked this plan and said, "Let us go forth in the name of Allah SWT."

This shows us again and again the concept of shura in Islam. That the Prophet ﷺ never enacted something without consulting the people — and this is the sign of a true leader. If a leader invokes his veto power and says, "Obey me because I am the leader," the people will, even if they obey, do so grudgingly. But when the shura comes involved and everybody agrees to a plan, this creates genuine trust and enthusiasm. And notice here the Prophet ﷺ changed his opinion: He had a position but he changed it to Abu Bakr's. Also, as we discussed in previous episodes, this incident clearly shows us the Prophet ﷺ sometimes made his own ijtihad [see episodes 38 & 40].

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### Salat al-Khawf

It's said at Asfan the Prophet ﷺ prayed Salat al-Khawf because there was a fear the Quraysh would attack.

Here there is a big controversy: Was this the first time Salat al-Khawf was prayed? One opinion, as we discussed in the previous episode, is it was legislated during the Ghazwa of Banu Lahyan. Another opinion is it was prayed now at Asfan for the first time. In any case, frankly, it's a trivial issue — the difference is only 7-8 months. But

we should know that majority of scholars say this was the first time it was prayed on the way to Makkah at Asfan.

### Taking an Unusual Road

Since Khalid blocked the path, they had to find an alternative route. So the Prophet ﷺ asked, "Who can take us to such-and-such a path?" He knows there is another path, but he didn't know how to get to that path. A sahabi stood up and said, "I know how to get there, ya Rasulullah." So the Prophet ﷺ made him the guide. And in order to get to that other 'highway,' they had to pass through an entire valley of thorns and volcanic rock it caused them to bleed and their feet to become sore, so much so that the Prophet ﷺ had to encourage them, "This valley [that we are going through now] for you is like the door was for the Bani Israel." What door/gate was that?:

وَإِذْ قُلْنَا ادْخُلُوا هَذِهِ الْقَرْيَةَ فَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ رَغَدًا وَادْخُلُوا الْبَابَ سُجَّدًا وَقُولُوا حِطَّةً نَغْفِرْ لَكُمْ خَطَايَاكُمْ وَسَنَزِيدُ الْمُحْسِنِينَ

"And [remember] when We said, 'Enter this city and eat freely from wherever you please; enter the gate with humility, saying, "Absolve us." We will forgive your sins and multiply the reward for the good-doers'" [Quran, 2:58].

The Prophet ﷺ recited the verse and said, "No one shall pass through this valley except that all of his sins will be forgiven" —Allah SWT must have told him of this forgiveness. And this gave the sahaba immense motivation to go through the valley. However, the Prophet ﷺ said there is one exception, "Except for the man with the red camel." The sahaba were puzzled and were wondering who this man is. And they found one of their men was announcing at the back, "I've lost a red camel! Has anyone seen it?" —this must be the man. So the sahaba went up to him and asked, "Why don't you come with us? Let us go to the Prophet ﷺ. Perhaps he will include you in the forgiveness." But it turns out this man was a Bedouin with nifaq (hypocrisy) in his heart, and his response shows this: He said, "For me to be searching for my [red] camel is more beloved to me than to go to your Companion to have my sins forgiven." This shows that not everyone who was physically with the sahaba was an actual sahabi.

### "There Are Munafiqun Around the Prophet ﷺ"

This incident shows that not everyone who was physically with the sahaba was an actual sahabi. Allah says in the Quran, "Some of the nomads (Bedouins) around you [believers] are hypocrites, as are some of the people of Madinah. They have mastered hypocrisy" [Quran, 9:101]. (Side note: The non-Sunni group jumps at this verse and says, "Look! Allah is clearly saying there are munafiqun amongst those who are around the Prophet ﷺ!" — and they [the non-Sunnis] are referring to Abu Bakr RA, Umar RA, Aisha RA, et al. Astaghfirullah. But this is very easy to refute: We don't take a generic verse and use it to negate specific evidences. The Quran and Sunnah have praised the major sahaba specifically —indirectly and directly— e.g., "Abu Bakr is in Jannah, Umar is in Jannah, Uthman is in Jannah, Ali is in Jannah," etc. So we don't take a general verse like [9:101] and use it to trump explicit evidences like this.)

### Al-Qaswa' Stops at the Plain of Hudaybiyyah

They spent the entire day walking through this valley, and by the time they exited, the night had just begun to fall. And they reached the plain known as Hudaybiyyah (حديبية). So the valley of thorns was [between Asfan and Hudaybiyyah; and Hudaybiyyah leads directly to the road that the Prophet ﷺ wanted to get to](#). The Prophet ﷺ went across all the way because he doesn't want war.

The night begins to fall, and as soon as they enter Hudaybiyyah, this is when the Prophet's ﷺ camel refuses to move, and in fact, it sits down. And of course, no one was in front of the Prophet ﷺ — he was leading the pack; so when the Prophet's ﷺ camel sat down, the rest of the sahaba had to stop. And so the sahaba started yelling at the camel, "Hal hal (حل حل)!" meaning, "Giddy-up!" But the camel did not move. So they began getting angry at the camel and said, "Qaswa' (القصواء) has become stubborn!" But the Prophet ﷺ said, "Qaswa' has not become stubborn, and neither is that in her nature. Rather, the One who stopped the elephant (Allah SWT) has also stopped her."

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### Lessons From the Story of al-Qaswa'

From this story we gain some benefits:

1. First and foremost, the fact that we know the name of the camel of the Prophet ﷺ: If we know even this, then surely we know far more important things. Some people say the Sunnah has not been preserved very well, but this is not true; the detail with which it has been preserved is amazing.
2. When the sahaba criticized the camel, the Prophet ﷺ defended the honor of the camel: "Qaswa' has not become stubborn, and neither is that in her nature." Subhan'Allah. If the honor of a camel deserves to be protected, how about the honor of a fellow Muslim?
3. The beautiful linkage the Prophet ﷺ made: "The One who stopped the camel is the One who stopped the elephant." Look at how apt and eloquent that is. In both cases there are animals going to Makkah, and in both cases the Ka'bah is being honored, so the Prophet ﷺ is saying: Just like there was a wisdom stopping the elephant, so too there is a wisdom to stop Qaswa, so let us put our trust in Allah SWT.

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### What is "Hudaybiyyah"?

What is Hudaybiyyah/Hudaybiyah? It seems the name comes from the Arabic term "hadba' (حذباء)" which means "hunchback." Apparently, there was a tree in this plain that was going down like a hunchback, so they named a well next to the tree "Hudaybiyyah" which means "the Little Crooked Tree," and eventually, it became the name of the whole plain. (In our times however, it has changed to [al-Shumaysi \[الشميسي\]](#).)

Hudaybiyyah is located 20 km outside of Makkah on the road from Jeddah. So it's one marhala (مرحلة) from Makkah — one journey away.

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### Yet Another Miracle of the Prophet ﷺ

Where the camel stopped, they set up camp; and they went to the well of Hudaybiyyah, but lo and behold, the water had almost dried out. There was just a little bit left, so they complained to the Prophet ﷺ, "We don't have any water. Our animals are thirsty. We have been in the valley the whole day. We need water." So the Prophet ﷺ went to the side of the well, sat on it, and told some of the sahaba to go into the well, and he handed them some of his arrows. Then he gargled some water from the well bucket, threw it back into the bucket, and lowered it back into the well. The sahaba said the water then began to gush out, and the ones in the well had to rush out so they don't drown. Subhan'Allah.

So the entire camp of 1,400 people drank, and continued to drink from that well. And their animals drank to their fill. This was yet another miracle of the Prophet ﷺ.

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### **The Negotiations Will Begin**

Now that the Prophet ﷺ realized negotiations will begin, he made an announcement to the sahaba, "I swear by the One in whose Hands is my soul, the Quraysh will not ask of me any condition that the signs of Allah are respected except that I will give them that condition." Notice how keen he is not to fight. Anything they ask, he will agree as long as there is nothing haram in the condition. He announced this as a prelude to mentally prepare the sahaba for some very harsh conditions that the emissaries of Quraysh will put.

Obviously, 1,400 people, when they go places, they cannot go in secret. So the scouts of Quraysh come back and tell Khalid ibn al-Walid of the Muslims' whereabouts, the Quraysh army returned from Ghumaym to Makkah, changed their tactics, and they then began sending a series of emissaries to meet the Muslims in Hudaibiyyah, as we will discuss in the next episode.

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## 064 - The Treaty of Hdaybiyya - Part 2 [\[TOP\]](#)

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We discussed that Allah SWT caused the Prophet's ﷺ camel to stop at the Plain of Hdaybiyyah, so they set up camp there.

During the course of the next few days, many things happened. However, the standard problem of the whole seerah is that we have tidbits of various incidents —one sahabi narrates one incident, another narrates another incident— but they are not pieced together in chronological order. And it is one of the jobs of modern scholars to reconstruct the order in a digestible format. So realize what we will present to you is but one version of the order.

### The Quraysh Tried to Surprise Attack the Muslims

One of the things that happened is that the Quraysh tried to surprise attack the Muslims who were camped in Hdaybiyyah. When did this happen? The first day? The second day? The third day? We don't know; nothing is mentioned. It might have happened right at the end or right at the beginning. But we just mention it separately because it's one incident — the rest will be the sending of emissaries back and forth between the Quraysh and the Prophet ﷺ.

So the Quraysh launched a surprise attack; this is reported in Sahih Muslim. 80 people from the Quraysh launched a surprise attack from the mountain area of Tan'im right around Fajr time hoping to catch the Muslims unprepared. However, the Muslims were well prepared; they had scouts and envoys, and they saw them coming, so instead of surprise attacking the Muslims, the plan backfired and the Muslims surrounded them and forced them to surrender without causing any bloodshed. They brought them to the Prophet ﷺ. The Prophet ﷺ forgave all of them and sent them back to Makkah.

This is an amazing story that clearly demonstrates that the Prophet ﷺ has no interest in bloodshed. He has the full right to kill these people — and if the whole 80 people had been decimated, every legal system in the world would say it's fully justified, even by today's standard. Yet not a single drop of blood is shed and they are returned to Makkah. Allah mentions this in the Quran, Surah al-Fath verse 24:

وَهُوَ الَّذِي كَفَّ أَيْدِيَهُمْ عَنْكُمْ وَأَيْدِيَكُمْ عَنْهُمْ بِبَطْنِ مَكَّةَ مِنْ بَعْدِ أَنْ أَظْفَرَكُمْ عَلَيْهِمْ ۚ وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا

"He is the One Who held back their hands from you and your hands from them in the valley of [Hdaybiyyah, near] Makkah, after giving you the upper hand over [a group of] them. And Allah is All-Seeing of what you do" [Quran, 48:24].

Imagine 80 people fully armed attacking people who were all sleeping — hundreds of sahaba would have died; but Allah protected them. And similarly, Allah said He stopped the Muslims from killing a single person. And this is crucial. Why? Because if the Prophet ﷺ even killed one of them, there would never have been [Treaty of] Hdaybiyyah.

(Footnote: Note all of Surat al-Fath is a reference to the Incident of Hdaybiyyah; it's not the Conquest of Makkah. No doubt, when we say "al-Fath," we refer to the Conquest of Makkah, but Surat al-Fath has nothing to do with the Conquest of Makkah. It was revealed in its entirety right after the Incident of Hdaybiyyah, so "We have given you a clear victory/conquest" [Quran, 48:1] is a reference to the Incident of Hdaybiyyah.)



### An Emissary From the Tribe of Khuza'a: Budayl ibn Warqa'

Now we will discuss at length the negotiations which went back and forth.

The first person who appears to have become an emissary is neither Makki nor Madani. He is a third party from the tribe of Khuza'a (خزاعة) which was one of the major tribes around Makkah. The Khuza'a was a neutral party generally sympathetic to the Prophet ﷺ, but at this point in time hadn't embraced Islam. One of the leaders of Khuza'a by the name of Budayl ibn Warqa' (بدیل بن ورقاء), who was a noble Arab who does not want any civil war, appeared to have volunteered to be an emissary. He offered the Prophet ﷺ, "Ya Muhammad, I have just come from the other side of Hudaybiyyah, and I have left the sons of Ka'b ibn Lu'ayy (كعب بن لؤي) and Amir ibn Lu'ayy (عامر بن لؤي) armed to the teeth." (Side note: Ka'b and Amir ibn Lu'ayy are the great-great-great-ancestors of the Quraysh. So "the sons of Ka'b and Amir ibn Lu'ayy" basically means the Quraysh.) "And they are waiting to fight you and prevent you from entering the Haram." Meaning he is trying to tell the Prophet ﷺ to calm down. The Prophet ﷺ said, "We have not come to fight; rather, we have come to show honor to the House of Allah (i.e., perform Umrah)." And then he ﷺ says the same phrase he said to the Muslims (and he will say this again and again to every emissary who comes): "Indeed, war has damaged the Quraysh, and they have been hurt by it. If they wish, we can negotiate and be peaceful. And if they wish, I shall continue to fight them with what Allah has sent me until Allah either grants me victory or this neck of mine is cut off." And then he said, "And if they wish, I can give them some time so they can think about this matter and then leave the city for us," i.e. for a short time the Quraysh go out, the Muslims can go in, perform the Umrah, and then leave. So the Prophet ﷺ is saying, "If it's awkward for them to see us here, I understand; I will give them a few days and they can leave Makkah, we will enter, do the Umrah, and leave." (Side note: As we know, this suggestion, the Quraysh eventually accepted it, but their condition was: "You may perform Umrah \*next\* year, not this year.")

So Budayl said he will inform the Quraysh about the Prophet's ﷺ position — because as of yet, the Quraysh have not officially been told why the Muslims have come. So Budayl goes to the Quraysh and told, "I have spoken to this man and I have heard him say something. If you wish, I can repeat it for you." Ibn Ishaq says the foolish amongst them said, "We have no reason to listen to you, you have nothing new to tell us," but the ones of intelligence said, "Let him speak." And so Budayl informed them of the Prophet's ﷺ peaceful intentions.

Notice over here it's always the ignorant and closed-minded who don't even want to hear what the other party has to say. (In our times, we have the Islamophobes with the exact same mentality. It doesn't matter how reasonable or rational something is, they have already made up their minds about Islam and the Muslims, so they shut their ears.) The people of intelligence are open-minded; they control their emotions and listen to the other side.

So Budayl told them the message of the Prophet ﷺ and then he gave his own advice: "O Quraysh, you are being hasty with this man. He has not come to fight, he has come to visit this House honoring its sanctity." So Budayl understands the Prophet's ﷺ message, and he is sowing the seeds of doubt into the Quraysh that, "You are being hasty here." Budayl is the first person of many more who will come and side with the Prophet ﷺ. But the Quraysh responded, "By Allah, we will never let him enter Makkah and the Arabs will say he had the better hand over us." And sadly, the Quraysh stuck with this to the very end. Why? It's all a matter of pride and honor, that, "My pride will be harmed if the Arabs hear Muhammad entered Makkah and we weren't able to stop him."

So the matter of Budayl ended. He tried, but the Quraysh did not budge, so there were no negotiations done.

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### An Official Emissary of Quraysh From the Tribe of Thaqif: Urwah ibn Mas'ud

Therefore what began after this was another series of back and forth, but this time the emissaries are directly

from either the Muslim side or the Qureshi side. It appears the first person to go from the Quraysh side was one of the leaders of Thaqif, Urwah ibn Mas'ud al-Thaqafi (عروة بن مسعود الثقفي). (Side note: As we have said, the tribe of Thaqif is based in the city of Ta'if, and Ta'if is the sister city of Makkah. There was a little bit of tension between Quraysh and Thaqif, but there was also some camaraderie.) Urwah stands up and says, "Am I not a father to you? Am I not a son to you?" meaning, "Am I not really a part of your tribe? I'm from Thaqif, but don't you know my loyalties lie with Quraysh?" And it is also said his mother was from the Quraysh, so he was literally of their blood. He is beginning this way to get the approval of the Quraysh to be an official emissary. And Urwah continues asking rhetorical questions, "Do you accuse me of being unjust?" etc. And they keep on saying, "No, we know who you are." Then Urwah mentions many things he has done in the past, his résumé: "Did I not in such occasion help you? Did I not cause some bloodshed to be averted? Did I not cause reconciliation?" He is presenting all these to make them realize that he will look after their best interests. And so to all of the above they praised him until finally he said, "Budayl has come to us with some news. Let me go back to him (Muhammad) and see what I can negotiate." So Urwah ibn Mas'ud becomes the first real emissary that the Quraysh send.

So he goes to the Prophet ﷺ. And the Prophet ﷺ tells him the exact same thing he told Budayl, "Indeed, war has damaged the Quraysh, and they have been hurt by it. If they wish, we can negotiate and be peaceful. And if they wish, I shall continue to fight them with what Allah has sent me until Allah either grants me victory or this neck of mine is cut off. And if they wish, I can give them some time so they can think about this matter, and then leave the city for us (for a while)." Urwah then comes back to the Prophet ﷺ and says, "What is really the matter with you? You say you call to Allah, but then you come with a group of people whom we don't know and you break the ties of kinship. And you break the sanctity of the Haram and you intend to spill blood" — it is as if he didn't hear anything the Prophet ﷺ said; he already has something in his mind. So the Prophet ﷺ refutes all of these points, "I have only come to fulfill the ties of kinship (not to break them). And I have come to better the religion of my people. And I have come to make their lives a better life."

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### **Accusations of the Nonbelievers Against the Prophet ﷺ and Islam: Kernel of Truth Coated With Layers of Lies**

Look at what Urwah is smearing the Prophet ﷺ with: Bringing forth a new religion, breaking the Haram sanctity, and breaking the ties of kinship. Notice in all of these smears there is a kernel of truth. But it has been layered with layers of lies. After all, from their perspective and paradigm, didn't the Prophet ﷺ come forth with a new religion? (Even though in reality he is coming with the religion of their own forefather Ibrahim AS.) Isn't the Prophet ﷺ coming with 1,400 men as if he has come for war to break the sanctity of the Haram? (Even though in reality the Muslims just came to perform Umrah.) Didn't Islam cause some Qureshis to leave for another land as if they have broken the ties of kinship? (Even though in reality they wouldn't have migrated had it not for the persecutions they faced in Makkah.) Why are we mentioning this? Because we need to realize that in every single smear and attack against Islam — even in our times — deep down somewhere, there is perverted truth. It is a mixture of truth and a lot of falsehood. And indeed, had it not been for that kernel of truth, nobody would ever believe it. It's because of this kernel of truth that even the worst allegation, people believe it. It's the sunnah of Allah SWT that mankind with bad intention take this kernel of truth and coat it with a coat of untruths and lies. For example, the accusation that the Prophet ﷺ is a magician — and what is the sign of a magician? He comes forth with something strange. And did not our Prophet ﷺ come forth with miracles? So there is a kernel of truth. They also accused him ﷺ of being a poet — and what is poetry? Beautiful speech. And what is the Qur'an? The best of Speech. So there is a kernel of truth, but it's put with so many lies on it. And this is the same reality to this day. And wallahi, put yourself in the shoes of a Fox News viewer — if all you see on TV is violence coming from Muslim lands, isn't it only natural that you would think Islam is violent? And of other accusations against Islam is that it oppresses women. But subhan'Allah, look at the Western culture how they exploit women left, right, and center. And when Islam comes to defend the honor of women and protect them from being exploited, how do the Islamophobes regard it? 'Oppressing women.' Subhan'Allah.

Thus we as Muslims need to have the wisdom to see through to the kernel so that we can then remove these coatings of lies and clarify. We need to understand their perspective before we can defend our religion.

Here we have Urwah coming forth with the same type of speech. So the Prophet ﷺ responds back: "I am [the one] fulfilling the ties, I am [the one] coming with a better religion," etc.

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### Urwah's Tribal Mentality

So Urwah responded and tried to reason with the Prophet ﷺ from a jahili perspective: "O Muhammad, if you were to remove the matter of your people, have you ever heard of an Arab who destroyed his own tribe before you? (I.e., you and the Quraysh are at such odds you might even cause their destruction.) And if it's the other (i.e., they fight you and they win), then by Allah, I don't see around me men that I recognize. Rather, they seem to be a hodgepodge of different bandits who will run away and leave you at the earliest chance possible." He is suggesting that the sahaba will not be loyal to the Prophet ﷺ because they are all from different tribes. The way Urwah has viewed the world is division by tribe — it's a gang mentality, that you are with your tribe no matter what the cost or who does what. And now for the first time in his life he is seeing a group of 'motley crew' being together, whom from his perspective, has no unifying factor. He doesn't understand how Islam unites the hearts of the believers.

When Urwah said this, he heard a vile curse, "أَمِصْ بِظُرِّ اللَّاتِ" (Umsus buzr al-Lat)." (Side note: This vulgar curse has to do with: [i] Al-Lat the main idol of the people of Ta'if, [ii] the private part of a female, and [iii] "go suck on" — so you can piece the phrase together.) And this curse came from the last sahabi you would ever expect to hear a curse word from, and that is Abu Bakr al-Siddiq. Urwah said, "Who is that?!" Abu Bakr said, "Ibn Abi Quhafah." Urwah: "Wallahi, had it not been for a favor you did to me that I hadn't yet paid you back, I would have responded with a similar remark." Abu Bakr: "Do you really think we will abandon the Prophet ﷺ?!" — this shows us the ghayra of Abu Bakr: He wasn't angry because he was insulted, but because the Prophet ﷺ was insulted. [Transcriber's note: No doubt, Abu Bakr RA was of the most kind and gentle of all sahaba, but he was also a human; so when he felt the Prophet ﷺ was insulted, he lost his temper and uttered a vile curse against their idol, which isn't the most Islamic thing to do. Allah SWT says in the Quran, "[O believers!] Do not insult what they invoke besides Allah or they will insult Allah spitefully out of ignorance" [Quran, 6:108].]

Urwah continued to try to convince the Prophet ﷺ to give up the plan and go back. And it was the custom of the people of those times that when two leaders met, they would hold on to each other's beards as a gesture of brotherliness and being equals; so Urwah did this a few times to the Prophet ﷺ. But every time he did it, the handle of a sword would strike him on his hand and a voice would say, "Get your hand away from the beard of the Prophet ﷺ before the hand is cut off from its owner." The hitting got harder and harder until finally Urwah said, "Who is this voice?" It turns out it was his own grandnephew al-Mughira ibn Shu'ba al-Thaqafi (المغيرة بن الشعبة الثقفي). He is his brother's grandson.

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### Highway Robbery is Unacceptable

Mughira has a story too — in his young days, he was a playboy and a bandit. He got involved with the wrong company and became a part of a bunch of thugs. And he began participating in robbery, and eventually highway robbery, killing innocent people and stealing all their goods. And one time, the tribe that he and his comrades did it against, they declared war against the Thaqif (basically). So the Thaqif had to bend over backward and pay a lot of blood money to calm the situation down. At this, Mughira and all his comrades broke up and fled — they can't go back to Thaqif now. Mughira eventually heard of Islam, converted, and came to Madinah. So now he's

turned over a new leaf, no longer the highway bandit. So the Prophet ﷺ told him many years ago, "As for your Islam, we will accept it; but as for your money and booty that you stole, we cannot accept any of it." Mughira had haram money, so the Prophet ﷺ refused to accept any of it.

This shows us the fairness of Islam — Mughira had killed and stolen this money from a pagan, not from a Muslim, but it is still haram. Because in Islam, the lives of nonbelievers are also sacred unless there is a legitimate reason, and the security of their property is also guaranteed. And by the way, this is a very important refutation against those who accuse the Prophet ﷺ and the early Muslims of being highway robbers. One of the main criticisms that Orientalists say against Islam is, "Oh, the early Muslims are a bunch of highway robbers." They say this because the Prophet ﷺ and the sahaba would attack the caravans of the Quraysh. And again, there is a kernel of truth. But as we had discussed in episode 36, the Prophet ﷺ and the sahaba never attacked any tribe other than the Quraysh. And why did they hunt the caravans of the Quraysh? Because the Quraysh confiscated their property when they made Hijrah. This incident of Mughira shows us that the Prophet ﷺ and the sahaba were not only NOT highway robbers, but they also did not accept any money that came from what is called highway robbery. They refused Mughira to bring in this money, so when Mughira accepted Islam, he had to start from scratch. And now he has become a good Muslim. (And indeed, he eventually became a famous companion. There are so many ahadith narrated from him.)

And now in Hudaybiyyah, he is like a bodyguard standing right next to the Prophet ﷺ guarding him. When his own uncle puts his hand on the Prophet ﷺ, he said, "Get your hand away." So Urwah said, "Who said that?!" Mughira: "It is al-Mughira ibn Shu'ba." So Urwah responds back, "O traitor, are you still not basking in your deceit?" i.e., "You have ruined our reputation and you are still living like an evil traitor." And Mughira could not respond because it was a valid point.

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### Urwah's Description of the Sahaba

Eventually, the negotiations broke down and Urwah returned to the Quraysh. And it was at this moment he gave that famous description of the sahaba. He said to the Quraysh, "O people, I have visited the kings and entered the palace of Caesar of Rome, Kisra of Persia, and Najashi of Abyssinia, but by Allah, I have never seen any king being shown respect the way that the companions of Muhammad show respect to him. Wallahi, he didn't spit except one of his companions caught that spit before it touched the ground and rubbed it on his face and body. And never did he wash himself (with wudu) except it is as if they were fighting one another to catch the drops of water coming from him. If he wanted to command them something, he only needed to raise his face and look, and they would race to do it. When he spoke, they all lowered their heads and voices in front of him, and none of them would look at him directly out of respect." (Side note: The Prophet ﷺ never commanded the sahaba to do this. They just did this out of hayba [هيبة - immense respect].)

Urwah is describing the sahaba as an outsider. And this is one of the most amazing descriptions of the sahaba found in the whole seerah.

What was Urwah saying at the beginning? "Who are these people? They will abandon you at the earliest chance possible." And then a few hours later what is he saying? "Wallahi, I have never seen any king being shown respect the way that the companions of Muhammad show respect to him." Just a few hours of looking at the sahaba with the Prophet ﷺ was enough to convert Urwah into a 'believer in the Iman of the sahaba.' This is amazing.

Then he says to the Quraysh, "I have measured them for you. Know, if you wish the sword, they will give you what you wish. I have seen a group who doesn't care what happens to them if their Companion is harmed (i.e., they will do anything to protect Muhammad). Even the women amongst them would never hand him over

whatever the cost. So take my advice. I fear that you will not be able to win over him" —he is saying the Prophet ﷺ has too strong of an army, even though quantity-wise, the Quraysh are triple.

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### Urwah Changes Sides

Then Urwah adds, "Besides, he is a man who has come to this House wishing to honor it, and with sacrificial animals, but instead he is being deprived, denied, and prevented" —an immediate shift of sides. He left Makkah telling the Quraysh, "You know I'm on your side," but now after meeting the Prophet ﷺ and the Muslims, his heart is with the Muslims.

At this, the Quraysh got angry and said, "O Aba Ya'fur (أبا يعفر), if only someone else besides you had said this!" meaning, "We thought better of you!" Then they said, "But we will not allow him this year."

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### Points of Benefit We Can Derive So Far

Here we find so many benefits:

1. Wallahi, even a kafir, a pagan, an idol worshiper recognized the status of the sahaba. What do we say to those who claim to be Muslim but do not recognize the maqam and status of the sahaba?
2. We see the Prophet ﷺ is waging a type of psychological battle, and clearly he is winning. Anyone who comes to see him goes back convinced. Therefore, the battle is not just verbal or physical, there is a psychological side, and one of the best ways to win this battle is simply to stick to your principles. Be firm in what you believe, and eventually people will respect you for that firmness.
3. We also witness the long-term thinking, strategy, and diplomacy of the Prophet ﷺ.

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### Tangent: Urwah After Embracing Islam [9 AH]

After the Conquest of Makkah, Urwah accepted Islam in the 9th year of the Hijrah. And when he embraced Islam at the hands of the Prophet ﷺ, the Prophet ﷺ said to him, "I am scared for you (i.e., when you go back to your tribe, what they might do to you)." But Urwah was very confident he said, "Ya Rasulullah, my tribe, if I am sleeping, they would never wake me up," i.e., "My people respect me so much, there is nothing to worry about." But the Prophet ﷺ knows what happens when you start giving dawah to Islam. (The Prophet ﷺ was more respected amongst the Quraysh than Urwah is amongst the Thaqif.) But Urwah insisted, so the Prophet ﷺ let him go back.

Urwah returns to his people and starts preaching Islam, but he starts hearing vile and vulgar phrases that he could never imagine his own people say to him. And so he goes back to his house saddened and distressed. The next morning, when it's Fajr time, he goes on his roof, gives the adhan, and starts praying. But when someone saw him praying, they got their bow and arrow and shot him right then and there. And it's said the arrow pushed him so he fell right down into the valley and died a shaheed. When the news reached the Prophet ﷺ, he said, "Urwah is like the one of Ya-Sin (يس)":

وَجَاءَ مِنْ أَقْصَا الْمَدِينَةِ رَجُلٌ يَسْعَى قَالَ يَكُونُ أَتَّبِعُوا الْمُرْسَلِينَ  
أَتَّبِعُوا مَنْ لَا يَسْئَلُكُمْ أَجْرًا وَهُمْ مُهْتَدُونَ

وَمَا لِي لَا أَعْبُدُ الَّذِي فَطَرَنِي وَإِلَيْهِ تُرْجَعُونَ  
 ءَأَتَّخِذُ مِنْ دُونِهِ ءَالِهَةً إِن يُرِدْنِ الرَّحْمَنُ بِضُرٍّ لَا تُغْنِي عَنْهُمْ شَيْئًا وَلَا يَقْدِرُونَ  
 إِنِّي إِذَا لَفَى ضَلَالٍ مُبِينٍ  
 إِنِّي ءَامَنْتُ بِرَبِّكُمْ فَاسْمِعُونِ  
 قِيلَ ادْخُلِ الْجَنَّةَ قَالَ يَلَيْتَ قَوْمِي يَعْلَمُونَ  
 بِمَا غَفَرَ لِي رَبِّي وَجَعَلَنِي مِنَ الْمُكْرَمِينَ

"Then from the farthest end of the city a man came, rushing. He advised, 'O my people! Follow the messengers. Follow those who ask no reward of you, and are [rightly] guided. And why should I not worship the One Who has originated me, and to Whom you will be returned. How could I take besides Him other gods whose intercession would not be of any benefit to me, nor could they save me if the Most Compassionate intended to harm me? Indeed, I would then be clearly astray. I do believe in your Lord, so listen to me.' [But they killed him, then] he was told [by the angels], 'Enter Paradise!' He said, 'If only my people knew of how my Lord has forgiven me, and made me one of the honorable.'" [Quran, 36:20-27]

So Urwah is like this person who called his people to Allah, and in response they killed him.

### The Prophet ﷺ Sends Khirash ibn Umayyah al-Khuza'i

Urwah goes back and he is rebuffed, so Thaqif cuts off now — they will not participate with the Quraysh. And bit by bit the conglomeration of the Quraysh will be cut off — we will see another one in a while.

Here the Prophet ﷺ felt the need to send somebody from his side, so he decided to send a sahabi by the name of Khirash ibn Umayyah (خراش بن أمية) RA from the tribe of Khuza'a. He was chosen perhaps because he is neither Muhajir nor Ansari — he can be viewed as someone relatively neutral for the time being. As we said, Khuza'a is a neutral tribe.

And to demonstrate he wants peace, the Prophet ﷺ sent Khirash on one of his own camels by the name of al-Tha'lab (الثعلب). In those days, people recognized each other's horses and camels, so the Prophet ﷺ chose a camel that the Quraysh would recognize. And indeed, when the Quraysh saw the camel, they recognized it; but instead of calming them down, it riled them up: A mob gathered, shouting jostling shoving threatening, until eventually the camel is wounded and hamstrung — they cut a ligament off the camel's knee. And they were about to kill Khirash until finally another person from Khuza'a who was in Makkah came and calmed them down. So the Quraysh sent Khirash back, and no major discussion took place.

Now the Prophet ﷺ realized a neutral person is not going to work.

### Quraysh Sends al-Hulays ibn Alqama al-Kinani

Now it's the Quraysh's turn. Who do they send? It appears somebody else volunteered just like Urwah from Thaqif volunteered, and this person his name is al-Hulays ibn Alqama al-Kinani (الحليس بن علقمة الكناني). Al-Kinani means he is from the tribe of Kinana, and Kinana was the largest tribe in the surrounding areas outside of Makkah. And these tribes around Makkah, they were generally called al-Ahabish (الأحابيش) — this was the name given to them.

Why do we keep seeing people volunteering? Because it's a major issue now: The Quraysh are preventing a group from coming to Makkah — and this is a theological issue for them. So al-Hulays volunteers, "Let me go and speak to the Muslims," and the Quraysh agree. When al-Hulays approaches, the Prophet ﷺ recognizes him from the distance, he says, "This is al-Hulays ibn Alqama from Kinana, and his people show respect and consider

sacred the sacrificial animals" — this particular tribe valued the consecrated animals [see episode 63]. So the Prophet ﷺ said, "Show him our sacrificial animals." As al-Hulays is walking towards the Prophet ﷺ, the sahaba take out hundreds and hundreds of camels that were decorated for sacrifice. Remember the Prophet ﷺ alone had 70, the sahaba had many more. And these are just the camels — on top of this there were sheep, goats, and others. All of them decorated with garlands, ribbons, and strings, demonstrating these are animals dedicated to the poor people of Makkah for the sake of Allah.

So al-Hulays sees the entire valley full of camels that have been dedicated for the poor people of Makkah, and he sees the Muslims in ihram doing the talbiyah. He doesn't even enter the camp of the Muslims, he turns around and goes back to the Quraysh and says, "It is not allowed for you to prevent these animals from reaching their destination and to prevent the pilgrims from visiting the House of Allah." Without even speaking to the Prophet ﷺ he's converted over.

Again we see the wisdom and diplomacy of the Prophet ﷺ. It's psychological warfare — he sees al-Hulays and recognizes his soft spot, and that is showing him the consecrated camels and showing the sahaba in ihram doing talbiyah.

There was another point as well: Because of the difficult journey the sahaba went through, not only were the sahaba hungry, but the camels were also tired and hungry. And this is dangerous because these camels, if they don't get to the Ka'bah in time, poor people will not be able to eat of them, sacrificial meat will go to waste. You could see the camels thinning up, so al-Hulays feels a sense of great anger against the Quraysh.

When the Quraysh heard him switch sides, they insulted him and said, "Who are you? You are just an ignorant Bedouin. Our mistake was to send you." And as soon as they said this, al-Hulays swore by Allah that none of the Ahabish will support the Quraysh — and this is a massive loss. (Side note: It's mentioned that al-Hulays was known to be a wise man, a person of intelligence. So when they said, "You are just an ignorant Bedouin," it was purely out of racism.)

Subhan'Allah, look at what's happening here. The truth will always win in the end. It's clear black and white: The Muslims had 110% truth, they just want to do Umrah; and the Quraysh are clearly doing zulm. And honest people can see this — even though they are pagans, they realize what the Quraysh is doing is wrong.

So bit by bit people are leaving the Quraysh, and eventually, it will only be them left.

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### Points of Benefit From the Story of al-Hulays

1. We see over here that every community has its righteous people. This is a point that unfortunately some minority of Muslims in their overzealousness become so narrow-minded about, that they truly think if you are not a Muslim, you don't have any good in you. But this is ridiculous. If you are not a Muslim, no doubt your theology is wrong, but does this mean you cannot be honest, truthful, or stand up for justice? In the whole seerah we have so many examples of idol worshipers standing up for what is true. And the Prophet ﷺ appreciated and acknowledged this. And it's similar in our times. A lot of non-Muslims stand up for the rights and values of justice, and even for Islam. So many American non-Muslim people helped prevent anti-shariah bills from being passed. Every society has good and bad, and the Muslim takes advantage of the good wherever it comes from.

2. We also see that it's a part of prophetic wisdom to use psychological factors that appeal to every group. Hulays from the tribe of Kinana has a soft spot for sacrificial camels — And do Muslims also have the concept of sacrificial camels? Yes. And is there anything wrong with utilizing this commonality? No. So the Prophet ﷺ utilized it. In our time, there are some overzealous Muslims, when they see a Muslim speaker speaks about, for example, "being green," they jump on him and ridicule, "Just because it's fashionable for the non-Muslims to talk about it, so now you as well have to talk about it?" But subhan'Allah, does a concept or an issue become un-

Islamic just because non-Muslims speak about it? No. Does our religion tell us to be green (conserve water, use resources carefully)? Yes. So there is nothing wrong with talking about these issues. No doubt we do not change what Islam says: For example, if some people say it's unethical to kill animals for food, we draw the line here and point out that this is where the boundary of Islam stops. Eating meat is halal in Islam. No doubt we don't change the shariah, but if there's a trend going on in society, is there anything wrong with talking about it within Islam? No. And this is clearly what the Prophet ﷺ did to al-Hulays.

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### Muslim Deciding the Official Emissary

So now it's back to the Prophet's ﷺ turn, and he decides to send a Qureshi Muslim since the Qureshi pagans clearly didn't want anybody neutral. So the Prophet ﷺ chose Umar ibn al-Khattab RA. Why? Perhaps because of his strength and bravery. (And indeed, whoever is sent will be walking into the lion's den; so who better to send than he who announced his Islam publicly when he converted, and upon making Hijrah announced, "O people of Makkah! Whoever wishes that his mother loses him tonight, or that his children become orphans, or his wife a widow, then know that I am doing the Hijrah! And you can meet me outside of Makkah in such-and-such a valley!")

But this time Umar RA said, "Ya Rasulallah, my animosity to the Quraysh is well known. And I fear that they will not accept me and that they will kill me. And I don't have anyone from my tribe to protect me (i.e. people from the Banu Adi [بنو عدي]). If you want me to go, I will go, but Uthman ibn Affan has more nobility in their eyes than I do." (Side note: Obviously what Umar feared was not death — his entire résumé proves he isn't a coward; what he feared was the fact that if he is killed, no negotiation will be done, thus the whole point of sending an emissary will be lost.)

Why did Umar choose Uthman? "He has more nobility in their eyes than I do" —because Uthman is from Banu Abd Shams. And who else is from Banu Abd Shams? Abu Sufyan ibn Harb the undisputed leader of Makkah. Uthman is Abu Sufyan's first cousin once removed, and that's very close for the Arabs. So between Umar RA and Uthman RA, clearly Abu Sufyan will have more sympathy towards Uthman RA.

So Umar's idea was accepted by the Prophet ﷺ and he sent Uthman ibn Affan RA. (Side note: Again this shows us that the Prophet ﷺ sometimes made his own ijtihad [see episodes 38 & 40 for more detailed discussions on this].)

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## 065 - The Treaty of Hdaybiyya - Part 3 [\[TOP\]](#)

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We mentioned that the Prophet ﷺ and the Quraysh had a back-and-forth until finally the Prophet ﷺ decided to send Umar RA. And he most likely chose him because of his very strong physical presence, he was intimidating, and he had the courage to walk into Makkah. But Umar said as we mentioned, "Ya Rasulallah, I fear the Quraysh might not accept me, as my animosity is well known, and I don't have anyone from the tribe of Bani Adi to protect me. If you wish, I will go, but if you wish, send someone more noble than I, that is Uthman ibn Affan."

### **The Fiqh of Umar al-Khattab RA**

This shows us the true fiqh of Umar RA. There is no one more fearless than Umar — this is very well known; his entire life demonstrates how immensely brave he is. Had it been an issue of ego, he would be at the front, "Let me go. So what whatever happens." But he is looking at the bigger picture: He is worried his animosity with the Quraysh will cause the Quraysh not to have a solid treaty with the Muslims. They know who he is, they know what he's done at Badr, Uhud, etc. So he is saying, "They might even kill me so the purpose of sending me will be pointless. So send someone they genuinely look up to and that is Uthman ibn Affan." And the main point about Uthman is that he is the great-grandson of Umayyah; and the Banu Umayyah have people of power still alive in Makkah, and that is Abu Sufyan.

So the Prophet ﷺ agreed and sent Uthman ibn Affan RA.

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### **Uthman ibn Affan RA Enters Makkah**

As Uthman entered Makkah, there were protectors blocking the roads to Makkah. When he comes in, he crosses a road called Baldah (بلدح) and the group there stopped him, mocked him, and told him to go back, "You have no hope of getting into Makkah. We are not going to negotiate with you, there is no room for negotiation." So he was about to go back, but in that group, there was his own cousin Aban ibn Sa'id ibn al-As ibn Umayyah (أَبَانُ بْنُ سَعِيدِ بْنِ الْعَاصِ بْنِ أُمَيَّةَ). Uthman was Uthman ibn Affan ibn al-As ibn Umayyah (عُثْمَانُ بْنُ عَفَّانَ بْنِ الْعَاصِ بْنِ أُمَيَّةَ), thus they were first cousins. When Aban saw how the people were treating his own cousin, he got off his horse, took it to Uthman and said, "You ride and I will protect you in Makkah." And these were the ways the jahili Arabs gave 'visas.' You needed someone to say \*they\* will be your protectors; you needed someone to say, "You are under my aman (أَمَان - protection)," and this is what Aban did for Uthman. He led him into Makkah and took him to meet the leaders of the Quraysh.

Uthman met with Abu Sufyan and the other leaders. (And remember Uthman and Abu Sufyan are direct relatives from the Banu Umayyah tribe. Abu Sufyan and Affan are first cousins, which is why in the civil war [many years later] when Uthman RA was killed, Muawiyah [Abu Sufyan's son] said, "You have to avenge the death of Uthman!" Abu Sufyan and Uthman are uncle and nephew through first cousins.) But none of them allowed the Muslims to come this year. Each one of them said the exact same phrase, "Let not the Arabs say we were forced to let them in."

Also the Prophet ﷺ told Uthman that if he is able to get into Makkah, he should meet all the Muslim converts who were in dire situations and trapped, and tell them Allah is aware of their situation, and He will make a way

out for them soon. So Uthman met these Muslims who were in chains and persecuted. This shows us there were a group of Muslims still trapped in Makkah, not out of personal choice, but by force of torture and persecution.

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### It Took Much Longer Than Expected

So in the whole negotiations, it took much longer than expected — we can imagine it took multiple hours, even the better part of a whole day, and that is way beyond what anyone was expecting— and no news was coming out. So understandably, some of the sahaba got panicked. Small rumors began getting bigger and bigger, until it becomes almost like a solid fact. The details, we don't know; but it's self-evident: Someone must have said, "What if he's been killed?" and as it's passed along, people are saying, "Most likely he's dead," and as it passes further, it becomes, "For sure he is dead," until finally there was this dread amongst the Muslims. "He must have been killed. Surely if he were alive he would have come back by now." When the rumor spread to the Prophet ﷺ, he said, "We will not leave until we exact revenge upon them and fight them."

But look at the circumstance: The Muslims and their animals are tired, hungry, and thirsty, whereas the Quraysh fresh and well-rested in their houses with unlimited supply of food and water. Additionally, they are 3x greater in number. The Muslims, everything is limited and running out. Most importantly, they weren't prepared for battle. They had no war preparations. This was only an Umrah trip.

So when the Prophet ﷺ is calling them for a battle, this really is almost certain death. You are outnumbered and outflanked. There's no chance to win. And this is why the Bay'at al-Ridwan is so important in our religion that Allah and His Messenger have both praised it immensely:

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### Bay'at al-Ridwan

A crier was sent out to all the Muslims saying, "Jibril AS has come down to the Prophet ﷺ, and he is calling you to give the allegiance to him!" Of course Allah knows full well Uthman is perfectly fine; this was a test for the believers to see if they would give their oath to the Prophet ﷺ. The pledge was: to fight the Quraysh and not turn back. And this oath was eventually called the Bay'at al-Ridwan (بيعة الرضوان). "Ridwan" means pleasure. Why is it called the Pledge of Pleasure? Because Allah revealed in Surah al-Fath verse 18:

لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأَنْزَلَ السَّكِينَةَ عَلَيْهِمْ وَأَثَابَهُمْ فَتْحًا قَرِيبًا

"Indeed, Allah was pleased with the believers when they pledged allegiance to you [O Prophet] under the tree. He knew what was in their hearts, so He sent down serenity upon them and rewarded them with a victory at hand" [Quran, 48:18].

The Prophet ﷺ was sitting under a tree at the time, and he took an oath of allegiance from all the people, except for one hypocrite who when the call came out hid behind his camel. Some say this is the same person who was the owner of the red camel [see episode 63]. And when all of the sahaba had finished giving the bay'ah, the Prophet ﷺ in front of everyone took his left hand and put it in his right hand and said, "This is for Uthman"—he took the oath on behalf of Uthman ibn Affan RA. His left hand symbolized Uthman's RA hand.

So this is the Bay'at al-Ridwan. It shows us the bravery of the sahaba: They were unarmed, defenseless, traveling, not having proper weapons, yet they are still willing to fight people that are fully rested, healthy, firm, and 3x their number. And that is why the people who swore allegiance to the Prophet ﷺ on Bay'at al-Ridwan are given a status that is second only to Badr (as a whole group). Subhan'Allah. (Side note: Of course above Badr are individuals, i.e., the 10 Promised Jannah. But generally, as a group, Badr is at the top. And the sahaba of Bay'at al-Ridwan are right below them.) There are many ayat and ahadith to show this, and there are many references in Surah al-Fath: Allah mentions in the Quran [48:18], "Allah is pleased with them," and, "Allah

knows what was in their hearts" —this is the highest testification that none of them were cowards. Allah knew their hearts were ready to fight for His sake, "So He revealed the sakina," i.e., serenity/peace; and He says, "Allah's Hand is over their hand" [48:10]. Subhan'Allah. Allah is saying His own Hand was above their hands when they held the hand of the Prophet ﷺ with both of their hands to take the oath. What a praise for these sahaba. What a praise and blessing, and what a great honor they had. They took the oath of allegiance from the Prophet ﷺ, and Allah's Hand was above theirs too.

Then the Prophet ﷺ said to them, "You are the best people on earth." And in one hadith, he said after he went back to Madinah, "No one who has given the Bay'at al-Ridwan shall ever enter the Fire of Hell" —and this is in Sahih Muslim. And Allah gave these people glad tidings that He will give them a victory at hand and many ghanima [see Quran, 48:18-19] —and we will learn in episode 68 that this victory refers to the Battle of Khaybar [7 AH]; the ghanima from this battle was the greatest financial income in the history of Islam to date, second only to the ghanima from the Battle of Hunayn [8 AH]; it changed the financial situation of the entire ummah. (Side note: Remember Surah al-Fath has nothing to do with the Conquest of Makkah [8 AH].)

This shows us again a direct correlation: When you stand up for Allah, He will give you much more, in this dunya before the Next. We have seen this constantly throughout the seerah: In Badr [2 AH], Allah says He will give the Muslims one of two things —victory or caravan— and He ended up giving them both; and here as well, when these people showed sincerity, on the way back, Allah SWT said, "Indeed, Allah was pleased with the believers when they pledged allegiance to you [O Prophet] under the tree" [Quran, 48:18].

Also, we see the great blessings of Uthman ibn Affan. No doubt all the sahaba had such a great honor that they gave allegiance in the hand of the Prophet ﷺ, but Uthman had an even higher honor because the Prophet ﷺ represented Uthman with his own hand. Meaning, "If Uthman had been here, this is what he would have done. But since he is not here, let me stand in his place." Think about that. Here you have Rasulullah ﷺ testifying for Uthman; so how can then anybody utter one word against him.

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### **Tangent: Sunni View on Uthman ibn Affan RA and Other Sahaba**

But subhan'Allah, the bitterness against Uthman is nothing new. It goes back to the very earliest: the Khawarij criticized and even killed him. In Bukhari, it's narrated that one of the kharijites saw a large gathering around an old man in Makkah, so he asked them, "Who is he?" They told him, "This is Abdullah ibn Umar." So he made his way through the crowd, and said to Ibn Umar, "O Ibn Umar, I have some questions to ask you." Ibn Umar said, "Go ahead, ask." The man: "I ask you by Allah, did Uthman turn his back and run away at Uhud?" (Side note: At this time Uthman is the khalifa; and this kharijite is trying to find faults with Uthman. And eventually, him and his group will kill Uthman.) Ibn Umar: "You ask me by Allah, I answer you. Yes, he did." The man: "Was Uthman absent at Badr?" Ibn Umar: "You ask me by Allah, I answer you. Yes, he was absent at Badr." The man: "Was he missing at Bay'at al-Ridwan?" Ibn Umar: "You ask me by Allah, I answer you. Yes, he was missing at Bay'at al-Ridwan." The man said, "Allahu'akbar!" and he turned around and walked away. Ibn Umar said, "Come back here," and then he explained, "As for your first question, yes, Uthman fled Uhud, but Allah testified in Surah Ali Imran that He has forgiven those who fled [see Quran, 3:155], so I testify he is forgiven. As for your second question, he was married to Ruqayyah bint Muhammad [who was deathly ill during Badr] and the Prophet ﷺ [was the one who] commanded him to stay in Madinah, and he got a share of the ghanima, and he is considered a Badri. And as for your third question, Bay'at al-Ridwan only occurred because of Uthman. And the Prophet ﷺ used his own hand to take the oath on behalf of Uthman. So go back now with all of this to your people."

This shows us the blessings of Uthman ibn Affan RA. And there are so many ahadith in which the Prophet ﷺ said, "Should I not be ashamed and shy of he whom the angels are shy of?" —this is in Bukhari and Muslim. The Prophet ﷺ is saying Uthman is such a humble, noble, modest, and shy person that even the angels are shy of him. Subhan'Allah.

1,400 sahaba participated in Bay'at al-Ridwan, and all of the famous sahaba are here. And this is one of the most explicit evidences, among million others, that we as Ahl al-Sunnah wal-Jama'ah (أهل السنة والجماعة) believe that the sahaba are worthy of our ultimate respect. This is the cornerstone of Sunni Islam. What does Ahl al-Sunnah wal-Jama'ah mean? It means the group who follow the sunnah and the jama'ah. And who are the jama'ah? Number one of them are the sahaba. This is what separates us from all other groups who don't respect the sahaba. Literally the Quran, sunnah, common sense, reason, logic, everything tells you that the sahaba have the highest maqam. Who passed down the Quran except the sahaba? Who passed down the sunnah except the sahaba? You would not have the knowledge of Islam were it not for the sahaba. One of the famous imams of the past said, "If you were to ask the Jews who are the most righteous people, they will say the 70 who accompanied Moses on the Mount Sinai (al-Tur/الطور). If you were to ask the Christians who are the most righteous people, they will say the 12 disciples of Jesus. [Yet] if you were to ask that other group who are the worst, vilest scum of all of mankind, they will say those who accompanied the Prophet ﷺ." Subhan'Allah. Wallahi, their belief doesn't even make logical sense. By common sense Allah SWT will choose the best people to be around the Prophet ﷺ.

Even if that group reject hadith, what will they do with Surah al-Fath? Allah SWT said, "Allah was pleased with the believers when they pledged allegiance to you [O Prophet] under the tree," [Quran, 48:18]—it's right there. How can they deny the Quran? And by the way, this verse, among others, is where we Sunnis get the term "radi-Allahu-anhu (رضي الله عنه - Allah be please with him)" from. It is derived directly from the Quran, referring to those who participated in the Pledge of Ridwan. And who participated in the Pledge? Abu Bakr, Umar, Uthman (the Prophet's ﷺ left hand), Ali, Abd al-Rahman ibn Awf, et al., they were all there. So how can then anyone criticize them?

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### The Tree Under Which the Pledge Was Taken

As for which tree it was, it's said Jabir ibn Abdillah, who was still a young, 19 or 20 year-old man when he took the Pledge, says when he later becomes a blind old man, "If only I could see, I would show you exactly that tree we sat under." The tree is significant because Allah mentions it in the Quran [48:18] and the Prophet ﷺ sat under it for a long time getting the bay'ah. So clearly, there is a lot of history attached to the tree. Yet at the same time, it looks like the majority of sahaba really could not identify the tree. Why? Because all trees look the same. It's narrated in Sahih Bukhari that one of the companions said, "When we got there [the next year], we tried to find the tree, but no two of us could agree which tree it was." It's also narrated that within a decade or so after the death of the Prophet ﷺ, the Bedouins and the new converts began venerating the tree and built a masjid in the vicinity. One of the tabi-tabi'un saw this masjid in the middle of nowhere outside of Makkah, so he asked the people, "What is this?" The people said, "This is where the Prophet ﷺ gave the Bay'at al-Ridwan." So he went back to Makkah, and there was Sa'id ibn al-Musayyib (سعيد بن المسيب) (the student of Ibn Abbas), who was very knowledgeable and one of the leaders of the tabi'un, he said, "My father was of those who took Bay'at al-Ridwan, but he and his companions could not figure out which tree it was. Are you telling me these people know better than the sahaba?"

And it's authentically narrated in the Musannaf of Abd al-Razzaq (مصنف عبد الرزاق) that Umar RA, news reached him that the Bedouins were venerating the tree, some of them were rubbing their backs on it for blessings, so he chastised them and commanded that the tree they were venerating be cut down and chopped.

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### Tangent: The Issue of Venerating Places, Icons, and Objects

Umar RA chastised them and commanded that the tree they were venerating be cut down and chopped. And this leads us to the whole issue of venerating places, icons, and objects that some people believe to be sacred. We

have a tension between ignorant, superstitious, emotional practices on the one side, and authentic, academic-knowledge-based Islam on the other. And this tension is here to this day. Look at the bulk of places around the world; in Pakistan, India, Bangladesh, Egypt, Algeria, Tunisia, etc., and one finds the grave of a righteous person, people are doing sajdah to it, tawaf around it, and making du'a to it, e.g., "Ya Ali Madad," "Ya Abdul Qadir Gilani." Now, what is the grave of Abdul Qadir Gilani (عبد القادر الجيلاني) compared to the tree that the Prophet ﷺ sat under for an entire day giving bay'ah to 1,400 people? Can anybody compare the grave of any righteous person with the very tree that is mentioned in the Quran? Yet Umar RA still commanded the tree to be cut down, even if it wasn't the actual tree the Prophet ﷺ sat under. This shows us the difference between emotionalism and academic Islam. And who can accuse Umar RA of "insulting the Prophet ﷺ"? In our times, if we try to advise our brothers against venerating seerah sites, this is what some of them will accuse us of. But wallahi, their veneration is not something the Prophet ﷺ would approve of. Our religion is not based upon feelings, it's based upon what Allah and the Prophet ﷺ told us.

This shows us as well, if we visit any site of early Islam, we go for historical reasons, not for what is called barakah (بركة - blessing) or tabarruk (تبرك - seeking blessing). You go to take ibrah (عبرة - lesson) and to remember, "This is where the Battle of Badr took place," "This is where iqra' came down," etc. You are going so that the history of that area seeps into your heart. You don't take some sand or rock and think that it is holy.

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### Quraysh Sends Back Uthman

The news of the Pledge of Ridwan reached Makkah, so — we don't know the details, but — most likely, the Quraysh must have panicked and expedited sending Uthman back. When Uthman came back and the Muslims heard he is coming, some of them said, "How lucky he is, he must have gone inside and done the tawaf." But to this the Prophet ﷺ said, "I don't think he will do the tawaf. How can he do it when we haven't?" Meaning the Prophet ﷺ realized Uthman's adab and respect would never allow him to do it. Here again we have the defense of the Prophet ﷺ for Uthman.

And subhan'Allah, we see here how eager the sahaba are to do tawaf and Umrah. They have been kicked out of Makkah, they haven't seen the Ka'bah for 6 years, and they are missing the tawaf so much that they are feeling jealous, "Uthman must have done it and not us." And when they saw him return, they surrounded him and said, "Have you satisfied yourself with the Ka'bah?" to which Uthman replied, "What an evil thought you had of me. Did you think I would do tawaf while the Prophet ﷺ is still here? Wallahi, if I stayed in Makkah for one year, I would not do tawaf until the Prophet ﷺ did it before me." Again it shows us the respect the sahaba and especially Uthman gave to the Prophet ﷺ.

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### The Quraysh Sends Official Delegations

According to al-Bayhaqi, when the news reached the Quraysh, they trembled with fear, and this was why they decided, "We need to negotiate," and so they sent an official delegation.

Initially, they sent someone by the name of Mikraz ibn Hafs (مكرز بن حفص), and it appears this was just a quick sending — they didn't think things through, in that Mikraz did not really have a plan or an agenda. When the Prophet ﷺ saw Mikraz, he said to the sahaba that he is an evil man and that this is not going to be working. When Mikraz approached, he and the Prophet ﷺ began negotiating, but there were no agreements made. Mikraz was giving completely unacceptable conditions.

As the negotiation was completely stalled, in the distance, another delegation from the Quraysh came forth that was a final delegation that would solve the problems. There were 3 people in that delegation, and the main person from them was Suhayl ibn Amr (سهيل بن عمرو). When the Prophet ﷺ saw Suhayl, he said to the sahaba, "Suhayl has come, Allah has made things easy for you now." Subhan'Allah, he is saying through Suhayl (سهيل) sahl (سهل - ease and opening) will be reached.

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### Tangent: The Concept of Good Omen in Islam

Here we see another theological point. In one hadith, the Prophet ﷺ said, "There is no such thing as superstitions and bad omens," and in another hadith, "Believing in omens is a type of shirk," and then he said, "But I like al-fa'l (الْفأل - positive optimism/good omens)." So they asked, "What do you mean by al-fa'l?" He said, "A good word or a good phrase that someone hears" [Sahih Bukhari]. What does this mean? There are two conditions that if they are met, a good omen is recommended in our religion:

1. To read in a positive sign or message, not something negative
2. The message is linked to Allah SWT

If these two conditions are met, a good omen is recommended and is a part of our religion. A good omen is nothing other than being optimistic in Allah. An example of such an omen we can understand: If one of us is making du'a on a cloudy day, and after finishing, we look up and the skies have cleared and we see a beautiful rainbow; if we say, "This is a sign from Allah that my du'a will be answered," then there is nothing wrong with this, and in fact it's good. Why? Because, shouldn't we already be thinking that Allah will give us what we want? Anything that boosts that optimism is mustahabb (recommended). So anything we read as a positive sign that makes our heart brighter and happier is a good omen and is allowed. It's okay and it's good, as we learn from the Prophet ﷺ.

One of the examples from the seerah is the Prophet's ﷺ reaction when Suhayl came. The word "Suhayl" comes from a root word that means "to make things easy." Thus when Suhayl came, the Prophet ﷺ said, "Suhayl (سهيل) has come; Allah has made things easy (سهل) for you." He derived a positive omen from Suhayl's name that the matter will be made easy — and he linked it to Allah.

Whatever you read in a positive sign is allowed, e.g., "Insha'Allah, my problems will be solved," "Insha'Allah, my du'a will be answered," "Insha'Allah, my sickness will be cured." As for reading in negative signs, this is not allowed, e.g., if you are making du'a and you hear the sound of thunder, don't think it is a sign that Allah has rejected your du'a.

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### Suhayl ibn Amr

Who is Suhayl ibn Amr?

He is the highest level delegate sent by the Quraysh to the Prophet ﷺ during the Incident of Hudaibiyyah.

He is a high-profile member of the Quraysh, a senior politician, one of those who is a member of the Nadi.

Recall after the Battle of Badr, the Prophet ﷺ housed some prisoners of war from the elite members of the Quraysh — one of them was Suhayl. (Side note: And where in the history of humanity did a leader house prisoners in his house? Truly this can be said only for the Prophet ﷺ.) And recall when one of the wives of the

Prophet ﷺ saw someone as noble as Suhayl being a prisoner in her house, out of shock she slipped and said, "O Aba Yazid, you surrendered like this? Why didn't you die an honorable death than live like a prisoner?" She was so shocked because of the great status of Suhayl [see episode 41].

He was called khatib Quraysh (خطيب قريش) because he was a powerful orator and the most eloquent in the Nadi. When it came to debates and negotiations, he was the man. And this is why he is being chosen to negotiate with the Prophet ﷺ at Hudaibiyyah. And also this is why after Badr, when Umar RA saw Suhayl captured, he said, "Ya Rasulullah, let me cut his tongue off so he doesn't speak against us again" — he has a long history of saying some very powerful things against Islam. But the Prophet ﷺ said to Umar, "I am a prophet and we have not been commanded to mutilate people." So he forbade him; and then he said, "Perhaps one day he will say something that will please you."

We have quite a lot of Muslims in our times who have this black and white view that "If you aren't a Muslim, you got to be evil to the core." But this is simply wrong as we learn from the seerah and from human psychological point of view. Anybody who lives amongst non-Muslims knows that some of them are just as honest, upright, generous, kind, etc., as some of us are; and some of them would even die fighting for a noble cause. Anybody who lives amongst non-Muslims knows this. Only those who have no clue spout the radical black and white worldview. Here we have Suhayl, no doubt he is a kafir at this time, and he is an enemy against Allah and His Messenger, and he participated in Badr, Uhud, and Khandaq against the Muslims, but deep down, there was goodness in him. Umar RA did not recognize this, but the Prophet ﷺ did. And Allah SWT says in the Quran, "O Prophet! Tell the captives in your custody, 'If Allah finds goodness in your hearts, He will give you better than what has been taken from you, and forgive you. For Allah is All-Forgiving, Most Merciful'" [Quran, 8:70].

And indeed, Suhayl eventually converted. He converted after the Conquest of Makkah, i.e., right at the end of the seerah — thus there is no doubt his status is not to the status of the earlier converts; he is not a Muhajir; and Allah SWT tells us in the Quran that the status of those who converted before the Conquest are not the same as those who converted after [see Quran, 57:10] — but the books of history mention that out of all of the converts that converted after the Conquest, the most worship-minded of them was Suhayl, i.e., the most salah, the most fasting, the most zakat. And what happened after the death of the Prophet ﷺ really shows his Iman: When the Prophet ﷺ died, so many of the Makkans flirted with the idea of leaving Islam; commotions began and mobs gathered, so much so that the sahabi who was appointed by the Prophet ﷺ to be the governor of Makkah, he feared for his life and went into hiding. (Side note: When the Prophet ﷺ died, the people who lived in Makkah by and large were the brand new converts who converted after the Conquest. As we will see, none of the Muhajir lived in Makkah after the Conquest; they went back to Madinah.) Who is the one who calmed the mobs down? Who played the major role in bringing them back to senses and brought the governor out of hiding? Suhayl ibn Amr. He stood in front of the Ka'bah and gave them a fiery lecture; he warned and admonished them, "O people of Makkah! Do not be the last group to convert and the first group to renegade and apostatize." Subhan'Allah. How elegant is this speech.

It's also mentioned that when Suhayl, Abu Sufyan, etc. visited Umar RA in Madinah [during his khilafa], they saw a line, and in that line were Bilal, Suhayb al-Rumi, Ibn Mas'ud, etc. — all the people they once considered to be low. And Suhayl and Abu Sufyan had to wait in line while all of these sahaba went before them. At this Abu Sufyan says to Suhayl, "I have never seen a day like this before. We are here and these slaves have been given precedence over us." And then look at what Suhayl says to Abu Sufyan which shows his Iman: "I can see the anger in your face, but if you wish to be angry, then be angry at yourself. For they were called to Islam and we too were called to Islam, but they raced forward and we lagged behind. And the blessings they obtained in racing forward are far more than the honor of them entering the door of Umar before us now." In the Eyes of Allah, accepting Islam first is a much greater blessing, so he is saying, "Be jealous at THAT good they have, rather than the honor they have of entering Umar's door." And then he said, "If you cannot catch up with them, the least you can do is to exert yourself in jihad fi sabilillah so that at least we can try to come close."

And Suhayl joined the army to fight the Romans in Syria, and he died a shaheed in 18 AH — again an amazing story. Out of the converts of the Conquest of Makkah, Suhayl was of the most righteous.

However, right now Suhayl is still a bitter enemy, and the Quraysh have sent him to negotiate a treaty with the Prophet ﷺ. And the Quraysh have very clearly told Suhayl: "Whatever you agree to, make sure Muhammad does not enter Makkah this year, for let not the Arabs say he had the better hand over us."

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### Sons of Suhayl ibn Amr

And Suhayl had two sons who were Muslims; the both of them had given Suhayl and his family much 'trouble' and 'dishonor.' His elder son, Abdullah ibn Suhayl ibn Amr (عبد الله بن سهيل بن عمرو), was a secret convert — there were tensions between him and his father, so he didn't go public with his conversion as he realized it would cause big problems. Then when the Battle of Badr happens, he sees an opportunity to get to Madinah. How? In the very army he is meant to fight in: he volunteers and walks literally with the Quraysh under their noses as a part of the army, but when they camped for the first time, he takes his horse, sneaks away, and he joins the ranks of the Muslims and fights against the Quraysh. Can you imagine the shame and criticisms Suhayl had to deal with in Makkah afterward? How embarrassed he must have been?

When Abdullah runs over to Madinah, his younger brother Abu Jandal ibn Suhayl (أبو جندل بن سهيل) also converts and he clearly expresses irritation that he can't do the same (i.e., go to Madinah). And it was clear to Suhayl that Abu Jandal is a Muslim, his Islam is certain, so he tells his servants to lock him up in the dungeon, torture him, and deprive him of food and water. So Abu Jandal is chained since the Battle of Badr up until now, the Incident of Hdaybiyyah, and that is 4½ solid years of being chained up.

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### The Treaty of Hdaybiyyah

Back to the story of the Incident of Hdaybiyyah: Suhayl comes as the official delegate of the Quraysh, and the Prophet ﷺ and Suhayl agree to write a treaty. And here is when that famous story happened that the Prophet ﷺ called for a scribe, and Ali ibn Abi Talib was the scribe. Ali RA began writing down and the Prophet ﷺ began dictating, "Come, let us write the sulh (صلح - compromise/treaty) between us." This shows us the assertiveness of the Prophet ﷺ. He isn't a meek leader. Every time he is the one saying something first. (Side note: This shows us, yes, Suhayl might have been the khatib of the Quraysh, but the Prophet ﷺ is even more eloquent.) The Prophet ﷺ said, "Let us start writing 'BismiLlah al-Rahman al-Rahim (بسم الله الرحمن الرحيم),' " but Suhayl said, "As for this phrase, I have never heard it, and I don't know who 'al-Rahman' is. So let us write it the way we are accustomed, 'Bismik'Allahum (بسمك اللهم)." Recall what the Prophet ﷺ said publicly so the Muslims understand what is at stake, "By Allah, no condition will the Quraysh ask of me which respects the signs of Allah except I will give them that condition," i.e. all to avoid bloodshed [see episode 63]. So the Prophet ﷺ agreed, and then, again he took charge, "This is what Muhammad Rasulullah has agreed to with Suhayl ibn Amr," and Ali writes the words 'Rasulullah.' But by the time Suhayl hears this, he says, "As for you being Rasulullah (the Messenger of Allah), wallahi, if we believed this, neither would we prevent you from the Ka'bah, nor would we have fought you. Rather, write it the way your people knew you: Muhammad ibn Abdillah." The Prophet ﷺ said, "Wallahi, I am [still] Rasulullah even if you deny it, so [go ahead,] write down 'Muhammad ibn Abdillah.'" But Ali RA said, "Ya Rasulullah, I am not going to delete 'Rasulullah'." So it's said in one version, the Prophet ﷺ took it and scrapped it out with his own hands. This shows us the humility of the Prophet ﷺ, and also the Iman of Ali RA (amazingly, by disobeying the Prophet ﷺ, he is honoring him). The Prophet ﷺ understands Ali's dilemma, so he rubbed it off himself.



Then the Prophet ﷺ said, "The Quraysh will let the Muslims do Umrah" — notice again he is no coward; every time he is the one forward. But Suhayl says, "As for this year, then no, we cannot do this. Rather, that will be for next year."

Then Suhayl put forth his conditions, "Not a single man from us renegades or defects over to you even if he be on your religion except that you will hand him back to us." (Note: Suhayl especially has been 'harmed': His son is on the other side, and his other son also wants to go to the other side. So he wants this condition because the Quraysh have lost a lot of people from defecting over to Madinah.) At this, the Muslims said, "Subhan'Allah! What an unfair condition! How can we return any one of the Muslims back to you while he has come to us and chosen us?!" and a commotion began, and Ali RA did not write it.

Then Allah willed one of the most interesting and melodramatic episodes of the seerah takes place. There is no denying this is the will of Allah that right at this point in time something happens that is so melodramatic — and this was a test for all of the Muslims — and that is the escaping of Abu Jandal RA:

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### Abu Jandal ibn Suhayl RA

Recall Abu Jandal is still chained up. He has been chained for 4½ years, so he must have figured out long ago a way to get out, but even if he does escape, where would he go? He doesn't have a horse or camel — how would he leave Makkah? On top of that, he would be in chains and people would see him. What would he do? He has no way of getting to Madinah, so he might as well stay in his status quo. But now he's heard for the last three or four days that the Muslims are camped outside (and he doesn't know his own father has gone to negotiate), so he finally gets out of the dungeon and flees hoping to be protected by the Muslims.

And while the Prophet ﷺ and Suhayl are discussing the very condition for 'renegades,' they hear the dangling of Abu Jandal's chains. And in the distance they find Abu Jandal screaming out, "O Muslims! Yes! I found you guys, alhamdulillah!" — he doesn't know his own father is sitting there, nor does he know what is being discussed: The very condition being discussed is his freedom.

Suhayl turns to the Prophet ﷺ and says, "This is the first one this condition will be applied on."

And with that very melodramatic Scheherazade ending, we will have to pause and come back insha'Allah ta'ala next week.

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[Revised by Br. Syed Haq & MAR, September 2021]

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## 066 - The Treaty of Hdaybiyya - Part 4 [\[TOP\]](#)

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### (Cont.) The Treaty of Hdaybiyyah

So last week, we were talking about the writing down of the Treaty of Hdaybiyyah, and as we said, Suhayl ibn Amr had his own personal agenda too: He already 'lost' one son to the Muslims, and the other son was in his basement, so he said, "Not a single man will come to you from us even if he be upon your religion except that you will return him to us." And before this condition was written down, a number of sahaba objected and said, "Subhan'Allah! How can we return one of ours to the mushrikun when he has chosen us as a place of protection?" because, realize, the bulk of the sahaba had migrated from Makkah; and if this condition had applied 6 years ago, there would be no Islam in Madinah; so they felt this condition especially personally. And how many are the people, every few days, somebody is migrating, fleeing from their family, fleeing from persecution, fleeing from torture, and the Muslims embrace him? So if they were to implement this condition, the trickle of Muslims would be cut off completely, and there would not be now a surge of Islam. Additionally, there is the issue of helping innocent Muslims — they are being persecuted, they are coming to Madinah, "we need to protect them," so the Muslims find this condition to be very demeaning and harsh. So before even it is written down, they are objecting to Suhayl. And the very fact that they are objecting while the conditions are being said, it really shows how emotional this condition is. A number of them remarked, "How can we return a Muslim to the pagans when he has come to us as a Muslim?" But Suhayl insisted, "No, this is the condition." And subhan'Allah, by the qadr of Allah, right when they were discussing this decision, Suhayl's own captive son, Abu Jandal came to the army of the Muslims.

His chains were still tied to his hands, and the torture marks were clearly visible. He came to the Muslims and called out, "O Muslims, help me! O Muslims, save me!" And Suhayl saw his own son in the distance and recognized it was Abu Jandal, so he turned to the Prophet ﷺ and said, "This is the first one that this condition will be applied on." He is saying, "He is the first one you shall return to us as per this condition." And the Prophet ﷺ said, "We haven't written down the condition yet, we are still discussing them." But Suhayl said, "If you don't agree to this, then the treaty will be over." The Prophet ﷺ: "Gift him to me, then we will start the condition after this. Just one gift." Suhayl: "No. I'm not going to gift him to you." The Prophet ﷺ pleaded multiple times —and in our entire reading of the seerah, there is no other place where the Prophet ﷺ pleaded this many times— he said, "Just make an exception for him," "Just gift him to me," "Just go ahead," 3, 4 times, but Suhayl still insisted, "No. I am not going to gift him to you. This is the condition. Take it or leave it."

This back-and-forth went on until finally, Mikraz, Suhayl's companion, said, "Okay, we will at least guarantee his safety from now on (i.e. he won't be tortured)." Mikraz said this to break the deadlock. And Abu Jandal is watching the entire proceedings, his father on one side and the Prophet ﷺ on the other, and it's clear that the negotiations are against him, so he cries out, "O Muslims, will you return me to the pagans while I have come to you as a Muslim? Don't you see what they have done to me?" And the narrator in Ibn Hisham said the marks of torture were clear on him, and the mushrikun had tortured him a severe torturing. You can imagine the whips, lashes, chains, emaciated body, blood, etc. So the Prophet ﷺ addressed him directly, "Be patient, O Abu Jandal, for Allah will make a way out for you."

When Umar RA saw this happening, he stood up and walked towards Abu Jandal and said to him, "Be patient, O Abu Jandal, and realize that their blood is not worth anything." And as he said this, he pointed with his eyes to his sword, that, "Look, here's the sword, use it against them (Suhayl and Mikraz)." So he gave Abu Jandal this

opportunity, but at the end of the day, Suhayl is his father, so he did not take this opportunity. He was therefore put back in his chains and returned to Makkah. But as Mikraz said, he was not tortured thereafter.

And other conditions were placed:

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### **The Conditions of the Treaty of Hdaybiyyah**

Let us list them from the start:

- 1) No Umrah this year, that shall be next year.
- 2) When Umrah takes place next year, the Quraysh will vacate the city for three days and the Muslims can complete their Umrah.
- 3) Not a single man from the Quraysh can renegade or defect over to the Muslims even if he be on Islam except that he is handed back. (So if any Makkan Muslim rejects the people of Makkah and goes to Madinah, he will be returned.)
- 4) However, if any Muslim came to Makkah after having rejected Islam and returning to the ways of their forefathers (i.e. becoming a pagan again), he shall NOT be returned.
- 5) There would be a peace for 10 years. For 10 years neither side will fight. (And both sides said the common Arabic phrase, "No armor and no swords.")
- 6) Both of the two sides can engage with treaties with any other entity. Both Quraysh and the Muslims can engage with treaties with any tribe that wants to enter into alliances. And if any tribe entered with the Muslims, all of these conditions are applied to that tribe; and if any tribe entered with the Quraysh, all of these conditions are also applied to that tribe.

The conditions were very harsh, especially the first four, which was almost a slap in the face of the Muslims.

Both sides had their witnesses: On the side of the Muslims were Abu Bakr, Umar, Uthman, and Ali, i.e. all of the four Rightly Guided Khalifas; and on the side of the Quraysh were Mikraz and one or two other people.

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### **Islam as a Political Entity**

It might seem like all doom and gloom at this point in time, but the one biggest positive that is clearly occurring is that for the very first time, the Muslims are being treated as an independent, powerful political entity. Yes, we feel anger at the conditions, and the sahaba's anger was far more than ours, obviously a million times more, but for the first time the Muslims and the Quraysh are on the same political table. You don't write a treaty except with an equal. The fact that the Quraysh are forced to write such a treaty shows that the Muslims are now being given the respect of being a separate political entity. And we see here the beginnings of the real split between Islam and paganism: Clause #6 will eventually divide the entire Arabian Peninsula into two: Islam and kufr. This is the precursor to the Conquest of Makkah, and the precursor to the conquest of entire Arabia.

Recall in the beginnings of Islam it was just the Banu Hashim vs. the Quraysh, i.e. something relatively small. And then slowly but surely the entire Arab race is being dragged in, until finally —and this is amazing— within a few years, paganism will be wiped out from the entire Arabian Peninsula. There will be no more Arabs who worship idols. Subhan'Allah. Think about this, how they were and what happened.

So this is now the camp being divided: On the one side Islam, on the other side paganism, idolatry, tribalism, Jahiliyyah, ethnicity — all of this is being represented. So for the first time, people have to make up their minds which side of the coins they are on. This is the Treaty of Hudaibiyyah, the precursor to this division and split.

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### **Back-and-Forth Between Umar RA and the Prophet ﷺ**

Suhayl returns back happy and content.

At this Umar RA was the one who verbalized what was in the minds of many Muslims. He came up to the Prophet ﷺ and asked him a series of rhetorical questions:

1. "Are you not the Messenger of Allah?"
2. "Are we not upon the Truth, and the enemies upon the misguidance?"
3. "Then how can we accept the lower hand, the humiliation, and being disgraced in our religion?"

Put yourself in his shoes and the shoes of the sahaba. The majority of the sahaba are feeling very angry at the Quraysh. They must be thinking, "How could they have done this to us, and why did we accept? We came in peace and we have been waiting here for weeks. We are tired, hungry, away from home. We just want to go to the Ka'bah, but we have been stopped. On top of that, now there are all these other conditions. We have to return every Muslim back to them?! And we can allow people from us to go to them?!"

And the Prophet ﷺ replied to all of this, "I am the Messenger of Allah, and I will not disobey Allah, and He will help me," meaning this was what the Prophet ﷺ was commanded to do. And he is saying he doesn't know where this is leading or why Allah wanted this to happen, but Allah has told him to accept the conditions, so, "I will not disobey Him, and He will help me." And this is a solid response, so Umar RA could not argue, so he backtracked and attempted a new line of reasoning and said, "Ya Rasulallah, didn't you tell us we will be doing tawaf around the House of Allah?" The Prophet ﷺ said, "Indeed, I told you, but did I say we will do it this year?" Umar RA said, "No." So the Prophet ﷺ said, "You will do it next year," meaning, "My vision will come true. Allah didn't tell me which year. I assumed it's this year, but we now know it's next year."

Here we see that Umar RA is angry because he feels the Muslims have been short-changed, i.e., his anger is for the religion of Islam; however, it is clear that he made an error and a mistake and surpassed what is legitimate. After all, the Prophet ﷺ represents Islam completely, and Umar RA does not. And emotions make a man do things he will regret. And this is why in one hadith, when a man came to the Prophet ﷺ and said, "Advise me," the Prophet ﷺ said to him, "Don't get angry," and he ﷺ repeated this three times, because in anger a man does what he later regrets. Even though the base of Umar's RA anger was coming from Iman — he genuinely felt the religion of Islam was humiliated — but he went beyond his bounds and he himself later realized this. At this point in time, however, not yet. He needed someone else to put him in his place, and what man is there to do this except Abu Bakr RA:

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### **Back-and-Forth Between Umar RA and Abu Bakr RA**

Umar goes to Abu Bakr after the Prophet ﷺ. (Side note: This again shows us the rank of Abu Bakr: Out of all of the sahaba, even Umar knew only Abu Bakr is second to the Prophet ﷺ.) And he asked Abu Bakr the exact same three questions he asked the Prophet ﷺ. At this Abu Bakr got angry and replied, "Ya rajul..." (and this is a very harsh thing to say, that, "O man!", "Hey you!"), and then he said, "...Watch out. He IS the Messenger of

Allah, and he will not disobey his Lord, so you hang onto the stirrup of his saddle. Otherwise, there is no hope for you." (Side note: We clearly see Abu Bakr has analyzed everything, and he has no issues accepting what has happened. And this shows us his superiority over Umar. Even though, no doubt, he is also angry and hurt, but he understands that Allah knows best.) Then he said to Umar the exact same things the Prophet ﷺ said, "Yes indeed, he said we will do tawaf, but did he say we will do it this year?" "No." "So then we will come back and do it next year" — and this corresponds to what the Prophet ﷺ says without the Prophet ﷺ telling him these things, and this clearly shows us Abu Bakr's fiqh.

We also see over here a side of Abu Bakr that is generally overlooked: Our image of Abu Bakr is an extra-polite, humble, soft-hearted man, and this is valid, but there is a side of him that comes out when he is provoked. And as we know, later on, he would do this again at the death of the Prophet ﷺ when Umar RA lost it; it was Abu Bakr who put Umar in his place. It was Abu Bakr who quoted him the verse. Nobody had the audacity to speak to Umar in that manner except Abu Bakr. Subhan'Allah. When push comes to shove, when a man needs to be a man, nobody beats Abu Bakr, including Umar. And this is the superiority of Abu Bakr over Umar.

Umar RA later on in his life said about these back-and-forths he had with the Prophet ﷺ and Abu Bakr, "After this, I continued to perform good deeds hoping that Allah will forgive me for what I had done [that day]." And it's said he freed so many slaves, fasted so many days, prayed so many nights, to atone for what he had done that day, i.e. he realized he had crossed the line on the Day of Hudaibiyyah. Even though technically, it was an act of emotion, and Allah AWJ has forgiven these types of emotional outbursts, but he felt like he had gone beyond what was appropriate, so he did all these good deeds afterward, and said, "I continued to do these good deeds until I feel that I had made it up." And he later remarked during his khilafa that, "On the Day of Hudaibiyyah, the Prophet ﷺ put a condition on us, that if any other leader had put it on me, I would never have accepted."

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### **"O People! Always Find Your Own Opinion Blameworthy Over the Quran and Sunnah!"**

It's important to note that Umar RA was not alone. Yes he was the only one who went direct to the Prophet ﷺ, but the frustration and anger were common among the sahaba. We have another sahabi, Sahl ibn Hanif (سهل بن حنيف), many years later in the Battle of Siffin [37 AH] when the Muslims were lined up to fight other Muslims and he was trying to calm them down, he said, "O people! Always find your own opinions blameworthy over the Quran and Sunnah!" meaning accuse your own opinions before you accuse the Quran and Sunnah. "Verily, I remember myself on the Day of Abu Jandal..." (Side note: Notice he didn't even call it the Day of Hudaibiyyah. Can you imagine the emotional trauma and shock he had to endure seeing the fate of Abu Jandal of that day? The sahaba would rather have died in battle defending Abu Jandal than willingly hand him back. This is their Iman. So the whole day was called "the Day of Abu Jandal.") And he continues, "...If I could have rejected the command of the Prophet ﷺ, I would have done so." He is basically saying, "Look, follow the Quran and Sunnah even if you don't understand it. Avoid the bloodshed, just obey Allah and His Messenger, obey the ahadith that say do not fight, etc. And no matter how sure you think you are, accuse your own opinions before you accuse the Quran and Sunnah."

Wallahi, this quote needs to be memorized by everyone, especially in our times where everyone thinks their opinion holds more weight than the Quran and Sunnah. This type of attitude is common in the ummah that when we are quoted a hadith or a verse in the Quran, we think, "Oh, no no, we know better" — this is not the spirit of Islam, rather Islam is "we hear and we obey." And this is what Sahl is saying, "Accuse your own opinions before the Quran and Sunnah," because even though the Day of Abu Jandal made him want to disobey the Prophet ﷺ, he later realized that indeed Allah and His Messenger know better, and Hudaibiyyah turned out to be the best thing ever happened to the Muslims up until that point. It was a major victory.

The point is this sentiment of anger was not alone with Umar. There were many other sahaba who felt the same.

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### **Making Up for One's Mistake**

We also see a very important lesson in making up for one's transgressions/mistakes. Umar RA made a mistake, and he made it up by doing good deeds. This shows us the best way to make up to Allah SWT is to increase our good deeds. And this is why REAL tawba should bring about extra-actions and a change in lifestyle. Allah says, "As for those who repent, believe, and do good deeds, they are the ones whose evil deeds Allah will change into good deeds. For Allah is All-Forgiving, Most Merciful" [Quran, 25:70]. We link "do good deeds" in the verse with "repentance." And this is what Umar RA himself understood — he made a mistake, so he did a lot of good deeds afterward to compensate.

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### **Accusation of the Non-Sunni Group**

No doubt what Umar RA did on the Day of Hudaibiyyah was beyond what was appropriate. But unfortunately, the non-Sunni group use this type of stuff and say about Umar things that they say. But this is ludicrous, because Umar's anger isn't coming from his own ego, it's not personal, it's not "I'm not going to listen to you, O Muhammad" like Abdullah ibn Ubayy said at Uhud — that is nifaq and kufr; but rather it was a mistake of emotion stemmed from Iman. Not of kibr or arrogance. And everybody makes the mistake of emotion. Like the man who's mentioned in one hadith, who made a mistake by stating a statement which normally would be considered kufr: Out of overwhelming joy, when he found his camel in the middle of the desert, he mistakenly said, "O Allah, You are my servant and I am Your Lord," when what he meant to say was "O Allah, You are my Lord and I am Your servant." Emotional outbursts are overlooked.

Secondly, where does Umar's emotion come from? For the love and sake of Islam. We need to take this into account. And the Prophet ﷺ and the sahaba all understood this, so they let it be. And Umar RA made up for it.

So the non-Sunni groups have no grounds.

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### **Are We Allowed to Disagree With a Ruler?**

A very important lesson that is demonstrated by Umar's outburst and by the Prophet ﷺ responding back to him and defending himself, is that: Objecting to, or even arguing respectfully with, the leader is something that the shariah allows. Bringing another point of view is allowed. You can criticize and give other positions to the rulers. Of course, you cannot make fun of Allah and His Messenger — there is a line to be drawn, but you have the freedom to argue a point. Umar RA was arguing with three/four tactics. And if this is being done with the Prophet ﷺ, then how about with normal people? No doubt, if it's a legitimate khalifa and he insists you to do something (something halal), then you should follow — but you have the right to object and give a new viewpoint.

This is in contrast to what some of the more extreme hardcore ultraconservative movement say, that whatever the wali al-amr says, "we hear and we obey." No. Our ultimate obedience is only to Allah and His Messenger.

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### **Shaving of Head and Making Way Back to Madinah**

So now that this was over, the Prophet ﷺ told all the sahaba, "Stand up, shave your heads, and let us return." This was such an anticlimactic ending. The sahaba had to wrap up their bags after having been built up that,

"Insha'Allah, we will go to the Ka'bah, Suhayl will make things easy for us," etc. They were so depressed that this is the only time in the whole seerah that nobody had the heart to implement what the Prophet ﷺ said. This really shows us how traumatized they were. One humiliation after another.

By the way, this is a new part of the shariah, that if you cannot go to the Ka'bah, you get out of your ihram, shave your head, and return. It's now a standard part of our shariah. If any of us are prevented from going to the Ka'bah for Hajj or Umrah (for a political, economic, or social reason), this is what you do. Wherever you are stuck, then you will shave there, sacrifice your camels there, get out of ihram right then and there, and make it up later on.

This ruling was new for the sahaba. So not only is it anticlimactic, not only is it humiliation, now they are faced with this new 'bizarre' ruling. So what happened is the entire congregation just sat there and did not move. And also, another thing is, when no single person is being commanded and all of them simply sit there, there is this complacency with the mob.

So the Prophet ﷺ repeated himself a second time, yet nobody moved. He repeated it a third time, and still nobody moved. Clearly the tension is great.

The Prophet ﷺ then returns back to his tent, and Ummi Salama is in his tent, so he confides in her, "I commanded them to shave their heads, but not one of them responded to me." Ummi Salama said, "Do you wish that they follow you, O Messenger of Allah?" He said, "Yes." So she said, "Why don't you show them you are doing it. When they see you doing it, they will follow you." The Prophet ﷺ took this advice, went outside, called for his barber, and began to shave his hair off in front of everyone. When the sahaba saw the Prophet ﷺ shaving his hair off and they realized this really is it now, they started calling for each other to shave their heads off, until finally everyone was fighting one another to shave each other's heads. Subhan'Allah. And it was here as well that the Prophet ﷺ made du'a for shaving one's head, he said, "May Allah have mercy on the muhalliqin (المحلّيقين - those who have shaved their head)," and some sahaba who only trimmed their hair said wishfully asking the Prophet ﷺ to include them, "And those who cut?" but the Prophet ﷺ repeated, "May Allah have mercy on those who have shaved their head." But they asked again, "And those who cut?" But for the third time the Prophet ﷺ said, "May Allah have mercy on those who have shaved their head." But they asked again, "And those who cut?" So on the fourth time, the Prophet ﷺ added, "And those who cut." And from this, the scholars have derived the famous ruling that shaving [for Hajj/Umrah] is much more rewarded than trimming.

With this, the animals were sacrificed; and it is said the meat was still sent to Makkah. And it's also said the first camel which the Prophet ﷺ sent was Abu Jahal's camel that he captured during Badr. It was a well-known expensive camel, and the people of Makkah recognized it was Abu Jahal's. This was painful for the Quraysh.

So the Muslims shaved their hair, sacrificed their animals, and made their way back to Madinah.

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### The Revelation of Surah al-Fath

On the way back, Umar RA feels greatly troubled by what he has done. When he calms down, he realizes he needs to apologize and make up to the Prophet ﷺ. So he rides up to the camel of the Prophet ﷺ and tries to engage in conversation. He says 'salam,' but there's no response. He says 'salam' for a second time, and no response. Says 'salam' for the third time —and that's the maximum you're supposed to say— and again there was no response. So Umar RA thought the worst, that, "I am now finished." And he said to himself, "Let Umar's mother mourn the loss of her son." He thought because of what he did, he has lost any chance of mercy, and it appears that his fears were seemingly confirmed by a rider who says to him, "The Prophet ﷺ is calling you," so he is thinking, "This is it. I am going to end." He rides up to the Prophet ﷺ, but he sees the Prophet's ﷺ face beaming with joy. Just light coming out of it. And the Prophet ﷺ started reciting the famous chapter of the

Quran, Surah al-Fath:

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا  
لِيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ وَيُتِمَّ نِعْمَتَهُ عَلَيْكَ وَيَهْدِيَكَ صِرَاطًا مُسْتَقِيمًا  
وَيَنْصُرَكَ اللَّهُ نَصْرًا عَظِيمًا

"Indeed, We have given you, [O Muhammad], a clear conquest. That Allah may forgive for you what preceded of your sin and what will follow and complete His favor upon you and guide you to a straight path. And [that] Allah may aid you with a mighty victory." [48:1-3]

The entire surah was revealed right then and there. The beginning of the surah says: "We have surely given you a CLEAR victory," and so Umar RA said, "Is this a victory?" And the Prophet ﷺ said, "By Allah, it is a victory." So Umar RA said, "Allahu'akbar!" and began racing with his camel up and down the lines of the Muslims saying, "Allah has given us the biggest victory!"

And our Prophet ﷺ praised the surah and said, "Allah has sent down a surah that is more beloved to me than everything on this earth."

Surah al-Fath of course predicts many things [see next episode], but one of the main themes of the surah is praising of the sahaba. Allah SWT praises them with one of the most poetic examples: He compares them to a beautiful tree that has been planted by a farmer, and the farmer is happy with the tree [see Quran, 48:29] — the farmer here is the Prophet ﷺ, and he is happy with what the sahaba have done. Indeed, no doubt it was a difficult test, but in the end, when push came to shove, they followed through. Imagine how much they went through, yet they still obeyed. And so Allah praises the sahaba throughout Surah al-Fath, and He blesses them with a great promise of forgiveness, and He promises them a large victory which was the Battle of Khaybar [see Quran, 48:20].

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### **The Sahaba Knew That the Prophet ﷺ Was But a Messenger of Allah**

So Surah al-Fath changed the Muslims' attitudes from depression to thanking Allah. And in this there is a very important theological point. The fact that the sahaba's psychology changed instantly at the revelation of Surah al-Fath, most notably Umar's RA, this clearly demonstrates that they realized the humanity of the Prophet ﷺ, and the infallibility of Allah's wahy. Because the whole point was they were worried that, "Maybe this is not coming from Allah directly. Maybe this is the ijtiḥād of the Prophet ﷺ." That's why they were feeling, "This isn't the best," until Allah SWT got rid of the fear by revealing Surah al-Fath.

And by extension, this also shows that the Prophet ﷺ was allowed to make his own ijtiḥād by Allah, as we have discussed many times in previous episodes [see episodes 38, 40, 58, 63, 64].

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### **The Treaty Worked Out in Muslim's Favor**

So the sahaba returned to Madinah. They stayed at Hudaybiyyah for around 20 days (according to al-Waqidi and Ibn Sa'd), so the entire trip lasted a month and a half. Subhan'Allah, what a difficult trip. And when they returned back, an incident occurred that will test the Treaty of Hudaybiyyah, and that is the incident of Abu Basir (أبو بصير). Abu Basir is someone who lives in Makkah, and his tribe, Khuza'a, is associated with Makkah. After the Incident of Hudaybiyyah, he is the first person to make Hijrah to Madinah. And under the treaty, the Muslims would have to hand him back to the people of Makkah. But when he came, the Prophet ﷺ did not say anything. It was only after two or three days when the Khuza'a tribe sends an emissary and says to the Prophet ﷺ, "Hand us back Abu Basir in accordance to the treaty," the Prophet ﷺ call Abu Basir and says to him, "These two men



have come to take you, and you came knowing the treaty that we signed, and I will not be treacherous, so return to your people."

Abu Basir and everyone knows the treaty, but he must feel, "Come on, you won't really do it," so he risks it, leaves Makkah, and comes all the way to Madinah. And notice here, when he comes, the Prophet ﷺ does not turn him away. Why? Because he ﷺ is following the letter of the contract, and not the spirit of the contract. The letter did not say, "YOU have to return the person." The enforcement of the contract is not up to the Prophet ﷺ — the Prophet ﷺ doesn't have to patrol Madinah and make sure people go away. The enforcement is open. So it was only when the Quraysh come for the enforcement the Prophet ﷺ basically say, "Okay, he is yours." If they had not come, it's not the Prophet's ﷺ job to enforce.

So Abu Basir lived in Madinah for a few days, and when he was handed to the two men, he said to the Prophet ﷺ the same thing Abu Jandal said, "Are you going to return me after Allah has saved me?" And he was told, "Allah will make a way out for you."

The story goes that when Abu Basir was with the two men, he started chatting with them and became friendly with them. And Abu Basir starts praising one of the man's swords: "I have never seen a sword this beautiful. What have you done with it? Tell me." So the man starts recounting, "I went to this battle, killed so and so, etc." Then Abu Basir says, "Let me see this legendary sword." And naively, the man hands him the sword, and instantly, Abu Basir chops off his head. He then turns to the other man, but the man raced on his bare legs back to Madinah. It's barely been two hours since the Prophet ﷺ handed Abu Basir over, and this Qureshi comes yelling and screaming into the masjid, "My companion has been killed and I am next! So protect me!" After a while, Abu Basir came and said, "Ya Rasulullah, you have fulfilled your responsibilities, but Allah allowed me to escape!" And the Prophet ﷺ didn't address him directly, he turned to the air and said, "Woe to his mother," meaning he won't be alive any longer, and then said, "What a great warrior he is. If only he had someone else to help him." And by turning away, the indication is given that, "Before anyone else comes, you better get out of my sight. You cannot live here because the treaty clearly says so." The Prophet ﷺ hinted that, "I can't help you," and Abu Basir understood this, so he instantly fled and ran away. And he eventually set up a small place to live in which was close to what is now Jeddah, and he sent a message out that, "I'm over here at such and such a place." When Abu Jandal heard of this, he escaped again and met up with Abu Basir. Then the news spread to the Makkan Muslims that, "Since you can't go to Madinah, come over to us!" And so 10, 15, 60, 80 people eventually congregated and they formed a full settlement.

And what will they do now that they are 80 strong? Attack the caravans of the Quraysh. They made it their livelihood, and this is fully justified. The Quraysh did not let them live in Makkah in peace, they didn't let them go to Madinah, so now they will attack back. And notice as well the treaty said there will be peace for 10 years, but this group is not being allowed to sign a treaty with the Prophet ﷺ by the orders of the Quraysh; and since they aren't on the side of the Prophet ﷺ officially, so the clause #6 — and by extension, the whole treaty — doesn't apply to them. Thus they made it their livelihood that every caravan of the Quraysh that went to Syria, they would attack it. And the situation became so bad because it was impossible to protect a caravan of 70-90 camels against fighting men who live in the desert — you don't know where they are going to attack from. So within a year and a half, the Quraysh sent a delegation to Madinah begging the Prophet ﷺ to take the 80 people and put them in Madinah. He begged the Prophet ﷺ by the rights of kinship that, "If you really are our blood, have some mercy on us and take these people and keep them with you in Madinah." And so the Prophet ﷺ sent a messenger to Abu Basir and told him to bring all his people. So they all came to Madinah and took up life with the Muslims. But alas, Abu Basir suffered a wound (or another narration says he was sick), so he died before he reached the city.

Here we see one of the first signs of how the Treaty of Hudaibiyyah would become a victory.

## The Iman of Abu Jandal and Abu Basir

Also, an amazing lesson from this incident is the Iman of Abu Jandal in particular, and then of Abu Basir. Can you think of a test more difficult than being rejected for political protection by the very prophet you believe in? Abu Jandal was tortured for four years, and he finally saw the Muslims and the Prophet ﷺ, and yet the Prophet ﷺ said, "I can't help you." Can you imagine how his Iman was shaken to the core? Yet still his Iman wins. Look at how weak our Iman is compared to Abu Jandal's. The very Messenger he trusts tells him, "I can't do anything," but he remained firm. And what happens? Out of nowhere Allah helps him, and he ends up going to Madinah leading an entire caravan with lots of ghanima from the Quraysh. Subhan'Allah. He who puts his trust in Allah, Allah will always fulfill that trust. "And whoever is mindful of Allah, He will make a way out for them, and provide for them from sources they could never imagine. And whoever puts their trust in Allah, then He [alone] is sufficient for them. Certainly Allah achieves His Will. Allah has already set a destiny for everything" [Quran, 65:2-3].

And Abu Basir shows this too. Twice he comes to Madinah yet still the Prophet ﷺ says "I can't help you." Abu Basir can't go back to Makkah, he can't go to Madinah, and every other city has a treaty either with the Quraysh or the Muslims, there is no neutral land, so what does he do? He founds his own settlement and village. One person all alone. And can you imagine how long he was alone and how he survived? Put yourself in his shoes. No wife, no family, and no society. But then Abu Jandal hears where he is and he manages to meet up with him. Both of them are legends among the convert community who cannot emigrate. And now two of them are in one place, so when people heard of it, khalas, one, two, ten, 70, ~80 people came.

This is what happens when you have ultimate tawakkul in Allah SWT.

### Emigration of Ummi Kulthum bint Uqba ibn Abi Mu'ayt

After Abu Basir, another emigrant came, and this was Ummi Kulthum bint Uqba ibn Abi Mu'ayt (أم كلثوم بنت عقبة). Recall Uqba was the one who threw the camel's intestines on the Prophet ﷺ. He had a daughter, Ummi Kulthum, who converted to Islam at around this time, and she flees persecution and finds her way to Madinah. Now this is very sensitive. It's one thing to return a man to be tortured, but to return a woman? This is very painful. Even the Prophet ﷺ did not know what to do. And then Allah revealed Surah al-Mumtahanah, verse 10:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا جَاءَكُمُ الْمُؤْمِنَاتُ مُهَاجِرَاتٍ فَامْتَحِنُوهُنَّ ۚ اللَّهُ أَعْلَمُ بِإِيمَانِهِنَّ فَإِنْ عَلِمْتُمُوهُنَّ مُؤْمِنَاتٍ فَلَا تَرْجِعُوهُنَّ إِلَى الْكُفَّارِ لَا هُنَّ حِلٌّ لَهُمْ وَلَا هُمْ يَحِلُّونَ لَهُنَّ وَأَنَّهُنَّ مَّا أَنفَقُوا وَلَا جُنَاحَ عَلَيْكُمْ أَنْ تَكَفُّوهُنَّ إِذَا أَتَيْتُمُوهُنَّ أَجُورَهُنَّ وَلَا تُمْسِكُوا بِعِصَمِ الْكُوفَارِ ۚ وَسَأَلُوا مَا أَنفَقْتُمْ وَلَيْسَ أَلَا مَا أَنفَقُوا ۚ ذَلِكُمْ حُكْمُ اللَّهِ يَحْكُمُ بَيْنَكُمْ ۚ وَاللَّهُ عَلِيمٌ حَكِيمٌ

"O believers! When the believing women come to you as emigrants, test their intentions —their faith is best known to Allah— and if you find them to be believers, then do not send them back to the disbelievers. These [women] are not lawful [wives] for the disbelievers, nor are the disbelievers lawful [husbands] for them. [But] repay the disbelievers whatever [dowries] they had paid. And there is no blame on you if you marry these [women] as long as you pay them their dowries. And do not hold on to marriage with polytheistic women. [But] demand [repayment of] whatever [dowries] you had paid, and let the disbelievers do the same. That is the judgment of Allah — He judges between you. And Allah is All-Knowing, All-Wise" [Quran, 60:10].

So as per the verse, Ummi Kulthum was allowed to remain, and she was then married to Zayd ibn Harithah the "adopted son" of the Prophet ﷺ.

Now why was it allowed to have the women stay? Because once again, the Prophet ﷺ is following the letter of the law. It was Suhayl who said, "No MAN shall come to you except you return HIM to us." Of course it's understood that "man" here applies to a person, male or female, so no doubt it includes women, but it doesn't

literally say so, so Allah SWT basically said, "You did not agree to send back women. Only men," and thus He made the decree that the clause will not apply to women, and therefore, women were allowed to emigrate.

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### Missing Fajr

One last incident occurred on the way back from Hudaibiyyah. After a long day of heavy marching —and it was the sunnah of the Prophet ﷺ to march as much as he could at nighttime, and in a hadith, the Prophet ﷺ says, "Land shortens at night" meaning you can cover much more distance at night— finally when everyone was exhausted and tired, they got off of the side of the road and camped. Then the Prophet ﷺ said, "Who shall stay awake and protect us and guard us, and then wake us up for Fajr?" And Bilal RA volunteered. But everyone was dead tired, including Bilal, so he eventually succumbed to sleep with the rest of the Muslims. The first to wake up was either Abu Bakr or Umar when they felt the rays of the sun on them — so it was around 7:00-8:00 AM in the morning. For an entire group of 1,400 that never ever sleeps past the crack of dawn —not just because of Fajr, but because of their livelihood— to not wake up until the heat of the sun gets to them, can you imagine how tired they must have been?

The sahaba never had the audacity to wake the Prophet ﷺ up by shaking him, so Abu Bakr or Umar started saying, "Allahu'akbar, Allahu'akbar!" So the Prophet ﷺ woke up. And lo and behold, Bilal RA was still asleep. Obviously, he tried his best to stay awake, but sleep got the better of him. And he was the last to fall asleep, so he was the last to wake up. And so when he wakes up, he finds everyone staring at him. So he said, "Ya Rasulallah, I tried! But the One who took my soul took my soul." The Prophet ﷺ said, "Let us get away from this place, because shaytan has caused us to miss Fajr. Let us go a little bit further," and then they prayed Fajr a little bit further away.

Now there is a bit of a controversy: Did this incident happen twice or once? Because there are other versions that mention this incident occurred after a certain battle, and some narrations mention it happened after the Incident of Hudaibiyyah. So scholars have differed. Some say it happened twice in the life of the Prophet ﷺ, others say only once. And frankly, it's very difficult to say for certain, so Allah knows best.

Nonetheless, subhan'Allah, the only salah of the Prophet ﷺ ever to have been missed by oversleeping is Fajr. (Side note: We have already covered in the Battle of Khandaq that Salat al-Asr was delayed one time because of the volley of arrows coming in and Allah had not yet reveal Salat al-Khawf [see episode 59].) And this is no doubt a blessing in disguise, because no matter how righteous and pious we are, the one salah that humanity oversleeps at least once in a lifetime, is Fajr; so in this incident of the Prophet ﷺ, there is a little bit of consolation for us. If Allah wanted to, surely he ﷻ would never have missed it. So there must be a wisdom. And of the things we learn from the incident is that if you miss Fajr for a legitimate reason, then just pray as soon as you are able to. (Side note: As for the Prophet ﷺ, he felt that the area itself was not good because shaytan caused them to oversleep, so he decided to get out of that area before praying.)

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## 067 - The Treaty of Hdaybiyya - Part 5 [TOP]

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### Surah al-Fath

As we mentioned, Surah al-Fath [48] came down in its entirety while the Prophet ﷺ was going back to Madinah. And this was a very rare thing. Surah al-Baqarah [2] took 9 years to come down, other surahs came down over time, but al-Fath [48] came down in one whole go.

We will discuss all the ayat:

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا

1. Indeed, We have granted you a clear triumph [O Prophet]

لِيُغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ وَيُتِمَّ نِعْمَتَهُ عَلَيْكَ وَيَهْدِيَكَ صِرَاطًا مُسْتَقِيمًا

2. so that Allah may forgive you for your past and future shortcomings, perfect His favor upon you, guide you along the Straight Path,

وَيَنْصُرَكَ اللَّهُ نَصْرًا عَظِيمًا

3. and so that Allah will help you tremendously.

- Allah is saying this treaty/incident is another way of showing honor and forgiving the sins of the Prophet ﷺ. What has the Treaty of Hdaybiyyah got to do with forgiving the sins of the Prophet ﷺ? The pain, the anguish, and the grief that is caused are something that causes sins to be forgiven, and the Treaty of Hdaybiyyah caused our Prophet ﷺ some grief. Also, any honor or blessing that is given forgives sins, and this is a treaty that honor and blessing is being given to the Prophet ﷺ.

هُوَ الَّذِي أَنْزَلَ السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ لِيَزْدَادُوا إِيمَانًا مَعَ إِيمَانِهِمْ ۚ وَلِلَّهِ جُنُودُ السَّمَاوَاتِ وَالْأَرْضِ ۚ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا

4. He is the One Who sent down serenity upon the hearts of the believers so that they may increase even more in their faith. To Allah [alone] belong the forces of the heavens and the earth. And Allah is All-Knowing, All-Wise.

لِيَدْخُلَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَيُكَفَّرُ عَنْهُمْ سَيِّئَاتِهِمْ ۚ وَكَانَ ذَلِكَ عِنْدَ اللَّهِ فَوْرًا عَظِيمًا

5. So He may admit believing men and women into Gardens under which rivers flow—to stay there forever—and absolve them of their sins. And that is a supreme achievement in the Sight of Allah.

- Allah has given the conquest to forgive the Prophet's ﷺ sins and cause the believers to enter Jannah.

وَيُعَذِّبُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ الظَّالِمِينَ بِاللَّهِ ظَنَّ السَّوْءَ عَلَيْهِمْ دَائِرَةُ السَّوْءِ ۚ وَغَضِبَ اللَّهُ عَلَيْهِمْ وَلَعَنَهُمْ وَأَعَدَّ لَهُمْ جَهَنَّمَ وَسَاءَتْ مَصِيرًا

6. Also [so that] He may punish hypocrite men and women and polytheistic men and women, who harbor evil thoughts of Allah. May ill-fate befall them! Allah is displeased with them. He has condemned them and prepared for them Hell. What an evil destination!

وَلِلَّهِ جُنُودُ السَّمَاوَاتِ وَالْأَرْضِ ۚ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا

7. To Allah [alone] belong the forces of the heavens and the earth. And Allah is Almighty, All-Wise.

إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا

8. Indeed, [O Prophet,] We have sent you as a witness, a deliverer of good news, and a warner,

لَتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ وَتُعَزِّرُوهُ وَتُوَقِّرُوهُ وَتُسَبِّحُوهُ بُكْرَةً وَأَصِيلًا

9. so that you [believers] may have faith in Allah and His Messenger, support and honor him, and glorify Allah morning and evening.

إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ ۖ فَمَنْ نَكَثَ فَإِنَّمَا يَنْكُثُ عَلَىٰ نَفْسِهِ ۖ وَمَنْ أَوْفَىٰ بِمَا عَاهَدَ عَلَيْهُ اللَّهُ فَسَيُؤْتِيهِ أَجْرًا عَظِيمًا

10. Surely those who pledge allegiance to you [O Prophet] are actually pledging allegiance to Allah. Allah's Hand is over theirs. Whoever breaks their pledge, it will only be to their own loss. And whoever fulfills their pledge to Allah, He will grant them a great reward.

- Allah is saying the Hand of Allah was over the sahaba's hands when they gave the Bay'at al-Ridwan.

سَيَقُولُ لَكَ الْمُخَلَّفُونَ مِنَ الْأَعْرَابِ شَغَلَتْنَا أَمْوَالُنَا وَأَهْلُونَا فَاسْتَغْفِرْ لَنَا ۚ يَقُولُونَ بِالسَّيِّئَةِ مَا لَيْسَ فِي قُلُوبِهِمْ ۚ قُلْ فَمَنْ يَمْلِكُ لَكُمْ مِنَ اللَّهِ شَيْئًا ۚ إِنَّ أَرَادَ بِكُمْ ضَرًّا أَوْ أَرَادَ بِكُمْ نَفْعًا ۚ بَلْ كَانَ اللَّهُ بِمَا تَعْمَلُونَ خَبِيرًا

11. The nomadic Arabs who stayed behind will say to you [O Prophet], "We were preoccupied with our wealth and families, so ask for forgiveness for us." They say with their tongues what is not in their hearts. Say, "Who then can stand between you and Allah in any way, if He intends harm or benefit for you? In fact, Allah is All-Aware of what you do.

- Here the munafiqun are referenced, and Allah exposes their excuse. And in this, there is a miracle: Before the Prophet ﷺ returned to Madinah, Allah told him what the Bedouins will tell him, and the Bedouins had not even heard Surah al-Fath yet, but when the Prophet ﷺ asked them, they literally quoted Surah al-Fath without knowing they were quoting Surah al-Fath. They gave an excuse that, "We were preoccupied with our wealth and families."

بَلْ ظَنَنْتُمْ أَنْ لَّنْ يَنْقَلِبَ الرَّسُولُ وَالْمُؤْمِنُونَ إِلَىٰ أَهْلِيهِمْ أَبَدًا ۖ وَزَيَّنَ ذَلِكَ فِي قُلُوبِكُمْ ۖ وَظَنَّتُمْ ظَنَ السَّوِّ وَكُنْتُمْ قَوْمًا بُورًا

12. The truth is: you thought that the Messenger and the believers would never return to their families again. And that was made appealing in your hearts. You harbored evil thoughts [about Allah], and [so] became a doomed people."

- The munafiqun in fact thought the Quraysh would kill the Prophet ﷺ.

وَمَنْ لَّمْ يُؤْمِن بِاللَّهِ وَرَسُولِهِ فَإِنَّا أَعْتَدْنَا لِلْكَافِرِينَ سَعِيرًا

13. And whoever does not believe in Allah and His Messenger, then We surely have prepared for the disbelievers a blazing Fire.

وَاللَّهُ مَلِكُ السَّمَاوَاتِ وَالْأَرْضِ ۚ يَغْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ ۚ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا

14. To Allah [alone] belongs the kingdom of the heavens and the earth. He forgives whoever He wills, and punishes whoever He wills. And Allah is All-Forgiving, Most Merciful.

سَيَقُولُ الْمُخَلَّفُونَ إِذَا انطَلَقْتُمْ إِلَىٰ مَغَانِمَ لِتَأْخُذُوهَا ذَرُونَا نَتَّبِعْكُمْ ۖ يُرِيدُونَ أَنْ يُبَدِّلُوا كَلَامَ اللَّهِ ۚ قُلْ لَّنْ تَتَّبِعُونَا ۖ كَذَلِكُمْ قَالَ اللَّهُ مِنْ قَبْلُ ۚ فَسَيَقُولُونَ بَلْ تَحْسُدُونَنَا ۚ بَلْ كَانُوا لَا يَفْقَهُونَ إِلَّا قَلِيلًا

15. Those who stayed behind will say, when you [believers] set out to take the spoils of war, "Let us accompany you." They wish to change Allah's promise. Say, [O Prophet,] "You will not accompany us. This is what Allah has said before." They will then say, "In fact, you are driven by jealousy against us!" The truth is: they can hardly comprehend.

قُلْ لِلْمُخَلَّفِينَ مِنَ الْأَعْرَابِ سَتُدْعُونَ إِلَىٰ قَوْمٍ أُولِي بَأْسٍ شَدِيدٍ تُقَاتِلُونَهُمْ أَوْ يُسْلِمُونَ ۚ فَإِنْ تُطِيعُوا يُؤْتِكُمُ اللَّهُ أَجْرًا حَسَنًا ۖ وَإِنْ تَتَوَلَّوْا كَمَا تَوَلَّيْتُمْ مِّنْ قَبْلُ يُعَذِّبْكُمْ عَذَابًا أَلِيمًا

16. Say to nomadic Arabs who stayed behind, "You will be called [to fight] against a people of great might who you will fight unless they submit. If you then obey, Allah will grant you a fine reward. But if you turn away as you did before, He will inflict upon you a painful punishment."

لَيْسَ عَلَى الْأَعْمَى حَرْجٌ وَلَا عَلَى الْأَعْرَجِ حَرْجٌ وَلَا عَلَى الْمَرِيضِ حَرْجٌ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَمَنْ يَتَوَلَّ يُعَذِّبْهُ عَذَابًا أَلِيمًا

17. There is no blame on the blind, or the disabled, or the sick [for staying behind]. And whoever obeys Allah and His Messenger will be admitted by Him into Gardens under which rivers flow. But whoever turns away will be subjected by Him to a painful punishment.

لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأَنْزَلَ السَّكِينَةَ عَلَيْهِمْ وَأَثَابَهُمْ فَتْحًا قَرِيبًا

18. Indeed, Allah was pleased with the believers when they pledged allegiance to you [O Prophet] under the tree. He knew what was in their hearts, so He sent down serenity upon them and rewarded them with a victory at hand,

- This is the highest level of praise for the sahaba. Allah is affirming that they were genuine and sincere. And He promises them "a victory at hand," "a near victory" — and as we will see, this victory is the conquest of Khaybar; and in it, the Muslims will get the greatest booty ever received up until this point in seerah.

وَمَغَانِمَ كَثِيرَةً يَأْخُذُونَهَا وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا

19. and many spoils of war they will gain. For Allah is Almighty, All-Wise.

وَعَدَكُمْ اللَّهُ مَغَانِمَ كَثِيرَةً تَأْخُذُونَهَا فَعَجَّلَ لَكُمْ هَذِهِ وَكَفَّ أَيْدِيَ النَّاسِ عَنْكُمْ وَلِتَكُونَ آيَةً لِلْمُؤْمِنِينَ وَيَهْدِيَكُمْ صِرَاطًا مُسْتَقِيمًا

20. Allah has promised you [believers] abundant spoils, which you will gain, so He hastened this [truce] for you. And He has held people's hands back from [harming] you, so it may be a sign for the believers, and so He may guide you along the Straight Path.

وَأُخْرَى لَمْ تَقْدِرُوا عَلَيْهَا قَدْ أَحَاطَ اللَّهُ بِهَا وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرًا

21. And [there are] other gains which are beyond your reach that Allah is keeping in store [for you]. For Allah is Most Capable of everything.

وَلَوْ قَاتَلَكُمُ الَّذِينَ كَفَرُوا لَوَلَّوْا الْأَدْبَارَ ثُمَّ لَا يَجِدُونَ وَلِيًّا وَلَا نَصِيرًا

22. If the disbelievers were to fight you, they would certainly flee. Then they would never find any protector or helper.

- Subhan'Allah. Allah is saying even if there was a war, the Muslims would have remained and the Quraysh would have fled. And this is another phrase of great praise for the Muhajirun and the Ansar. And we see here that Allah knows not only the past, present, and future, but also "the future that is not going to happen, but if it happens, how it would have happened" — this is also of the knowledge of Allah.

سُنَّةَ اللَّهِ الَّتِي قَدْ خَلَتْ مِنْ قَبْلُ وَلَنْ تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا

23. [This is] Allah's way, already long established [in the past]. And you will find no change in Allah's way.

وَهُوَ الَّذِي كَفَّ أَيْدِيَهُمْ عَنْكُمْ وَأَيْدِيَكُمْ عَنْهُمْ بِبَطْنِ مَكَّةَ مِنْ بَعْدِ أَنْ أَظْفَرَكُمْ عَلَيْهِمْ وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا

24. He is the One Who held back their hands from you and your hands from them in the valley of [Hudaybiyyah, near] Makkah, after giving you the upper hand over [a group of] them. And Allah is All-Seeing of what you do.

هُمْ الَّذِينَ كَفَرُوا وَصَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ وَالْهَدْيِ مَعْكُوفًا أَنْ يَبْلُغَ مَجْلَهُ وَلَوْ لَا رِجَالٌ مُؤْمِنُونَ وَنِسَاءٌ مُؤْمِنَاتٌ لَمْ تَعْلَمُوهُمْ أَنْ تَطَؤُوهُمْ فَتَنْصِيبَكُمْ مِنْهُمْ مَعَرَّةٌ بِغَيْرِ عِلْمٍ لِيَدْخُلَ اللَّهُ فِي رَحْمَتِهِ مَنْ يَشَاءُ لَوْ تَزَيَّلُوا لَعَذَّبْنَا الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابًا أَلِيمًا

25. They are the ones who persisted in disbelief and hindered you from the Sacred Mosque, preventing the sacrificial animals from reaching their destination. [We would have let you march through Makkah] had there not been believing men and women unknown to you. You might have trampled them underfoot, incurring guilt for

[what you did to] them unknowingly. That was so Allah may admit into His mercy whoever He wills. Had those [unknown] believers stood apart, We would have certainly inflicted a painful punishment on the disbelievers.

- Allah is criticizing the Quraysh here that they prevented the Muslims from entering Makkah. He also is saying in Makkah there are many Muslims who are persecuted and hiding their faiths. And if the Muslims marched through Makkah and there had been a battle, these secret Muslims would have been forced to fight on the side of the Quraysh, because their Islam is secret, and the Muslims would have been forced to kill these secret Muslims, and if they had killed them and later on discover that they were Muslims, they would have felt great grief. Therefore, Allah SWT prevented this bloodshed from taking place.

إِذْ جَعَلَ الَّذِينَ كَفَرُوا فِي قُلُوبِهِمُ الْحَمِيَّةَ الْحَمِيَّةَ الْجَاهِلِيَّةَ فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ وَأَلْزَمَهُمْ كَلِمَةَ التَّقْوَى وَكَانُوا أَحَقَّ بِهَا وَأَهْلَهَا وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا

26. [Remember] when the disbelievers had filled their hearts with pride—the pride of [pre-Islamic] ignorance—then Allah sent down His serenity upon His Messenger and the believers, inspiring them to uphold the declaration of faith, for they were better entitled and more worthy of it. And Allah has [perfect] knowledge of all things.

لَقَدْ صَدَقَ اللَّهُ رَسُولَهُ الرُّؤْيَا بِالْحَقِّ لَتَدْخُلَنَّ الْمَسْجِدَ الْحَرَامَ إِنْ شَاءَ اللَّهُ آمِنِينَ مُحَلِّقِينَ رُءُوسَكُمْ وَمُقَصِّرِينَ لَا تَخَافُونَ فَعَلِمَ مَا لَمْ تَعْلَمُوا فَجَعَلَ مِنْ دُونِ ذَلِكَ فَتْحًا قَرِيبًا

27. Indeed, Allah will fulfill His Messenger's vision in all truth: Allah willing, you will surely enter the Sacred Mosque, in security—[some with] heads shaved and [others with] hair shortened—without fear. He knew what you did not know, so He first granted you the triumph at hand.

- In this verse, Allah reaffirms the vision/dream that the Prophet ﷺ saw. He says the Muslims will SURELY enter Makkah. And He says they will get a victory in the near future. Some scholars say this victory is the Conquest of Makkah, some say it is Khaybar, and some say it is other victories. Allah knows best.

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَكَفَىٰ بِاللَّهِ شَهِيدًا

28. He is the One Who has sent His Messenger with [right] guidance and the religion of Truth, making it prevail over all others. And sufficient is Allah as a Witness.

مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا سِيَّمَاهُمْ فِي وُجُوهِهِمْ مِّنْ أَثَرِ السُّجُودِ ذَلِكَ مَثَلُهُمْ فِي التَّوْرَةِ وَمَثَلُهُمْ فِي الْإِنْجِيلِ كَزَرْعٍ أَخْرَجَ شَطْأَهُ فَآزَرَهُ فَاسْتَغْلَظَ فَاسْتَوَىٰ عَلَىٰ سَوَابِغِ الزَّرْعِ لِيُغِيظَ بِهِمُ الْكُفَّارَ وَعَدَ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا

29. Muhammad is the Messenger of Allah. And those with him are firm with the disbelievers and compassionate with one another. You see them bowing and prostrating [in prayer], seeking Allah's bounty and pleasure. The sign [of brightness can be seen] on their faces from the trace of prostrating [in prayer]. This is their description in the Torah. And their parable in the Gospel is that of a seed that sprouts its [tiny] branches, making it strong. Then it becomes thick, standing firmly on its stem, to the delight of the planters—in this way Allah makes the believers a source of dismay for the disbelievers. To those of them who believe and do good, Allah has promised forgiveness and a great reward.

- The final two verses are verses that praise the Prophet ﷺ, and the final verse has the phrase 'Muhammad is the Messenger of Allah' and this only occurs once in the whole Quran. The rest of the verse is a praise for the Muhajirun and the Ansar. (Side note: There's also a little bit of trivia not really related to the Incident of Hudaibiyyah: this verse is one of only two verses in the Quran in which every single letter of the Arabic alphabet occurs.)

For the rest of today, we will discuss the main lessons and benefits from the Incident of Hudaibiyyah. We will divide this into 4 sections:

I. Seerah benefits

II. Theological benefits

III. Fiqh benefits

IV. Modern political thought benefits

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### I. Seerah Benefits From the Incident of Hdaybiyyah

1. Of the greatest benefits of the Incident of Hdaybiyyah is that it forced the Quraysh to treat the Muslims like an equal party. For the first time, the Quraysh and the Prophet ﷺ complete a treaty as equals. And this demonstrates that the Muslims aren't only gaining ascent, but eventually they will gain the upper hand. Many of the Quraysh realize the tide is turning. And this realization made them so paranoid they said, "Whatever happens, you won't enter this year. Let not the Arabs say you had the upper hand over us." And this in fact shows the Muslims DID have the upper hand; but the Quraysh just did not want to admit. And in this we notice their insecurity. And as the tables are turning, some of them embraced Islam. Very soon, we will come to the stories of the last converts before the Conquest of Makkah, culminating with the story of Khalid ibn al-Walid (خالد بن الوليد), Uthman ibn Talha (عثمان بن طلحة), and Amr ibn al-As (عمرو بن العاص) [see episode 72]. The Treaty of Hdaybiyyah was the last straw they needed, and they realized without a doubt that Islam is the Truth. This group of people needed to see signs before embracing Islam, and Hdaybiyyah was that final sign.

2. This peace brought about for the Muslims a comfort and security they had never felt before. Badr, Uhud, Khandaq — these are all fresh and recent; so there was always a fear, "When will they attack again?" But now that this treaty is in place, it brings about a sense of peace and calm. And this allowed the Muslims to concentrate on other issues: First and foremost, the issue of the remaining Jewish tribes which were in Khaybar [see episode 68]. The Banu Nadir and Banu Qaynuqa living in Khaybar were a big thorn to the Muslims. But why couldn't the Muslims deal with them before? Because Khaybar was a fortress. So it will require a lot of work — and who has the time and energy to dedicate on it when the Quraysh are a threat?

3. This peace allowed for the first time for the Prophet ﷺ to act globally. Now that the local threat is eliminated, for the very first time, he starts writing letters to international leaders [see episode 71].

4. It affirmed the sense that the Muslim ummah is now an independent republic, that the Muslims can now negotiate with the Caesar, Kisra, Muqawqis, et al. — the Prophet ﷺ wrote letters to these leaders as a political leader [see episode 71].

5. Perhaps the best seerah benefit was that it allowed for the first time for the Muslims and the pagans to interact without fear of any bloodshed. Throughout the Arabian Peninsula, it allowed Muslims and pagans to engage in buying, selling, traveling, and mixing with one another. And this allowed the message of Islam to spread peacefully, which led to many people converting. Thus the Treaty of Hdaybiyyah was a jihad of peace and dawah, and it was far more effective than any jihad of war.

Ibn Shihab al-Zuhri (d. 124 AH), the most famous scholar of the tabi'un — and clearly he is one of the main architects of our fiqh, usul, seerah, etc., and we don't know much about him but we owe almost everything to him — he said there was no victory given to Islam before Hdaybiyyah that was bigger than Hdaybiyyah. Why? He says, "The people were all at peace with one another, so they would mix and talk about Islam, and not a single intelligent person heard about Islam except that he entered it. And in the next two years after Hdaybiyyah, the number of Muslims doubled, or even more than this." Subhan'Allah. In just two years, the number of converts doubles from the 19 years of preaching pre-Hdaybiyyah. Think about that. And Ibn Hisham quotes al-Zuhri and



then adds, "The proof for al-Zuhri's statement is that in Bay'at al-Ridwan, there were 1,400 people, and two years later in the Conquest of Makkah, there were 10,000 people." So all you have to do is look at the numbers: Just two years after Bay'at al-Ridwan, 1,400 became 10,000. Where did these 8,600 come from? The two years of peaceful dawah.

6. The sahaba who participated in Bay'at al-Ridwan were given one of the highest blessings and statuses. As we said, the Prophet ﷺ said to the sahaba who were present, "You are the best people on earth," and in another hadith, "No one who gave me the bay'ah will ever enter the Fire of Hell" [see episode 65].

7. The Treaty of Hdaybiyyah was a direct line to the Conquest of Makkah. It was this treaty that allowed the Prophet ﷺ to engage in a military expedition when the Quraysh broke the treaty [see episode 76]. So without Hdaybiyyah, there would be NO Conquest of Makkah.

So the Treaty of Hdaybiyyah was the clearest and greatest victory without a doubt.

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## II. Theological Benefits From the Incident of Hdaybiyyah

1. Ibn al-Qayyim writes — and note Ibn al-Qayyim is one of the greatest masters at extracting benefits from the seerah; hardly anyone has done this type of analysis, which is to really \*think\* about the seerah and then extract points of benefits — he says in his book *Zad al-Ma'ad*, "Of the benefits from Hdaybiyyah is the permissibility of standing guard for a person of importance." Typically this is not allowed: Our Prophet ﷺ has forbidden a Muslim ruler from sitting down while everybody rising in his presence [see episode 61]. So the general rule is when someone comes in or when someone of importance is sitting down, you don't stand up as a token of respect. But in Hdaybiyyah, when the emissaries came, the sahaba all stood up with their swords ready. Ibn al-Qayyim remarks that they did this as a show of force. Even though it was never the habit of the Prophet ﷺ to have armed guards, at Hdaybiyyah, this took place to show the Quraysh that the Muslims respect their leaders the most, by utilizing the protocol that they were accustomed to. If the sahaba had all been sitting down in a haphazard fashion, the emissaries would have thought, "You are not going to do anything for your leader." So in this case, it was allowed.

2. The issue of al-fa'l (الْفأل - optimism, good omens, reading in something positive) [see episode 65]. As we have discussed, there are two conditions that if they are met, a good omen is recommended in our religion:

i) To read in a positive sign or message, not something negative

ii) The message is linked to Allah SWT

As we have seen, when Suhayl came, the Prophet ﷺ said, "Now Allah is sending the ease" — from Suhayl's name which means "easy/ease," he derived a positive omen.

3. At one point in time, it rained very hard during the 20 days camp of Hdaybiyyah, and one or two of the Muslims remarked, "It rained because of such-and-such a star." The next morning, after Fajr salah, the Prophet ﷺ said, "Do you know what Allah said last night? He said, 'Some of My believers have woken up believing in Me, and some of them have woken up believing in the stars and rejecting Me.'" (Those who said it has rained because of the star have rejected Allah and believed in the star, and those who said it has rained because of the blessings and mercy of Allah are believers in Allah.) A lot of theology here, but we don't have time, so briefly: Some of the sahaba still believed in some pre-Islamic superstitions and they attributed the rain to a particular star — and in our religion, this is clearly haram. And in our times, we have similar things — good luck stones, etc. — and these are all haram. There is no doubt when the sahaba said what they said, they did not mean to reject Allah in their hearts; yet Allah SWT still said they have rejected Him. So we derive from this that if you say something of this nature without meaning it, it is minor shirk; and if you say it and you mean it, it is major shirk. Therefore,

we must ascribe everything directly to Allah. We cannot say, "I was sick but the doctor cured me," or, "That house was under fire but the firemen saved the house" — these are inappropriate and minor shirk. We say, "I was sick but Allah cured me through the efforts of the doctor," "The house was on fire but Allah saved it through the efforts of the firemen" — we link it to Allah. This is the proper adab with Allah. Of course, we believe in causality, but we don't ascribe blessings except to Allah SWT. This is proven in this hadith. You never say, "It rained because of the star."

4. The issue of tabarruk with the remnants of the Prophet ﷺ (his wudu, spit, sweat, hair, etc.). We see from ahadith that this was something that is clearly allowed, and no one can deny this. But it is only allowed with the remnants of the Prophet ﷺ, and not anybody else. (But of course, there are no remnants of his in our times.) There is an authentic hadith in al-Tabarani wherein the Prophet ﷺ said to the sahaba who were taking the remnants of his water, "Why are you doing this?" They said, "Because we wish to get blessings." The Prophet ﷺ said, "Whoever wishes that Allah and His Messenger love him, let him be truthful in his speech, trustworthy in his amanah, and let him not irritate his neighbors." What this means is the Prophet ﷺ didn't forbid the sahaba from doing tabarruk from his remnants, but he told them if they really want to get barakah, then speak truthfully, be trustworthy, and don't irritate their neighbors.

5. Of the greatest benefits of the Incident of Hudaibiyyah is the issue of tawakkul. And that is that, sometimes things happen and we don't understand why they happen. On the surface, it appears nothing but wrong, chaos, evil, and harm, yet Allah knows and we do not know. Indeed, one of the fundamentals of tawakkul is to put your faith in Allah. And you expect the best from Allah. Allah says, "You might hate something but it is good for you" [see Quran, 2:216], and in another verse, "It is possible you hate something but Allah will bring a lot of good from that which you hate" [see Quran, 4:19]. The Incident of Hudaibiyyah is the perfect example. Even the Prophet ﷺ did not know what to say to Umar RA, all he said was, "Allah will help me." Indeed, at face value it seemed like a complete humiliation, but it turned out to be the single greatest victory Islam had ever seen up until that point.

6. From the incident, we learn to never ever assume we know better than the Quran and Sunnah. Umar RA and Sahl ibn Hanif both said, "Accuse your own opinion before you accuse the religion." Subhan'Allah. And obviously, this only applies when there is an explicit text of the Quran and Sunnah. You don't say, "I think," or, "My opinion is," when Allah and His Messenger have spoken. When there are clear-cut explicit verses/hadiths, our opinion doesn't matter. When the Quran and Sunnah is explicit, we obey.

7. Very interesting tangent: A huge controversy erupted in Andalus over the question, "Did the Prophet ﷺ read and write or not?" One of the great Maliki scholars, Abu al-Walid al-Baji (أبو الوليد الباجي) (d. 474 AH) in Andalus, he claimed that the Prophet ﷺ can read and write. And this spread amongst the masses, then other scholars got involved and said, "Anyone who claims the Prophet ﷺ can read and write is a kafir." Why? Because the Quran says the Prophet ﷺ was an "unlettered prophet" [see 7:157]. So there was an actual court case brought against Abu al-Walid al-Baji, the most famous scholar of his time. The Sultan had to get involved and he basically said, "Look, all of the scholars are accusing you of being a kafir, because you have rejected the Quran, because you say the Prophet ﷺ can read and write." Al-Baji said, "I have clear evidences that he can read and write." Sultan said, "What?" The number one evidence Al-Baji gave was one version of hadith in Sahih Bukhari related to the Incident of Hudaibiyyah, he said: "When Ali ibn Abi Talib refused to erase 'Rasulullah,' the Prophet ﷺ took the kitab — and he did not know how to write — and HE WROTE 'Muhammad ibn Abdillah.'" The scholars then asked in response how about the verse in the Quran that says he ﷺ was an unlettered prophet? Al-Baji said the verse describes the Prophet ﷺ in the early stage of his prophethood, but later on, he did learn how to read and write. Then they asked about this verse, how do you explain it?:

وَمَا كُنْتَ تَتْلُو مِنْ قَبْلِهِ مِنْ كِتَابٍ وَلَا تَخْطُهُ بِيَمِينِكَ إِذَا لَا رَتَابَ الْمُبْطِلُونَ

"And you did not recite before it any scripture, nor did you inscribe one with your right hand. Otherwise the falsifiers would have had [cause for] doubt" [29:48].

He said, "This ayah is an evidence for me and against you." Why? Because it says, "From before the revelation of the Quran, you didn't recite a book or write," which means —according to al-Baji— after the Quran was revealed, the Prophet ﷺ did learn how to read and write.

And the other scholars could not defeat him. In the end, the case was dismissed because he had legitimate Quranic and Sunnah evidences, and so they could not say it was kufr. (Side note: This shows us you can have some strange opinions and still not be a kafir as long as your opinion doesn't contradict the Quran and Sunnah. And it is up to the ulama to decide who is a Muslim and who is not a Muslim. Not up to the laypeople. The masses should not get involved in deciding who is a kafir and who is not.) Al-Baji held his position until he died, but the position remained a minority, and later scholars wrote entire treatises on this issue to refute him. The majority opinion of the ummah remains that the Prophet ﷺ was unlettered. As for the version in Bukhari that says he ﷺ wrote his name, there are two interpretations: (i) First is that he wrote his name only, and the evidence for this is that most people who can't read and write can at least write their name. (ii) The second stronger interpretation —sticking to the verse of the Quran that says he was an unlettered prophet— is that it doesn't literally mean he ﷺ wrote; and this interpretation is allowed in any language, e.g., when we say, "The governor rebuilt the highway," it does not literally mean the governor rebuilt the highway, rather it means the governor commanded the rebuilding of the highway. We are allowed to speak in this type of language when it's the leader involved. So the way we understand the hadith is: "The Prophet ﷺ didn't know how to write, but he commanded somebody to write." Also, with regards to verse [29:48], just because the verse says the Prophet ﷺ didn't write BEFORE, it doesn't mean he did AFTER — in Usul al-Fiqh, this is called mafhum al-mukhalafah (مفهوم المخالفة), but it's not a very strong istidlal (استدلال). So to conclude, in the end, we stick with verse [7:157] and say our Prophet ﷺ was an unlettered prophet.

### III. Fiqh Benefits From the Incident of Hdaybiyyah

1. The most obvious fiqh benefit is the permissibility of engaging in peace treaties with an otherwise evil enemy. The Quraysh were the worst enemies the ummah has ever seen. Why? Because nobody has ever opposed the Prophet ﷺ directly except the Quraysh. Anytime another group, another nation, another country opposes Muslims, they are not opposing the Prophet ﷺ directly. The only people who actually directly opposed the one man whom Allah sent to this ummah were the Quraysh. They even tried to kill him ﷺ. What can be greater injustice than this? Yet still the Prophet ﷺ engaged with them and had a peace treaty with them. And this shows us you can engage in a peace treaty with even the vilest, evilest, and most crooked people. Scholars have differed on whether you should put a 10-year time clause: Imam al-Shafi'i says the maximum is 10 years but you can keep on renewing if you want, and Imam Abu Hanifa says 10 years was just what the Prophet ﷺ did and you can have more or less depending on your circumstances — and this is the stronger position. Some modern scholars —Dr. Wahbah al-Zuhayli and Sh. Yusuf al-Qaradawi— hold a position that is unique for our times and say: In light of current circumstances, we can in fact extrapolate there can be permanent peace if that is the way the world is expected to be.

2. The one who cannot continue Hajj or Umrah must stop where he is, sacrifice the animal, shave or trim his hair, and then he can resume his normal life [see episode 66].

3. The rulings for ihram is that you can get out of it for a legitimate reason. A sahabi, Ka'b ibn Ujrah (كعب بن عجرة), suffered from a major medical issue which was that he was infested with lice. When the Prophet ﷺ saw him, he said, "Why didn't you tell me it was this bad? Shave your hair off and then give a fidyah (فدية)." So we learn from this that in ihram, if you have a medical issue because of which you must wear other clothes, it's completely halal, as long as you give the fidyah. Any legitimate reason for breaking from the ihram is allowed as long as you give the fidyah.

4. Yet another fiqh benefit we derive, as Ibn al-Qayyim mentions, is the permissibility of seeking the help of a pagan, even in extremely sensitive matters, if you trust him. According to Ibn al-Qayyim, the scout that the Prophet ﷺ sent (Bishr/Busr al-Sufyan al-Khuza'i) was a pagan; others say he was a new convert to Islam — and in our seerah, we took this line [see episode 63]. In any case, we still can derive this same lesson from other instances in seerah, e.g., the story of Hijrah and the Battle of Uhud.

5. The permissibility of being strictly literal about a treaty even if it means you contradict the spirit of the treaty. One example is that of women migrating. The treaty said, "Not a single MAN from the Quraysh can renege or defect over to the Muslims," so in this case, the Prophet ﷺ stuck by the letter and retained any women who sought protection in Madinah. Another example is the story of Abu Basir [see episode 66].

6. In times of difficulty (tornado, blizzard, etc.), you are not required to come to the masjid to pray fard in jama'ah. We mentioned that on one of the days of Hudaibiyyah, it rained severely. And on that night, the Muslims didn't pray Maghrib and Isha in jama'ah, and in fact, the muezzin changed the adhan from "hayya alas-salaah, hayya alal-falaah (حي على الصلاة ، حي على الفلاح - hasten to salah, hasten to salvation)" to "salluw fiy rihaalikum (صلوا في رحالكُم - pray in your tents)." And to this day, we are supposed to change the adhan if Muslims are prohibited from coming to the masjid: we change "hayya alas-salaah, hayya alal-falaah (حي على الصلاة ، حي على الفلاح)" to "salluw fiy buyuwtikum (صلوا في بيوتكم - pray in your homes)" or "as-salaati fiy buyuwtikum (الصلاة في بيوتكم)."

7. If you oversleep Fajr, pray it as soon as you can [see episode 66].

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#### IV. Modern Political Thought Benefits From the Incident of Hudaibiyyah

The first seerah lecture ever given by Sh. YQ back in the early 2000s was about the Treaty of Hudaibiyyah. For him, the Incident of Hudaibiyyah and the Slander of Aisha RA were the two most intriguing bits from the seerah. Especially the Treaty of Hudaibiyyah because it is very relevant (re 9/11). The fact is we are living in very difficult times, and there are so many internal and external problems. The people are far from Islam, the rulers are who they are, and to make matters worse, non-Muslim governments are harming the ummah with political, economic, and military policies. So many things going on: politically, the creation of Israel and the stealing of lands from the people of Palestine; economically, the IMF and how it subjugates third world countries (which is blatant criminal behavior); militarily, the drones, the invasion of Iraq and Afghanistan, etc. These policies, no doubt, are affecting Muslims, so much so that it is a common belief in many parts of the Muslim world that the West, especially America, is engaging in an all-out war against Islam. And this in turn has caused people to react in many different ways. Many people around the world — Muslim and non-Muslim — have a revulsion of America; they hate America for what it has done to them. (Side note: Yes, it isn't just a Muslim thing, all you have to do is look at south America: Venezuela, Nicaragua, etc.) Some of them reacted verbally, others militant, e.g. al-Qaeda — and this group claims that it is the universal duty of every Muslim to fight against the great taghut of our times. Many of them say it is haram for us to remain in the West and to be paying taxes. Why? According to them, because it's not faithful to the religion of Allah SWT. Much can be said, but in our opinion, American foreign policy is not a war directed against Islam per se. Yes, Muslims around the world are suffering as a result of the policy, but in our humble analysis — take it or leave it — if the lands that had oil in them were Buddhists, if Palestinians were Jains or Confucianists, it would not have changed American foreign policy that much. America does what it does for economic/financial interest. Yes, there are lobby groups within America that are pushing certain agendas, and yes, it helps that Muslims look different to them (generally darker skin, dress differently, etc.), but in essence, it's not a war against Islam as a whole.

The point is that American/Western Muslims are accused of doing that which is haram, of preferring our American/Western identity over our Islamic identity, and of loving a country above loving Allah SWT. And what does the Incident of Hudaibiyyah do in this light? It shows us that it is allowed for different factions/portions of

the ummah to have different political treaties and alliances with those who are enemies of Allah and His Messenger. The Quraysh blatantly opposed Islam and even killed many Muslims, yet the Messenger of Allah still engaged in a treaty with them; thus how much more so when there is no khilafa, and the current countries we are talking about might not even be fighting for religion. So again, putting everything together, we learn from Hudaibiyyah that it is allowed for Muslims to have treaties with some political entities even if that entity is harming or persecuting or even killing some Muslims. Can you imagine the personal pain and anguish of the Prophet ﷺ as he sees Abu Jandal with blood and chains saying, "You will return me to them when I seek protection from you?!" But there are benefits that outweigh the personal harms. And sometimes, sacrifices need to be made in order to achieve a greater good. The Arabian Peninsula benefited immensely from this treaty, so much so that Allah called it a clear triumph, even though it certainly did not appear that way initially.

In our times, we don't have Abu Jandal, but we have the prisoners of Guantanamo Bay, the hundreds of thousands who have been killed by drones, invasions, and wars, and our hearts bleed for them — and no doubt we are very angry — but at the end of the day, it is still allowed to engage in treaties for the sake of some good. What is that good? In light of the current political circumstances of Muslim lands, we living in the West are afforded the opportunity to worship Allah and to benefit other people — financially and in dawah — in ways that even if we were in a Muslim land we could not do. And this is something most of you in the West personally realize. Frankly, most of you that came to the West as immigrants were not anywhere near as practicing as you are now. Coming here, rekindle your own faith, it made you more committed to the faith. Many of you came from lands, back in the 70s and 80s, you could not practice your faith at all, especially our Arab brothers that came from certain lands in the 70s and 80s. You couldn't do a fraction of what you're doing now. And currently, as we speak, there are, on the conservative side, at least 50 million Muslims living in Western democracies. We're not even talking about minorities, because if you talk about minorities, India has a Muslim minority of 100 million people. We're not even talking about those. We're talking about "Western," i.e., Europe, Canada, America, Australia, at least 50 million Muslims living in these lands. What are we going to say to these 50 million Muslims? That it's wajib for you to leave? Go where? Which land will take them? Which country will accept them? There is no khilafa. On top of this, frankly, in our opinion — and you're allowed to disagree — we don't view Western nations as being waging war against Islam. We don't view this to be the case. They're waging whatever they're waging for their own pockets, for their greed; and it just so happens that one of the targets is those who are Muslim. But as we said, we're not the only target. Anybody who thinks this really does not know. As we said, look at Nicaragua, look at Venezuela, look at Vietnam. Have we forgotten Vietnam in the 70s? What happened over there? Look at the Russian state, look at Korea. Have we forgotten what's happening in those places? Napalm bombings. So it's not just us. This is the reality of an empire. It's the hubris that every republic feels in its time of glory — and every time of glory is followed by a time of decline, and frankly, we always see the beginnings of this happening as well. So the point being, Western Muslims need to make a decision: Do they wish to enter into such a contract/treaty with these governments in return for certain rights and privileges many of which are not available back home? Those Muslims who were born and raised in the Western lands, even more so. Where do you expect them to go? What nationality do they have? Which land will take them? What is to happen to 50 million Muslims?

The Treaty of Hudaibiyyah teaches us that it is allowed for Muslims to have different political treaties. Not all Muslims have to have the exact same treaty. What might be allowed for one group might not be allowed for another, and what might be haram for one group might be halal for another. And for Western Muslims, to be living in this land with the visa, with the passport, this is the treaty. You cannot obtain the visa or the passport without having an understanding. What is that understanding? That you're going to be a law-abiding citizen. That's the understanding. You're not going to break the law, you're not going to be treacherous, you're not going to do something that goes against the security of the land. If you have such a visa and such a passport, well, then, the laws become binding, even if you see Abu Basir and Abu Jandal, and you cannot help them.

Now, somebody will say, "Hudaibiyyah was unique for the Prophet ﷺ. Who are you to say this is a 'clear victory'? Who are you to say a treaty with a particular entity is a victory?" And Sh. YQ had been told this when he gave this talk previously — one of the overzealous brothers, he basically said, "Hudaibiyyah was khas for the Prophet ﷺ. Unique for him only. Nobody can engage in a treaty with a non-Muslim other than the Prophet ﷺ."

And Sh. YQ said to him, "This attitude will destroy the whole seerah. Because everything is only for him ﷺ then. The general rule is anything the Prophet ﷺ does is something he's doing for us as an ummah." Then he said, "There are differences between our situation and Hudaibiyyah." Sh YQ said, "And do you think, in any situation in the world, if you compare it to the seerah, it's going to be 100% the same? Of course it's going to be different. There are certain things that are worse, there are certain things that are better, but the concept, what are we extracting? Number one is that different Muslim groups can have different treaties. What the Prophet ﷺ could not do, Abu Basir and Abu Jandal could do."

And this leads us to a very frank issue, and that is that —no doubt, the Treaty of Hudaibiyyah, it was from Allah that it is a clear victory, and no other scholar can ever claim that a treaty with a modern land is a clear victory, but— it is allowed for scholars to make ijtihad. And we will allow the scholars of every era, every society, every place, to extrapolate from Hudaibiyyah, which context, which treaty can be enacted. And frankly, yes, if we say that the person with the visa and the passport cannot do certain things, that does not mean the whole Muslim world cannot do them. And it's not the job of those who live in the West to speak about what other societies should or should not do. As for Muslims living in other lands, there is no doubt, if he sees his country being invaded by a foreign army, and he defends his country, land, and property from them, then who can criticize him? And Sh. YQ as a Western Muslim has never in his life spoken about that issue. What he is speaking about is somebody who has citizenship, somebody who has visa, they are not allowed to do something treacherous while keeping that citizenship and visa. No matter how much Abu Basirs and Abu Jandals they see, no matter how much Guantanamo and drones they see. So those 0.00001% of our youth that are enticed into this type of stuff, that are listening to vigilante type of rhetoric, frankly, we need to tell them to study the Treaty of Hudaibiyyah and realize that sometimes there is a broader benefit. In this case, 50 million Muslims in the West; in this case, there is no khilafa that you can migrate to; in this case, the enemy that you want to attack is a billion times stronger than you. If you prick them with a pin, they're going to throw back an atom bomb at you. You have to be very careful about who are you playing with over here.

Nonetheless, what other societies do, that's between them and their scholars. It's a circumstance beyond our control. We were born in the West, this is our nationality. What we know, what we will speak to, is the Western context.

And we have to point out that one of our main criticisms of these extremists/militant interpretations of Islam is the fact that, generally speaking, they do not have scholarship amongst them. Their scholars are DIY clerics. Their scholars are people who read 5-10 books and think they're experts. And by and large, mainstream scholars of all Sunni movements —Deobandi, Tablighi, Salafi, Ahli Hadith, Maliki, Shafi'i, etc.— they are opposed to this type of militancy. If you look at the militant groups, who do they resort to, are people that are self-taught, and frankly, the only thing they know how to talk about is jihad, jihad, jihad, jihad. They never talk about spirituality, they never talk about issues of fiqh, they're not experts at all. Jihad is a very deep topic, and to master it, you need to master all the other fields. And we do have scholars who have mastered all the fields and the topic of jihad, but these overzealous youths never go back to those scholars. They go back to those who have never studied in the tradition, who are not ulama by and large, and who are self-taught. Another point we really criticize this group for is the fact that they follow opinions that —maybe they will find one scholar said this, another scholar said that, and they will construct a madhhab/position/methodology that— a basic understanding of the Quran and Sunnah and seerah and common sense will tell us it's not Islamic. You don't need to have an advanced degree in Islamic studies to know that suicide bombing in the middle of a marketplace is ridiculous. You really don't need to have an advanced degree in Quranic exegesis to know that blowing up a Shi'i masjid for no reason is not something that will bring you closer to Allah SWT. Or last week, the incident in Kenya, it's on our minds now: somebody going into a shopping mall and literally targeting 7-year-old kids, killing a Muslim lady for not wearing the hijab, or separating people that are Muslim and non-Muslim, gunning them down. Subhan'Allah, it's unbelievable. It's bizarre. And anytime you try to reason with these people, immediately they accuse those innocent people that they did this, they did that, they did this, they did that. Subhan'Allah. The people in the bazaar did that? Those children they killed did that? Wallahi, no. If you want to defend your land, defend against those who are attacking, then we would not say anything. People are harming you? People are harming your wife and child? You have every right to defend against the invading army. But for you to go to a marketplace, for you to go to the shopping center, the bazaar, and start targeting and killing people... forget the

fact that it's un-Islamic completely, how about the common sense, what is the reaction going to be? Look at al-Shabaab what they did. After the incident, the Kenyan government has unified the support for sending in another force into Somalia. The reason why they attacked in the first place was that the Kenyan government had sent a force into Somalia (and the invading army is going to rape and pillage and loot); while the grievance is valid, but are you going to respond by going into Kenya and killing innocent men, women, and children? What's going to happen? Exactly what happened after 9/11. You prick a pin and they go back and invade two of your lands, destroy it completely, bring the economy to a standstill, cause so much chaos in the world. What did you accomplish? So forget the fact it's un-Islamic, use your common sense here. And again, this is why we feel the Treaty of Hudaibiyyah is so important. It really tells us, "Look, don't act with emotion. Don't act with emotion when you see Abu Basir and Abu Jandal." Yes, we have Abu Basirs and Abu Jandals. Wallahi, our hearts bleed for our brothers in Guantanamo, and we make du'a for them. The inhumanity of it is just sad. Wallahi, those persecutors treat their dogs better than our brothers in Guantanamo. We know this. But what can we do? Make du'a to Allah SWT. What's happening in all the other lands — and so much is going on — our hearts bleed for it, but there are times, there are places for the benefit of the greater ummah. What are you going to do by pricking a pin into the tyrant? What are you going to do? What is the backlash? Allah AWJ will take care. And in the meantime, we do what we can. And to be clear, we are speaking to Western Muslims. It's not our job to speak to other societies; they decide what is to be done in their lands. For us, what we speak to is, it is not allowed — and this is what we firmly believe — for a person who has a valid visa and a passport to be a kha'in (خائن - traitor). It is an amanah, a contract that you have with Allah SWT. We don't lie. A believer is never a kha'in. So those who have passports and visas, they had better learn the Treaty of Hudaibiyyah. They better understand that it is allowed for us to engage in peace treaties with somebody or some entity that otherwise is causing great harm to the Muslims, and it is never allowed to be treacherous.

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## 068 - The Battle of Khaybar Part 1 [\[TOP\]](#)

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The Battle of Khaybar (غزوة خيبر) represents the final expulsion of Jewish tribes in central Arabia at the time. For detailed discussion on their origin, see episode 29.

Recall the first Jewish tribe to be expelled from Madinah was the Banu Qaynuqa. They were expelled right after Badr in Shawwal of the second year of the Hijrah. Why? Because they gave veiled threats to the Prophet ﷺ, "If you fought real men, you would not have won." The second tribe was the Banu Nadir because they tried to assassinate the Prophet ﷺ by throwing a rock on him. And the final tribe was the Banu Qurayza who was executed for treason after the Battle of Khandaq. So with these expulsions, there was no Jewish tribe left in Madinah. However, the two tribes who had been expelled migrated to Khaybar, 180 km to the north of Madinah. Their leaders, Huyayy ibn Akhtab and Sallam ibn Abi al-Huqayq were especially very open and hostile enemies to the Muslims. We know in the Battle of Khandaq, the Jews of Khaybar helped some of the opponents and persuaded the Banu Qurayza to also break the treaty with the Prophet ﷺ. And they also helped with their arms and weapons.

Therefore, as soon as the Treaty of Hudaibiyyah was finalized (i.e. the threat from the Quraysh was eliminated), now the Prophet ﷺ can worry about the one potential threat in his local vicinity left, and that is Khaybar.

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### Khaybar

What is Khaybar? It is a luscious city north of Madinah. And it sits at the top of a huge underground river. Khaybar and Madinah both sit on top of these large currents. And Khaybar actually has far more fertile land than Madinah — it has much more land, but the quantity of people living there is fewer than Madinah. The name Khaybar goes back to one of the Amalekites, or according to another opinion, a Jewish name for a fortress "khayabir[?] (Hebrew for fortress)," or according to another opinion, comes from an Arabic word "khabira (خَبِير)" which means fertile. Khaybar was one of the largest date-producing lands in the whole of Arabia, it was populated only by Jewish tribes, and they had done what they had done in every other land, which is to build their unique fortresses. This shows us the Jews of central Arabia came from Yemen where there was the knowledge of building dams and fortresses. The Arabs had not mastered this art, and the Jews kept it a secret. One or two Arabs tried to imitate them, but it was second-rate. And Khaybar was known to have the biggest and most magnificent fortresses in Arabia. It was not just one fortress, rather, every mini-tribe had their own fortress. So we can imagine every mini-tribe of around 100-500, they were living inside these completely walled fortresses, and they were initially impenetrable for the Muslims who didn't have any major weapons at the time. As we will see, this was one of the big issues during the Battle of Khaybar.

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### Reason to Attack Khaybar

As we said, the main reason the Muslims attacked Khaybar was to preemptively attack. There was no immediate threat from Khaybar, i.e., there was no plot coming that Khaybar is going to attack Madinah, but as we said, the Madinan Jews who had migrated there were treacherous — they would do anything to get their land back in Madinah. So it was a preemptive attack so that they do not launch an attack on Madinah. Some people in our time try to problematize the Battle of Khaybar and say the attack was unjustified, but to them we simply say this



is how things worked in those days. It was the survival of the fittest. Every single land had to be prepared for attack — and why do you think the Jews had huge fortresses in the first place? Because the lay of the land was that you can attack other tribes. Every group did it — Muslim, Christian, Jewish, pagan, etc. That was the law in those times. And since there was no treaty with the people of Khaybar, they were completely legitimate targets. So the Prophet ﷺ announced he is going to Khaybar, and he took with him around 1,700 men.

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### When Did the Battle of Khaybar Take Place?

When did it take place? Slight difference of opinion: Ibn Ishaq says it took place in Muharram 7 AH, and Al-Waqidi says Safar 7 AH. But this is easy to reconcile: we say it began in Muharram and ended in Safar, which makes complete sense. Imam Malik and al-Zuhri say Muharram 6 AH, but this goes back to their calculation of the Hijrah of the first year being 0 AH, so in reality when they say 6 AH they mean 7 AH. So the majority position is Muharram 7 AH — and this shows the long-term planning of the Prophet ﷺ. Barely two weeks after Hudaibiyyah, immediately he is thinking of Khaybar, the only real threat left in central Arabia.

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### Marching to Khaybar

All the books of hadith (Bukhari, Muslim, etc.) say the Muslims left in high spirits. They say when the Muslims were marching, they were so enthusiastic they were shouting at the top of their voices, "Allahu akbar! Allahu akbar! La ilaha illaLlah!" but the Prophet ﷺ said, "O people, be gentle with yourselves. For verily, the One you are calling out to is not deaf. He can hear you and see you and is nearer to you than your jugular vein," and in another version, he said, "He is with you." Khaybar was around 180 km away, and the Prophet ﷺ reached there in probably less than two days. He did not stop until he was right outside Khaybar.

Note Khaybar wasn't a real city — it was just a bunch of fortresses. How many? The books say many — at least 8 or 9, or most likely 15. And each of these fortresses is its own mini-camp. Khaybar is a large land; many acres of green lush land on which dates are being harvested. And within this land, the land had basically two halves — on one half there were 6-8 fortresses, and on the other half which was a few hours of marching away, there were another 6-8 fortresses. When the Prophet ﷺ came to Khaybar, it was a complete surprise for its people. They never expected it. Bukhari says the Prophet ﷺ intentionally camped the night away from Khaybar, and started marching to the fortresses before Fajr to completely surprise them. And when the Muslims finally came within the distance of the first fortress, they saw the people exiting the fortress with their plows, axes, and tools to harvest their dates and take care of their fields, but when they saw the Muslims, they rushed back running saying, "Muhammad and his army has arrived!" Note the very fact they say this shows, even though they are surprised, they knew it was going to happen and somewhat expected it. They knew they had crossed some boundaries, and they knew if anybody's going to attack them, it is going to be the Prophet ﷺ and his army. So they yelled out, "Muhammad has arrived," and they ran inside, shut the doors and sealed them. Here is when the Prophet ﷺ uttered his famous lines mentioned in every book of seerah and hadith, "Allahu'akbar, Allahu'akbar. Khaybar has been destroyed. And whenever we arrive at the border of a land/country/people, then what an evil morning it is for those that have been warned."

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### The Battle of Khaybar

The books of seerah mention a bunch of incidents, and as usual, we piece them together. So what happens? All of the individual tribes have locked themselves up. And the Prophet ﷺ and the sahaba conquer one fortress at a time. This actually was partly the cause for their downfall. Why? In their ingenuity, they never thought, "What if an army comes straight to our land? We won't be able to help one another! And each group will have to face the

entire army on their own." And this is exactly what happened. No doubt, if a small raiding party would come, these fortresses would help. But what if an army would come? Each of these mini-fortresses would not have more than 500 men, and they would have to face up to 2,000 men alone. It was a gaping hole in the construction of the fortresses and that is they could not unite against a large army. And in this was their downfall. The Prophet ﷺ kept on targeting one fortress after another. Some of the names of the fortresses have been preserved: one was called al-Nizar (النزار), another was al-Sa'b (الصعب), and one of the largest was Na'im (ناعم) and it took Muslims 10 days to conquer it. They threw arrows and did whatever they could for 10 days straight — Abu Bakr RA took charge for a few days, then Umar RA. And one of the famous sahaba, Mahmud ibn Maslamah al-Ansari (محمود بن مسلمة الأنصاري) RA, he died a shaheed when the people of the fortress threw a large log on him. One of the tactics of the people of the fortress is to throw things (boiling oil, heavy objects, etc.). The Muslims never experienced this before and did not quite know how to set up to defend, so when Mahmud ibn Maslamah came too close to the fortress, the Jews threw a large log on him and it squashed him to death. And this was very demoralizing for the sahaba.

For 10 days straight the Muslims fought this one fortress Na'im, and on the 10th night, the Prophet ﷺ made an announcement and said, "Tomorrow at Salat al-Fajr, I will hand the banner to someone whom Allah and His Messenger love. And Allah will grant us victory at his hands." Umar RA remarked, "Never in my life did I wish to become a leader like I did on that night" — because it is a great honor.

In the morning, the Prophet ﷺ prayed Fajr, then he turned around and said, "Where is Ali ibn Abi Talib?" They said, "He has some problem with his eyes (infection) so he's remaining in his tent." The Prophet ﷺ said, "Bring him to me." When Ali RA came, the Prophet ﷺ spat into his eyes and he became cured. And he then handed the banner to Ali RA and said, "Go forth. And in the name of Allah SWT, keep on going and do not turn back." And this was a great blessing for Ali ibn Abi Talib. So he came forth with the banner, but then he paused because he wanted to ask a question. But the Prophet ﷺ had told him, "Go forth and don't turn back," so he paused where he was, and instead of turning around, he shouted at the top of his lungs, "Ya Rasulullah! What conditions should I give them?!" Subhan'Allah, he doesn't want to turn around because that would be disobeying. So he shouts out, "What are the conditions?!" The Prophet ﷺ said, "Fight them until they testify there is no god except Allah, and that Muhammad is the Messenger of Allah. If they do so, then their lives and properties are protected from you and me, and their affair is with Allah SWT. For by Allah, if Allah guides through you even one person, then it is better than a herd of camels (i.e. a million dollars)." And this shows us the ultimate goal of these types of expeditions is not killing nor is it conquest of lands. It was inviting others to the Way of Allah SWT.

The chieftain of [one of] the fortress[es] was Mirhab (مرحب), and he felt bold enough to challenge the Muslims to a duel. And firstly, Amir ibn al-Akwa (عامر بن الأكوع), an Ansari took on the challenge, but Mirhab killed him. The next person to take up was Ali RA and he managed to get rid of Mirhab. And this was one of the biggest victories for the Muslims and a huge demoralization factor for the Jews.

After Mirhab died, eventually the people came out to face the Muslims and fought a severe battle. But the Muslims eventually overcame. It is during this expedition the famous incident we know happened that Ali's RA shield was knocked out, and he was left defenseless, so he went to the door of the fortress — and it's a massive structure — and he used the entire door as a shield for the remainder of the battle. And when it was over, he threw it aside, and Abu Rafi', the narrator, said, "[After the incident,] seven of us tried to pick up the door, but we were not able to pick it up," and there is no doubt this is a karamah (mini-miracle) given to Ali RA.

When Na'im was conquered, they moved on to the next fortress which was al-Sa'b, and it took the Muslims three days to conquer this — it was a great miracle from Allah that they conquered it, because their food supplies had dwindled to nothing and they had nothing left. And when they conquered it, it was full of grain, food, water, etc., so they used this and lived off of it for the remainder of the Battle of Khaybar.

## Mini-Stories

A number of stories are mentioned in this battle.

1. Of them is the story of the slave of Khaybar who came to the Prophet ﷺ who had heard that there is a man with a new religion (i.e. he had heard about the Prophet ﷺ), so he asked the Prophet ﷺ, "What are you about?" The Prophet ﷺ said, "I am a prophet." So he said, "What have you come with?" The Prophet ﷺ explained what Islam is, and when he heard this, the slave accepted Islam then and there. And he said, "My master has sent me to graze the flock, what do I do with the flock?" The Prophet ﷺ said, "You must return it to your master" — it's an amanah. So the Prophet ﷺ rubbed the heads of the sheep and told the slave, "Go to such a place and the sheep will return to their master." So the slave went to a certain place, he let the sheep go, and the sheep returned to the master. And the slave then came back to the army, fought a severe fight on the side of the Muslims until a stray arrow killed him. After the battle was over, the Prophet ﷺ stood over his body, and as he was being buried, the Prophet ﷺ closed his eyes. When the sahaba asked why, the Prophet ﷺ said, "His two Hoorun Ayn (حور عين) have come to greet him." In this story, subhan'Allah, we see the honesty of the Prophet ﷺ in rejecting the sheep. Even though he is at war with the tribe, he ﷺ knows the slave has been given an amanah by the master, so he ﷺ returned all of the sheep to the master.

2. This next story appears in multiple battles, and scholars differ if it only happened once or more than once. This story is authentically mentioned in Sahih Bukhari that it occurred at Khaybar, so we mention it here, and that is the story of a Bedouin who was fighting a mighty fight. The sahaba are impressed and say, "This is a man from Jannah!" But the Prophet ﷺ said, "No, rather he is a man from Jahannam." So one of the sahaba followed the Bedouin until an arrow injured his hand, and when he saw that his hand was no longer usable, he took his sword, put it on the ground, and he jumped onto the sword to commit suicide. The reason he was fighting was to basically be called powerful and mighty, for ego and honor, not for the sake of Allah. Then the man who was following him went back to the Prophet ﷺ and repeated the kalimah. The Prophet ﷺ asked what's the matter, so he explained what happened and the Prophet ﷺ said, "A person may do the deeds of the people of Jannah until there is only a cubit or two between him and Jannah, and then qadr catches up to him and he does the deeds of the people of the Fire and enters it. And a person among you may do deeds of the people of the Fire until there is only a cubit or an arm-breadth distance between him and the Fire, but then qadr catches up to him and he does the deeds of the people of Jannah and enters it." The point is "الأعمال بالخواتيم" — Allah judges us depending on the state we die in.

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### (Cont.) The Battle of Khaybar

The Muslims conquered fortress after fortress, and eventually, they came to another that is called "the Castle of Zubayr (قلعة الزبير)," and this fortress did not have its own internal well, rather, it was fed via an external water supply, so the Muslims blocked the water supply so the men had to come out and fight. And eventually, when they came out and fought, they were defeated. And with this defeat, the one half of Khaybar was conquered. So the Prophet ﷺ and the sahaba then crossed over to the other side of Khaybar and began another series of mini-conquests, and in the exact same manner, they engaged with each fortress individually. Remember, the Battle of Khaybar was not simple: It was a series of at least 9 battles. Some lasted 10 days, some lasted 1 day, and some 3 days. And note every time one fortress fell, the group of remaining fighters there ran to another fortress for protection. Of course they wouldn't just surrender. So they would run all the way to the big fortress which had the best protection. The Muslims conquered each mini-fortress until eventually there was one of the largest fortress left, and all of the people from tribes already conquered were in that fortress. The Prophet ﷺ and the Muslims just camped outside and waited because this fortress was just too big. A solid two weeks went by, until finally, the people inside realized they were outnumbered and could not do anything, so they negotiated a surrender.

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## Was Khaybar a Conquest or a Surrender?

Here is where a lot of scholars differed in the past: Was Khaybar a conquest or a surrender? Why does it matter? Because firstly, there are fiqh differences, and secondly it's a matter of honor for the Muslims and humiliation for the group conquered. If they surrendered, then they gain some honor since they willingly gave up, but if they were forced militarily, this is humiliation. So it's a matter of history and a little bit of fiqh.

Why did the scholars differ? Because the Muslims fought so many battles and conquered one fortress after the other, but right at the end, the people of Khaybar surrendered. So scholars have differed, but the majority position, held by ibn al-Qayyim and others, is that they were conquered. The evidence for this is that, if they wanted to surrender, they would have done so from the start. But every single fortress was conquered until the Muslims reached the last who surrendered because they knew they were going to be conquered.

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## Treaty With the People of Khaybar

Then they worked out a treaty with the Prophet ﷺ. Initially, the Prophet ﷺ wanted to expel them, but they argued and said, "Ya Aba al-Qasim, your people do not know how to operate or mend these lands. We are people who know Khaybar inside out. So why don't we agree to a percentage?"

And so back and forth they went until finally the conditions were decided:

1. The people of Khaybar would give 50% of their produce to the Muslims. (Now the people of Khaybar had hundreds of acres of land, so 50% is literally a fortune — it's equal to tens of millions of dollars.)
2. The maintenance and the cost and the labor will be 100% on the Jews.
3. This treaty is in effect for as long as the Muslims decide. The Muslims can cancel whenever they want to.

So the people of Khaybar decided to remain with these conditions. And this shows us the foresight of the Prophet ﷺ to allow them to remain. Because the fact is the Muslims neither had the experience nor manpower to manage Khaybar. It would need around 1,000 people to take care of it, but the Muslims did not have 1,000 men to spare. Further, the people of Khaybar knew Khaybar inside out, so the Prophet ﷺ let them take care of it. So this is what happened all the way until towards the end of the khilafa of Umar RA [23 AH] — and at that time, there were so many Muslims, so in accordance with clause #3, the Muslims decided to end the treaty, and Umar RA sent the Jews to other lands. And that was the end of the Yahudi presence in central Arabia.

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## Attempt to Poison the Prophet ﷺ

After these negotiations took place, at one point in time, the attempted poisoning of the Prophet ﷺ happened. Some food was gifted to the Prophet ﷺ (and later on we learn it was cooked by the wife of one of the leaders of Khaybar that had been killed — but when the food was gifted, the Muslims did not know). The Prophet ﷺ was given high-level exotic food, and it is understood that when a person has conquered the land and he is the new leader, it was natural for the people to appease the new leader with gifts and food. So the Prophet ﷺ was sent a lavish, massive tray full of food.

And we also learn later on that the woman who cooked it asked around, "What meat does Muhammad like the most?" and she was told, "The shoulder blade of a lamb," and so she put poison in —the whole lamb, but— especially the shoulder blade. And it was a very potent and powerful poison. When the Prophet ﷺ and the sahaba sat down to eat, he put a bite in his mouth, and as soon as he did, he said, "Everyone, stop eating. The shoulder of the lamb has told me it has been poisoned," i.e., the lamb spoke to the Prophet ﷺ (and obviously, this was a miracle from Allah). He said that, but unfortunately, one sahabi by the name of Bishr ibn al-Bara (بشر بن البراء) had already eaten, and it was too late for him. It appears he swallowed a little bit, and as a result, he died a few days later. A number of other sahaba spat out the meat before they swallowed, and they had to be treated. As for the Prophet ﷺ, he put it in his mouth but he did not swallow it, yet still as a result, he felt the pain from the poison for the rest of his life (4 years), so much so on his deathbed when he had a week left, he said to Aisha RA, "I still feel the effects of the poison from the woman of Khaybar."

The Prophet ﷺ then called the tribe who gifted him this meat and said, "If I ask you anything, will you tell the truth?" They said, "Yes, we will tell the truth." He said, "Who is your ancestor?" They said so-and-so. But the Prophet ﷺ said, "You are lying. Your ancestor is so-and-so," meaning he is proving to them he knows if they lie. (And perhaps the reason they lied about their ancestor was that there was some point of embarrassment about him.) The Jews said, "You have spoken the truth, you have been honest with us." So the Prophet ﷺ asked again, "If I ask you a question, will you be honest with me?" They said, "Ya Aba al-Qasim, we have already seen now that if we lie, you can tell, so we will be honest." So he asked, "Who is going to the Fire of Hell?" They said, "We will go for a short period, but then Allah will save us. And you and your people will remain forever" (and this was their belief as Allah mentions in Surah al-Baqarah [2:80]). So they are basically saying they know they are sinful so they will be punished for a while, but eventually be taken out. The Prophet ﷺ said, "Remain humiliated and remain in the Fire of Hell. By Allah, we will not remain after you."

Then he ﷺ said for a third time, "Will you tell the truth?" They said, "Yes." So the Prophet ﷺ asked, "Did you poison the goat?" They said, "Yes, we did." (And perhaps it was their honesty that saved them from all being killed.) He ﷺ asked, "Why?" They said, "If you were a liar [in your claim to be a prophet], we would be free of you and your conquering; and if you are a prophet, our mischievousness would not have harmed you anyway." So they admitted they did the poison, and then they told who the cook was, "It was so-and-so."

The Prophet ﷺ then called the cook and asked, "Why did you do this?" Some books of seerah mention she was honest and said, "You killed my husband, you killed my uncle, and so-and-so, they all died in the battle, so I wanted to kill you as a result." Some of the sahaba said to execute her, and here is where the narratives differ. Some say the Prophet ﷺ did forgive her, but others say she was killed. Scholars try to reconcile and Ibn al-Qayyim the master of seerah says, "The Prophet ﷺ forgave her for what she had done to him, but after a few days, when Bishr died, she had to be killed for qisas." So as for the haq of the Prophet ﷺ, he forgave her and did not retaliate for himself. But when Bishr died, it's not fair for him that his death goes unavenged, so she was executed for qisas.

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### The Ghanima

All of the fortresses were conquered, and all of the Muslims who participated in Hudaibiyyah were given extra shares, because this is exactly what Allah promised in the Quran in Surah al-Fath, "Allah has promised you will gain A LOT of ghanima" [see Quran, 48:20].

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### Ja'far ibn Abi Talib RA and Other Sahaba's Return From Abyssinia

Another incident that happened was while the Muslims were at Khaybar — and the Prophet ﷺ has finished the negotiations and just conquered all of Khaybar, on the same day — Ja'far ibn Abi Talib makes his way to Khaybar. He's returned from Abyssinia with 50 or so Muslim men and women, and they have been gone for over a decade. It's now the 7th year of the Hijrah and they went to Abyssinia in the 6th year of the dawah (maximum 7th), so for over a decade the Prophet ﷺ has not seen one of his most beloved cousins and best friends, Ja'far. Remember Ali RA was a child compared to Ja'far RA — the Prophet ﷺ raised Ali RA in his household. Ja'far was much older and he had a different relationship with the Prophet ﷺ. And Ja'far was very beloved to the Prophet ﷺ. And when he saw Ja'far, he stood up to greet him, kissed him on the forehead and said, "I don't know which of the two things is making me happier today: the conquest of Khaybar or the return of Ja'far." Imagine, the biggest conquest (in terms of monetary) since the beginning of Islam has just taken place, yet the Prophet's ﷺ joy is equal or even greater for seeing Ja'far. And subhan'Allah, even though the Muslims from Abyssinia did not participate in Khaybar, they all got a share in Khaybar. And it's an amazing blessing for them which shows Allah never ignores the sacrifice of those who have sacrificed for His sake. Because their hardships were hardships that no Muslim ever had to endure at that time: Emigrating to a foreign place, leaving everything behind, learning a new language, culture, and civilization. And more than a decade of harsh living amidst a civil war: Najashi's nephew was waging war against Najashi and the Muslims were on the verge of being expelled. And Najashi in fear said, "If my nephew kills me, go to such-and-such a place and there is a ship waiting just for you." Subhan'Allah. And when Allah saved Najashi, the Muslims were so happy. So here is a group of Muslims that did not participate in Khaybar, yet because of their sacrifices, they still got a massive amount of reward.

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### The People of Two Hijrahs

There's a beautiful hadith that when they returned to Madinah — and Asma bint Umays was among those who migrated to Abyssinia from Makkah — after a day or two, Asma bint Umays visits her friend Hafsa the wife of the Prophet ﷺ, whom she hasn't seen for 10-15 years. And when she visits her, Umar RA was there and he asks his daughter Hafsa, "Who is this lady with you?" Asma said, "This is Asma bint Umays." So Umar RA says, "Bint Umays? You are the Habashiyyah? We have more right to the Prophet ﷺ than you, because we emigrated to Madinah with him," i.e. he is semi-teasing her. But Asma RA snapped. All of her frustrations and anger snapped at Umar RA and she said, "No, wallahi! You have no more right to the Prophet ﷺ. You were at least with him for these 10 years. He would console you at times of grief, feed you when you were hungry, guide you when you were mistaken. But we suffered and toiled and were in a strange land with nobody. Wallahi, I won't eat and drink until I go to the Prophet ﷺ and tell him what you said, and you can see for yourself who is right or wrong."

So then and there she went to the masjid of the Prophet ﷺ, and in front of all the sahaba, she started ranting about Umar RA that, "Ya Rasulullah, Umar said this and that, and I said I won't eat and drink until I come straight to you and say exactly what he said." So the Prophet ﷺ said, "He does not have any more right over us than you; go back and tell him, he made one Hijrah, [but] you people made two Hijrahs." Subhan'Allah. And she went back flaunting this hadith. Then the news spread like wildfire to all of the Muslims who had emigrated from Abyssinia, and the whole day the Muslims of Abyssinia went to Asma wanting to hear the exact details directly from her. And the narration says they were never happier than they were on that day when the Prophet ﷺ said they have more right than Umar RA because they did two Hijrahs and Umar did one Hijrah.

Of course all this happiness will be tampered shortly by the death of Ja'far very soon [8 AH — see episode 73]. And the death of Ja'far was very tragic for the Prophet ﷺ.

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### Massive Fortune

The conquest of Khaybar was indeed a huge demoralizing factor for the people of Quraysh, because it was known to be the most fertile, well-off, and protected area in the whole of the Arabian Peninsula, but now it's in the hands of the Prophet ﷺ.

And of course, when the Muslims conquered Khaybar, they conquered some smaller cities and tribes that were around Khaybar as well. There are places called Wadi al-Qura (وادي القرى) and others, and they all agree to the same conditions (50% of produce goes to the Muslims). The people of Fadak (فدك), a tribe close to Khaybar, became scared, so without any threat or army marching, they sent a letter to the Prophet ﷺ that, "We also agree to the exact same conditions." The Prophet ﷺ didn't even step foot in Fadak nor did he intend to go there, yet they still agreed to the conditions. The Prophet ﷺ accepted this, and the lands of Fadak were a special gift from Allah directly. And the Prophet ﷺ would use the proceeds of Fadak to take care of his family.

Khaybar generated the most wealth the Muslims had ever seen, and in terms of sheer land, Khaybar was the greatest conquest in the history of the seerah of the Prophet ﷺ. In terms of money, maybe Hunayn was bigger. But in terms of land, there is no competition. It was the largest conquest in the history of the seerah. And it was the priciest lands: All the lands/fortresses had food, armor, weapons, sheep, goats, slaves, etc. And it was at this point the Muhajirun returned the land the Ansar gave them at the beginning of the Hijrah. Indeed, when the Muhajirun first came to Madinah, it was the Ansar who provided everything and the Muhajirun always felt, "This is not ours." And Ibn Umar said, "We never ate to our fill until after Khaybar." Subhan'Allah. And of course, Allah always gives rewards to those who are patient. For over 15 years the sahaba have struggled, and now every one of the Muhajirun gets a lifelong fortune — every year the produce will come without lifting a finger. And this is what we expect for anybody who sacrifices for the Way of Allah SWT; He will give him in this dunya before the Next.

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### Updates on the Prophet's ﷺ Marriages

Up to this point, we have skipped some details, and that is the Prophet's ﷺ marriages to other wives:

1. Marriage to Zaynab bint Jahsh [will be discussed next episode].
2. Marriage to Ummi Habiba Ramla bint Abi Sufyan which took place a month before Khaybar. She and her husband were in Abyssinia with Ja'far and others, but she had become a widow, so the Prophet ﷺ sent her a marriage proposal from Madinah while she was in Abyssinia. (She is the daughter of Abu Sufyan ibn Harb, the chieftain of Banu Abd Shams, the most powerful person in Makkah at the time.) When she got the proposal, out of sheer happiness, Najashi himself gifted her the mahr on behalf of the Prophet ﷺ, and he acted as the wali, and he conducted the wedding ceremony. So Ramla had the grandest wedding ceremony out of all the wives of the Prophet ﷺ.
3. Marriage to Safiyyah bint Huyayy in the Battle of Khaybar [see episode 70]. She is the daughter of Huyayy ibn Akhtab the chieftain of the Banu Nadir.

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## 069 - The Prophet SAW's Marriage to Zaynab [TOP]

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### Brief Background About Zaynab bint Jahsh RA

We will discuss the story of Zaynab bint Jahsh (زينب بنت جحش). Who is she? And when did she marry the Prophet ﷺ? Zaynab was not born Zaynab, she was born Barrah (برة). She is Qureshi but not of the Banu Hashim tribe, she was of the Banu Khuzayma (بنو خزيمة). Her mother was Umayma bint Abdul Muttalib (أميمة بنت عبد المطلب) the sister of Abdullah. So from her mother's side, she is a first cousin of the Prophet ﷺ. And she was probably around 15 years younger than the Prophet ﷺ. Most likely she was 35 when she married him ﷺ. She had been previously married in Makkah but then widowed. And she migrated with her brother to Madinah and was available for marriage, so the Prophet ﷺ sent a proposal on behalf of his 'son' Zayd. (Side note: Zayd was called 'Zayd ibn Muhammad' until now. Verse [33:5] had not yet been revealed.) But she said, "I am the widow of a Qureshi and you want me to marry Zayd?" — we can sense from the beginning she was not too happy with Zayd — she felt he isn't of her caliber; and it's human nature that a woman wants a man she can look up to and respect, and she felt Zayd is beneath her, so she kind of said, "It's not appropriate." But the Prophet ﷺ insisted, and according to one interpretation, Surah al-Ahzab verse 36 was revealed because of this:

وَمَا كَانَ لِمُؤْمِنٍ وَلَا لِمُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُبِينًا

"It is not for a believing man or a believing woman, when Allah and His Messenger have decided a matter, that they should [thereafter] have any choice about their affair. And whoever disobeys Allah and His Messenger has certainly strayed into clear error." [33:36]

In the early seerah books, the scholars said this verse was revealed for this issue. Both she and her brother said, "Zayd isn't worthy for our family," but when the ayah was revealed, both of them said, "We are content with Zayd."

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### Competition Between Aisha RA and Zaynab RA

[Note: Later on, Zayd divorced Zaynab and she married the Prophet ﷺ.]

And it's well known that Zaynab was the only competition Aisha RA had in terms of the love the Prophet ﷺ had for his wives. The wives of the Prophet ﷺ were divided into two camps: The camp of Zaynab and the camp of Aisha. And regarding the verse where Allah says, "O Prophet! Why do you prohibit [yourself] from what Allah has made lawful to you, seeking to please your wives?" [Quran, 66:1], one interpretation Bukhari has in his Sahih says this was revealed because the Prophet ﷺ overstayed in Zaynab's house. So Aisha and Hafsa concocted a plan: "When he enters in, ask him, 'What is that bad smell?'" — they're referring to the smell of a type of honey the Prophet ﷺ ate at Zaynab's house. So when the Prophet ﷺ entered in, the both of them said, "There is some bad smell coming from you," so the Prophet ﷺ said, "I won't eat at Zaynab's house again," and at this, Allah revealed the verse, "Why do you prohibit [yourself] from what Allah has made lawful to you, seeking to please your wives?" The point is, as Aisha RA said in Sahih Muslim, "Zaynab was the only one who competed with me in status in the eyes of the Prophet ﷺ."

But despite this jealousy she had for Zaynab, she also had a lot of praise for her. As we mentioned in episode 56,



she said about her, "As for Zaynab, her deen protected her [from speaking badly about me during the incident of the Slander]. Allah protected her because of her deen."

In another incident, she said when speaking about her after her death, "I have never seen any woman more righteous, more fearful of Allah, more truthful in her speech, more caring for her relatives, more generous with her charity, more energetic in her efforts to come closer to Allah SWT, than Zaynab. But she had a temper that would come quickly and then go away." This is a very beautiful hadith where Aisha RA praises Zaynab in an entire paragraph in Sahih Muslim.

And Zaynab was sawwamah qawwamah (صوامة قوامة - one who fasts and prays a lot). And she was well known for being the most generous of all the wives of the Prophet ﷺ — she was called the Mother of the Orphans, and the Mother of the Poor. And in the famous hadith when the wives discussed, "Who will be the first wife to pass away after the Prophet ﷺ?" the Prophet ﷺ said, "The one amongst you with the longest hand will be the first to meet me." So for the next few years after his death ﷺ, they would line up against the wall and measure each other's hand lengths. Eventually, Zaynab was the first to die and they understood what the Prophet ﷺ meant when he said 'longest hand.' It was the one who spends the most for the sake of Allah.

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### When Did the Prophet ﷺ Marry Zaynab?

When did the Prophet ﷺ marry Zaynab? Lots of reports, but insha'Allah, the strongest opinion is that it took place in the beginning of Dhu al-Qa'dah of the 5th year of the Hijrah. We know this for multiple reasons, most importantly because the verses of hijab were revealed on the night of the wedding of the Prophet ﷺ with Zaynab, and we know in other reports that the verses of hijab came down in Dhu al-Qa'dah of 5 AH. We also know for a fact the marriage took place before the Incident of the Slander of Aisha RA because as we said, Aisha mentions Zaynab protecting her tongue during the incident [see episode 56].

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### The Walima

We also know that Zaynab's walima was the most luxurious out of all of the wives of the Prophet ﷺ. The best walima the Prophet ﷺ gave to any of his wives was that for Zaynab. And what was the walima? Anas RA said, "Meat and bread until all the people were filled": He ﷺ sent Anas ibn Malik to invite everyone — Abu Bakr, Umar, Uthman, Ali, et al. — and then he said to invite the People of Suffa, and then anybody in the masjid, and then anybody on the pathway, and then anybody whom Anas meets; and they all ate from a small dish, and Anas said, "I thought it would only feed 2 or 3, but over 70 ate and when they all finished, it was still the same amount as it was at the start." And therefore, the story of the marriage of Zaynab is well known.

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### The Prophet's ﷺ Marriage to Zaynab bint Jahsh RA

We will discuss this story in the order as follows:

- I. What the Quran says; then
- II. What the books of hadith say; then
- III. What the books of seerah say; then
- IV. What the books of tafsir say.

## I. What the Quran Says

As for the Quran, Allah says in Surah al-Ahzab verse 37:

وَإِذْ تَقُولُ لِلَّذِي أَنْعَمَ اللَّهُ عَلَيْهِ وَأَنْعَمْتَ عَلَيْهِ أَمْسِكْ عَلَيْكَ زَوْجَكَ وَاتَّقِ اللَّهَ وَتُخْفِي فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ وَتَخْشَى النَّاسَ وَاللَّهُ أَحَقُّ أَنْ تَخْشَاهُ فَلَمَّا قَضَى زَيْدٌ مِنْهَا وَطَرًا زَوَّجْنَاكَهَا لِكَيْ لَا يَكُونَ عَلَى الْمُؤْمِنِينَ حَرَجٌ فِي أَزْوَاجِ أَدْعِيَائِهِمْ إِذَا قَضَوْا مِنْهُنَّ وَطَرًا وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا

"And [remember, O Muhammad], when you said to the one on whom Allah bestowed favor and you bestowed favor, 'Keep your wife and fear Allah,' while you concealed within yourself that which Allah is to disclose. And you feared the people, while Allah has more right that you fear Him. So when Zayd had no longer any need for her, We married her to you in order that there not be upon the believers any discomfort concerning the wives of their adopted sons when they no longer have need of them. And ever is the command of Allah accomplished" [33:37].

As the ayah says, the Prophet ﷺ initially told Zayd, "Keep your wife, fear Allah, and do not divorce her." But as he said this, Allah says there was something in his heart ﷺ he was hiding. That which he was hiding, Allah would make it known to the people. And Allah says why did the Prophet ﷺ hide it? Because he was fearful of the people. So Allah gently rebuked him that why was he scared of the people? He should have been afraid of Allah alone. Then Allah mentions Zayd \*by name\* in the Quran. (Side note: No other sahaba had this honor. It was the single biggest blessing that Allah has given Zayd ibn Harithah RA. Even Abu Bakr RA is only referenced as "sahib" [see Quran, 9:40]. And it is narrated that when the Prophet ﷺ died, one of the sahaba remarked, "Had Zayd been alive, we would never have chosen Abu Bakr over him." Zayd's maqam and status is so high, but it's unfortunately not known amongst the Muslims. He died in 8 AH in the Battle of Mu'tah.) Allah continues, "When Zayd had no longer any need for her," i.e. divorce took place, "We married her (Zaynab) to you (the Prophet ﷺ)," meaning the Prophet ﷺ should marry Zaynab. Why? To prove there is no haraj/problem for any believer to marry the wives of their adopted sons once they have divorced them. This is one of the wisdoms of the incident. The adopted son's wife is not a mahram for the parents.

(Side notes: The next page and a half are full of praise for the Prophet ﷺ. That, "Muhammad is not the father of any of your men, rather he is the Messenger of Allah and the Seal of the prophets" [Quran, 33:40]. Allah only mentions the name of Prophet Muhammad ﷺ four times in the Quran, and this is one of them. And Allah says, "He [Allah] is the One Who showers His blessings upon you [O Prophet]" [Quran, 33:43]. And eventually in verse 56, Allah says the famous verse khatibs recite every Jumu'ah, "Indeed, Allah showers His blessings upon the Prophet, and His angels pray for him. O believers! Invoke Allah's blessings upon him, and salute him with worthy greetings of peace" [Quran, 33:56]. And Allah says in verse 38, "There is no blame on the Prophet for doing what Allah has ordained for him. That has been the way of Allah with those [prophets] who had gone before" [Quran, 33:38].)

So, from the Quran we learn that (i) the Prophet ﷺ told Zayd not to divorce Zaynab, but he hid something in his heart which Allah revealed; and (ii) Allah married Zaynab to the Prophet ﷺ directly — He SWT revealed the 'nikah contract' in the Quran.

## II. What the Books of Hadith Say

Let us look at the books of hadith:

1. In Bukhari, Anas ibn Malik said Zayd came to the Prophet ﷺ complaining about Zaynab, but the Prophet ﷺ kept on saying, "Keep your wife, don't divorce her." Anas said, "If the Prophet ﷺ were to have hidden anything from the wahy, he would have hidden this verse (verse [33:37])." Notice this version of Bukhari does not give us any details. It only says Zayd came to the Prophet ﷺ complaining, and the Prophet ﷺ said, "Keep your wife."

What was Zayd complaining about? What was the Prophet ﷺ hiding? It's not mentioned at all. So Bukhari and Muslim don't have anything explicit about what Allah is referencing that the Prophet ﷺ hid.

2. We have other reports as well that don't quite mention what the Prophet ﷺ was hiding, but they give other interesting details. Of them is in Sahih Bukhari, Anas RA reports, "The verses of hijab were revealed regarding Zaynab (i.e. on the night of her marriage). And Zaynab would boast to the other wives, 'Allah has married me from above the seven heavens.'"

3. In another version, Zaynab would say to the other wives, "As for you, your fathers and your brothers married you off to the Prophet ﷺ, as for me, Allah married me off to the Prophet ﷺ from above the seven heavens."

4. In al-Tirmidhi, we learn that Aisha RA says the same thing that is reported by Anas, "If the Prophet ﷺ were to have hidden any ayah from the Quran, he would have hidden this ayah (verse [33:37])." Which means what? This ayah is painful for the Prophet ﷺ. But of course he ﷺ is honest and truthful, he revealed everything Allah said.

5. There is only one hadith in Musnad Imam Ahmad that gives us some details, but there is a controversy over its authenticity: From Imam Ahmad's teacher Muammal ibn Ismail (مؤمل بن إسماعيل) (d. 206 AH) from Hammad ibn Zayd (حماد بن زيد) (d. 179 AH) from Thabit (ثابت) (d. 127 AH) from Anas, it's narrated that, "The Prophet ﷺ came to the house of Zayd ibn Harithah. And he saw Zayd's wife Zaynab in the house." Now Muammal says, "I do not know whether Anas said the next statement or whether it was interpolated by my teacher Hammad." And that next statement is: "So something entered his heart [ﷺ]." Then Muammal continues, "Zayd came complaining to him about her, but the Prophet ﷺ said, 'Hold on to your wife and fear Allah.' And it was that when Allah revealed verse [33:37]."

6. And we also find in the books of seerah and some books of hadith, such as Sunan al-Nasa'i, other details that are not relevant to the story that we are interested in, but they are relevant to the overall surrounding details, and that is when the iddah of Zaynab finished, the Prophet ﷺ said to Zayd, "Go to Zaynab and mention my name to her." Pause here now. As we said, eventually Zayd does end up divorcing Zaynab. The Prophet ﷺ never told him to, but he eventually does it anyway. And the Prophet ﷺ then tells Zayd, "Go to Zaynab and mention my name," i.e., to see if she wants to marry him ﷺ. In the version of Ibn Sa'd, the Prophet ﷺ said to Zayd, "I don't trust anyone more than you, so go to Zaynab on my behalf." (And again, this is before hijab had been revealed, so even though the divorce had been finalized, Zayd can go and visit Zaynab.) And so Zayd goes to Zaynab and he finds her getting the barley ready (grinding), and he says, "When I saw her, I felt shyness that the Prophet ﷺ had mentioned her name, so I turned around so that I don't see her, and I spoke to her with my back to her." Then he says, "O Zaynab, the Prophet ﷺ has mentioned you and he has sent me to you," i.e., "Are you interested or not?" Zaynab said, "I will not respond until I seek Allah's assistance (i.e., pray istikhara)," and she stood up to pray in her area of prayer. And at that point in time, Allah revealed the verse of Surah al-Ahzab [33:37]: The Prophet ﷺ was sitting with Aisha RA, and [suddenly] he went into the state of receiving wahy. [As we mentioned in episode 56, whenever wahy would come, the Prophet's ﷺ head would lower, his eyes would close, sweat would start coming out even on a cold day, and people would see a physical weight on him.] Then he ﷺ recited this verse, and he sent a messenger to Zaynab to tell her about this verse. And Aisha RA says, "When I heard this verse, I became struck with jealousy from every angle because of what I knew of her beauty, and worse than this, because the manner in which the marriage took place (i.e., Quran came down for her marriage)." Subhan'Allah. Then the Prophet ﷺ entered into the house of Zaynab without any other marriage contract or witnesses, without any wali being present, because Allah SWT Himself said, "We married her to you" [33:7]. And this was the only marriage in the history of the world that was legitimized directly by Allah SWT without the need of any mahr, witnesses, or nikah. The nikah is there in the Quran, [33:37].

### III. What the Books of Seerah Say

Let's look at the books of seerah:

1. We turn first and foremost to Ibn Ishaq (d. 150 AH). But unfortunately, one of the biggest criticisms against Ibn Ishaq is that he for the most part ignored the stories of the wives of the Prophet ﷺ — he doesn't have a separate section for them. We can only find tidbits here and there. And there isn't anything narrated regarding this incident.
2. Ibn Sa'd (d. 230 AH) is the next authority, and he gives us a very detailed version which we will call **Version A**. This version is found in a lot of detail in many books, but it is known to be problematic and has caused a lot of criticisms. Ibn Sa'd says in his *Tabaqat*, "The Prophet ﷺ went to visit Zayd but he was not home. And Zaynab came to answer his knock. And she came wearing her regular dress and said, 'He is not here, O Messenger of Allah, but come on in.' But he turned away and muttered something, and the only thing she could hear was, 'Glory be to Allah the Magnificent, glory be to the One who changes the hearts.' Zayd comes back and Zaynab tells him the Prophet ﷺ visited. He said, 'Why didn't you invite him in?' She said, 'I did.' He said, 'What did he say?' She said, 'I don't know, but all I could hear was, 'Glory be to Allah the Magnificent, glory be to the One who changes the hearts.'" So Zayd understood that perhaps the Prophet ﷺ was inclined towards her. And he went to the Prophet ﷺ and offered to divorce Zaynab, but the Prophet ﷺ said, 'Keep your wife and fear Allah.' But after this incident, all that was remaining in Zayd's heart left. And he kept on insisting that he wanted to divorce, saying that she had a sharp tongue, that she kept putting him down, etc. But the Prophet ﷺ repeated, 'Keep your wife and fear Allah.' But eventually, he divorced her, and then when the Prophet ﷺ was sitting with Aisha RA, the wahy came upon him and he recited the verse in Surah al-Ahzab." This is Ibn Sa'd's version — Version A. And this is the problematic version — the problem here is what is understood to be the emotion that the Prophet ﷺ felt for the wife of his adopted son.

### IV. What the Books of Tafsir Say

Let us look at the books of tafsir:

Books that mention Version A:

1. One of the earliest tafsir we have is that of Muqatil ibn Sulayman (مقاتل بن سليمان) (d. 150 AH). Ibn Sulayman is not considered to be academically reliable, he is more so a storyteller. We don't turn to his tafsir for reliability, we just look at his tafsir to see what the people in his time were saying. His tafsir mentions Version A in vivid detail. If Muqatil was the only person who mentioned this version, we wouldn't have any problem — we could simply discard it. But he wasn't — we just had Ibn Sa'd mention it, and now we turn to al-Tabari:
2. Muhammad ibn Jarir al-Tabari (محمد بن جرير الطبري) (d. 310 AH) wrote the most orthodox and authentic tafsir of Sunni Islam — and he was frankly the greatest scholar of tafsir of the early generation; he was a polymath: a historian and a mufasssir, and all other works of tafsir go back to him — and he mentions Version A as basically the only and standard version. He mentions reports from Qatada ibn Di'ama (قتادة بن دعامة) (d. 118 AH), Jabir ibn Zayd (جابر بن زيد) (d. 93 AH), and other authorities that support this version. He goes back with his isnads to Qatada (the main mufasssir of the tabi'un who was the student of the student of Ibn Abbas), and Qatada says, "What the Prophet ﷺ hid in his heart was the desire that Zayd divorce Zaynab." And al-Tabari also mentions a similar report from Ibn Zayd who was another scholar from the tabi'un.
3. Going next in order, in *Bahr al-Ulum* (بحر العلوم), a tafsir written by a Persian Hanafi scholar, Abu al-Layth al-Samarqandi (أبو الليث السمرقندي) (d. 375 AH), he mentions the same Version A.

4. The next tafsir, by Abu Ishaq al-Tha'labi (أبو إسحاق الثعلبي) (d. 427 AH), he writes the same version.
5. The next, non-Sunni, al-Zamakhshari (الزمخشري) (d. 538 AH) in his al-Kashshaaf (الكشاف) mentions the same version.
6. Fakhr al-Din al-Razi (فخر الدين الرازي) (d. 606 AH), in his al-Tafsir al-Kabir (التفسير الكبير) also mentions Version A.

So all of these mufasssirun mention Version A as if it's the standard one.

Now, what is **Version B**? It's not actually a specific incident, rather an interpretation of the verse. The first printed book that we could find mentions this version is al-Bayhaqi's (d. 458 AH) Dala'il al-Nubuwwah (we couldn't come across a printed book that has the following explicitness before al-Bayhaqi). Version B is the following: Ali Zayn al-Abidin (علي زين العابدين) (d. 95 AH), Husayn's son, asks one of his students, "What does Hasan al-Basri (الحسن البصري) (d. 110 AH) say about this verse?" And this narrator says, "I told him what Hasan says about the verse." (And from other reports, we find out that's Version A he is telling Ali Zayn al-Abidin.) But Ali Zayn al-Abidin says, "No. Rather, Allah SWT had informed the Prophet ﷺ that Zaynab would become his wife." So according to this version, when Zayd came to the Prophet ﷺ and said, "I want to divorce Zaynab," the Prophet ﷺ already knew that eventually Zaynab would become his wife. But knowing this, he still told him not to divorce her. Why? Because he was scared that the people would say, "He married the wife of his adopted son," which is a big jahili no-no. So this is Version B.

And this changes the whole dynamics. Every single phrase has a different linkage now. In Version A, what the Prophet ﷺ hid was his desire and inclination to marry Zaynab, whereas in Version B, it was the fact that he knew he would eventually marry Zaynab.

And chronologically, it does seem that Version B appeared after Version A.

Now, if we look at some early tafsirs, interestingly, some of them mention both versions together:

1. Most notably Ibn Atiyyah al-Andalusi (ابن عطية الأندلسي) (d. 541 AH), in his al-Muharrar al-Wajiz (المحرر الوجيز), he mentions all of Version A, and then follows them up by mentioning Version B.
2. Al-Baghawi (البغوي) (d. 516 AH), a very famous mufasssir, in his Ma'alim al-Tanzil (معالم التنزيل), he mentions the same Version A in great detail. And he actually quotes Ibn Abbas as saying, "What the Prophet ﷺ hid was a love for Zaynab." And he also quotes Qatada as saying, "What the Prophet ﷺ hid was the hope that Zayd would divorce her." But then al-Baghawi brings in Version B. He quotes all from Ali Zayn al-Abidin, and then says, "And this (Version B) is more befitting and more appropriate for the maqam of the prophets." So he is the first author to say Version A seems to be problematic. All of the other scholars — al-Tabari, Ibn Sa'd, et al. — all quote Version A nonchalantly. But Al-Baghawi says some have said Version B is better because it is more appropriate to the status of a prophet. Notice he chose Version B not because of isnad, not because of quantity of people, rather, simply because in content it makes more sense the Prophet ﷺ should do Version B and not Version A. Then he says, "Even if the first story is correct, the interpretation that he hid for her a love and a desire to marry her is not something that tarnishes the reputation of a prophet." So he is saying Version B is better, but even if you insist on Version A, it's not something that affects the reputation of a prophet. Why? Because, he says, "A servant is not criticized for a desire that comes to the heart, as long as he does not intend something evil. Indeed, love and inclination is not something in the control of men."

At the turn of the 6th-century al-Baghawi is saying this. So we find a shift that Version B seems to be getting a little bit of traction. And then as we go on and on, Version B takes more and more role, until Version A is eventually ignored and completely set aside, and then castigated and criticized, and then, as we will see, even more bizarre things are said about it.

3. The next tafsir is Zad al-Masir (زاد المسير) by Ibn al-Jawzi (ابن الجوزي) (d. 597 AH), a very famous scholar of tafsir and hadith and fiqh of the Hanbali madhhab. He says, "There are four opinions about what the Prophet ﷺ hid:

- i) His love for Zaynab (as narrated by Ibn Abbas);
- ii) A promise from Allah that he would eventually marry her (as narrated by Ali Zayn al-Abidin);
- iii) A wish that Zayd would divorce her (as narrated by Qatada, Ibn Jurayj [ابن جريج] [d. 150 AH], and Muqatil);
- iv) The intention that if Zayd divorced her, then he would marry her (as narrated by Ibn Zayd)."

So out of these four opinions, i, iii, and iv are basically Version A, and only ii is Version B. He then says, "Some scholars have said it is not possible that the Prophet ﷺ was inclined towards her and wanted Zayd to divorce her, even though this is what is commonly found in the books of [earlier] tafsir. Rather, these scholars have said that he was criticized [by Allah] in this incident for concealing the fact that [he knew] eventually she would become his wife. And that it is also said that he felt out of a concern for her that if Zayd would divorce her, he would marry her to fulfill the ties of kinship since she was his cousin." In other words, Ibn al-Jawzi completely removes the love and inclination factor by saying the Prophet ﷺ wanted to marry Zaynab to take care of her since she was his cousin. But he doesn't actually quote an authority.

4. Same goes with al-Qurtubi (القرطبي) (d. 671 AH), the famous Andalusian scholar. He mentions Version A in detail, follows it up with Version B, and then says, "Our scholars have said that this is the better interpretation of the verse, and it is this interpretation the critical researchers have approved."

So we notice here in the first 3, 4 centuries, it is only Version A that is predominant even though both versions are found in the 4th/5th century, but then some scholars begin to conclude Version B is better.

Then in the 6th, 7th, 8th centuries, Version A is basically never mentioned anymore. The best example for this is Ibn Kathir (d. 774 AH), and after him Ibn Hajar (d. 852 AH). So we see now an evolution taking place. And both Ibn Kathir and Ibn Hajar basically say regarding this verse, "Some of the earlier books have reports that we would rather not mention." So they literally don't even mention Version A. What happened as a result of this was that later scholars began to say that these other versions are fabrications. And modern scholars who are not experts in tafsir or hadith went even more bizarre and said Version A is a fabrication by evil orientalists that have corrupted our books, and have introduced it to bring doubts upon the character of the Prophet ﷺ. (But frankly, this type of unfounded theory, we simply have to reject.)

Ibn al-Qayyim (d. 751 AH) also mentioned something in his book al-Da'u wa al-Dawa' (الداء والدواء) regarding this issue. (Side note: Al-Da'u wa al-Dawa' is a really interesting book: Someone wrote Ibn al-Qayyim a letter, and the letter ambiguously says the writer is suffering from a problem — and he doesn't mention what is the problem. So Ibn al-Qayyim wrote this book al-Da'u wa al-Dawa', which means, "The Disease and the Cure." And it is understood that the problem of the writer is actually *ishq* [عشق - excessive or obsessive love]. So Ibn al-Qayyim writes this beautiful book, and he has entire chapters dedicated to the dangers of, and cure for, *ishq*.) And right at the end of the book, he mentions the permissibility of certain types of *ishq*, that some *ishq* are good, and he mentions stories from the salaf and sahaba of halal *ishq*, and of what he mentions is this very story about

the Prophet ﷺ and Zaynab. Very interesting. He mentions a sanitized Version A, that the Prophet ﷺ saw Zaynab, and then Zayd divorced her, and then Allah married Zaynab to the Prophet ﷺ. So it is interesting Ibn al-Qayyim seems to find no problem with Version A [even though he was living in the 8th century].

## Summary of the Pros and Cons of Version A & Version B

Let us summarize the pros and cons of Version A and Version B.

### Version A

#### Pros

1. In terms of the text of the Quran, in terms of concealment, it makes sense that what the Prophet ﷺ was hiding was his emotion. But note this emotion was not a sin, rather just something embarrassing. Had it been a sin, Allah SWT would have told him, "You have to seek refuge," or, "You made a mistake." So it is not a sin, but something embarrassing. Hence the reports from Aisha, Anas, et al. said, "If the Prophet ﷺ were to conceal an ayah, he would have concealed this." So in this regard, one can say Version A makes sense.
2. In terms of the sheer quantity of early authorities — al-Tabari, Ibn Sa'd, Qatada, Ibn Abbas, et al. — it seems to have been the standard understanding of early Islam. Some say these reports are weak in isnad — this may be true — but we say, firstly, from the sheer quantity of narrations found in various books, it's not that difficult to say the gist of the story could be deemed to be authentic; and secondly, these same isnads that go back to Ibn Abbas, Ibn Zayd, et al., in al-Tabari's tafsir for example, these are the same isnads that al-Tabari uses throughout his whole tafsir for many events; so if you wanted to be that picky, then you have rejected basically 80% of al-Tabari.
3. Also, if Version B is true that what the Prophet ﷺ was hiding was the fact that Allah told him he would marry Zaynab — if he knows this — then one can say, why delay it? It doesn't make sense he is just going to say to Zayd, "Keep your wife." If we look at his seerah, he has constantly demonstrated the courage and bravery to do things immediately, e.g., tell the people about al-Isra wal-Mi'raj. He didn't hide it out of fear of his people's rejection. So one can say Version A is more acceptable since what he was hiding is simply his own personal emotion, not Allah's qadr, whereas Version B makes it \*seem\* he was trying to deny Allah's qadr.

#### Cons

1. The only con and problem of Version A is that it creates a stigma of our Prophet ﷺ and his inclinations. Many of us say — and this is what the majority of later scholars felt — that this is a problem. As al-Baghawi said, "It is not appropriate for the standard of prophethood."

### Version B

#### Pros

Those who support Version B have solid evidences as well:

1. It's not as if the Prophet ﷺ has never seen Zaynab before. It's not as if he is seeing her for the first time. She is his cousin. Thus Version A doesn't make sense that suddenly inclination begins.

2. The fact that the Prophet ﷺ proposed to her on behalf of Zayd. If the Prophet ﷺ was interested in her, he would have proposed to her for himself from day one.

3. Al-Baghawi mentioned an interesting point as well. He said, "Allah says in the Quran, 'You hid in your heart that which Allah would make open.' And what did Allah make open? It was, 'We married her to you.'" So Version B is supported by the text of the Quran, according to al-Baghawi's interpretation. And so he says, "This shows us this narration is more weighty."

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### Conclusion

Which version is correct? At the end of the day, Allah knows best. But Sh. YQ agrees with al-Baghawi's final analysis. And even if Version A is accepted, there is no sin at all. A man is not accountable for his feelings as long as it is not acted upon. The story does not have any sin in it at all and that is why even in the Quran there is no command to repent or that he did a mistake. Both versions are there — and the claim that Version A is a fabrication is, honestly, it doesn't behoove us. Version A is clearly mentioned by most, if not all, of the early scholars. Version B is also referenced. And eventually, Version B becomes the standard.

So whoever says Version A, let him follow Ibn al-Qayyim and others. And again, is there any problem with viewing the Prophet ﷺ as a normal man with normal inclinations? There are plenty of evidences in the seerah which show this, e.g., in the marriage with Juwayriyya, Aisha RA said, "As soon as I saw her, I hated her." Why? Because, as Aisha RA said, "I knew the Prophet ﷺ would see in her what I see (i.e. her beauty)" [see episode 54].

Bottom line: Whoever follows Version A, that is fine, and similarly, whoever follows Version B, that is also fine.

Some scholars have tried to merge the two versions together and bring forth another story, and whoever follows this version, that too is fine.

(Side note: \*Some\* non-Muslims find Version A problematic. But the fact of the matter is, when you have an evil heart, you can take the most innocent story and make it the worst story. The non-Muslims who want to disparage the Prophet ﷺ, they don't need Zaynab's story — they can do it from any incident, and we have seen this enough. And those who believe in the Prophet ﷺ — and we are all insha'Allah of them — we don't have any problem with either version of events.)

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### The Generosity of Zaynab bint Jahsh RA

Zaynab continued to live a life of piety. She was called the Mother of the Orphans, and the Mother of the Poor. And she was the first wife to die after the Prophet ﷺ.

Abu Bakr RA would give everyone an equal stipend/salary when he was the khalifa in Madinah. But when Umar RA succeeded, he changed this, and he made a whole list of people, and the highest category were the wives of the Prophet ﷺ, and then the earliest converts, and then the middle converts, and so on, until the last category was the Conquest of Makkah converts. So the wives of the Prophet ﷺ got the biggest amount, and that was 12,000 dirhams annually. That is a fortune. And Zaynab was given the 12,000 and it was poured in front of her, and she kept on saying, "La hawla wa la quwwata illa biLlah" "Subhan'Allah al-Azim," "May Allah protect us from fitan," etc. And as the money is in front of her, she gave an amount to her servant to send it to the house of someone, and then she gave another and she kept on doing this until not a single penny was left. She did not go to sleep until she had nothing left. When Umar RA heard of this, he said, "What a lady this is," and he said to



her, "I heard what you did with the money, here is another 1,000 for you." And what did she do with that 1,000? She gave it all away and made a du'a to Allah, "O Allah, let me not see this money again next year, for money is a fitna." (And indeed it is a fitna. Imagine if someone gave you a million dollars right now, what would you do? We should thank Allah that we are not tested with immense wealth.)

And subhan'Allah, she passed away before her salary came of the next year, in the 20th year of the Hijrah — the first wife of the Prophet ﷺ to pass away after him and of the first wives to be buried in Baqi' al-Gharqad. Umar RA prayed her janazah, and all of the major sahaba walked to Baqi' for her burial.

She was known as being sawwamah qawwamah. Aisha RA herself said, "I never saw a woman more muttaki (pious) than her." She deserved to be the wife of the Prophet ﷺ.

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[Revised by Br. Syed Haq & MAR, October 2021]

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## 070 - The Battle of Khaybar Part 2 [TOP]

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We already mentioned the Muhajirun from Abyssinia have arrived and met the Prophet ﷺ the very day he conquered Khaybar. And the Prophet ﷺ said to Ja'far, "I don't know which of the two things is making me happier today: the conquest of Khaybar or the return of Ja'far."

### Marriage to Ummi Habiba RA

With this group that came from Abyssinia arrived one of the wives of the Prophet ﷺ, Ummi Habiba Ramla bint Abi Sufyan (أم حبيبة رملة بنت أبي سفيان). Her husband Ubaydillah ibn Jahsh was one of the very few people who was a sahabi but then became a murtad. Perhaps he's the only one in the entire seerah to ever become a murtad. Recall he was a Christian before the coming of Islam, and in fact, he was one of the four people that became hunafa [see episode 4]. So he is pretty old in age. When the Prophet ﷺ began preaching, he converted to Islam, then he emigrated to Abyssinia, but when he saw the land of Christianity, he went back to being a Christian. And he died shortly after, thus Ummi Habiba was left all alone with no one to take care of her, so the Prophet ﷺ sent a proposal to her new wali, Najashi the emperor himself. (The leader becomes the wali for the one who doesn't have a wali.) Najashi took on becoming her wali, and he was overjoyed and excited that the Prophet ﷺ sent a proposal to her. And he was the one who gifted the mahr on behalf of the Prophet ﷺ of his own accord, and he held a large feast and walima. And he gave Ummi Habiba a lot of lavish gifts on behalf of the Prophet ﷺ.

And it's obvious why the Prophet ﷺ proposed to her. It is enough that she is the daughter of Abu Sufyan, the leader of the Quraysh. There is no better thing to be done right now than the Prophet ﷺ marries Ramla bint Abi Sufyan.

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### The Wives of the Prophet ﷺ

We discussed Zaynab last week, and we talked about Ummi Habiba briefly. Let us quickly run through the wives of the Prophet ﷺ again:

1. Khadija [see episode 9]
2. Sawda [see episode 52]
3. Aisha [see episode 52]
4. Hafsa [see episode 52]
5. Zaynab bint Khuzayma [see episode 52]
6. Ummi Salama [see episode 52]
7. Juwayriyya [see episode 54]
8. Zaynab bint Jahsh [see episode 69]
9. Ummi Habiba (Ramla bint Abu Sufyan) [discussed above]
10. Safiyyah bint Huyayy ibn Akhtab [discussed below]

Today we'll discuss number 10. And note two of the wives (Khadija and Zaynab bint Khuzayma) have passed away.

But before we get there, there is one incident that happened, dealing with post-Khaybar:

### Extracting Information From Sa'ya

Before we discuss the Prophet ﷺ's marriage to Safiyyah, there is one incident that happened, dealing with post-Khaybar, and that is with regards to one of the Jews named Sa'ya (سعية). He was the uncle (or in one report the brother) of Huyayy ibn Akhtab the leader of the Jews of Banu Nadir. Recall the Banu Nadir were exiled, they went to Khaybar, and they instigated Ahzab and did a lot of damage to the Muslims. Huyayy was their leader, and he was executed right after the Battle of Ahzab [see episode 61]. One of the conditions of the treaty with the people of Khaybar [which Sh. YQ didn't mention] is that the tribes would hand over all the golds, silver, weapons, and armor to the Muslims in return for letting them remain in their lands for the time being. So the Prophet ﷺ asked Sa'ya, "Where is the gold of Huyayy?" — Huyayy left Madinah with a lot of gold. (Recall the Banu Nadir were allowed to leave with whatever they could carry, and in their greed, they even took their doors [see episode 53].) But Sa'ya said, "It's all been finished." The Prophet ﷺ said, "It's only been a recent time since he left Madinah, and the money is too much to have been spent in such a short period of time," i.e., "Clearly you are lying." But Sa'ya insisted and insisted. The books of seerah mention when Sa'ya insisted that he has no idea, the Prophet ﷺ handed him over to Zubayr and said, "Extract the information from him." And within a while, he gave up the information and said, "I think I saw him go to such-and-such a valley, he might have hidden it there." And when the Muslims went to that valley, they found all the gold.

### Marriage to Safiyyah bint Huyayy RA

The next incident that happened post-Khaybar is the marriage of the Prophet ﷺ with Safiyyah bint Huyayy ibn Akhtab (صفية بنت حيي بن أخطب). She tells us her own story in many ahadith. She tells us, "When the Prophet ﷺ first came to Madinah, I was a young girl. I was favored by my father and my uncle Abu Yasir, they would play with me and talk with me. One day, they came back and they were very depressed" — this was the day the Prophet ﷺ had arrived in Madinah and they went to see him. And she says she went up to them running, but they completely ignored her, and their shoulders were dragging, and they were completely depressed. Her uncle asked her father, "Is he the one?" Her father Huyayy said, "By the Lord of Moses, he is the one," i.e., they saw all of the signs in the Prophet ﷺ that he is indeed the prophet prophesied in their scripture. Her uncle then said, "What will we do?" Huyayy said, "We will oppose him as long as he lives" — that is, he simply could not accept anyone as a prophet that wasn't a Jew [see episode 53].

And when the Banu Nadir were exiled, Safiyyah was also exiled, and she married someone in Khaybar. In the Battle of Khaybar, the Banu Nadir were at the forefront of the attack, so more of them died than those at Khaybar originally. Therefore, her husband was killed as well in these 20 days. So she is left a widow. On top of this, when Khaybar ended, the Banu Nadir were taken as captives and ghanima. And therefore, Safiyyah was distributed, and she fell in the lot of Dihyah al-Kalbi RA. But a number of sahaba said to the Prophet ﷺ he should take her and not leave her for Dihyah. So the Prophet ﷺ paid the right price, and then took Safiyyah. When he took her, people did not know, "Is he taking her as a slave/concubine or as a wife?" So they wanted to see how the Prophet ﷺ would treat her. And when it was time to leave Khaybar, the Prophet ﷺ lowered his camel, knelt down on one foot, bent his knee and made his thigh a stepping ladder for Safiyyah. So the thigh is a stepping stone for Safiyyah to get onto the camel. And notice here Safiyyah's intelligence: Out of respect, she did not want to put her shoe or foot onto the Prophet ﷺ, so she put her knee on his thigh and then jumped onto the camel. He then took his cloak and covered her with it. When the sahaba saw this, they realized she is a wife, because this type of hijab is only for the wives of the Prophet ﷺ.

Now, she doesn't realize what this signifies, and the first stop that happened, the Prophet ﷺ wanted to spend the

night with her, but she refuses. So the Prophet ﷺ leaves her be. Then they keep on going until they are one night away from Madinah and she agrees. So the Prophet ﷺ told Ummi Sulaym the mother of Anas ibn Malik to get her ready. And in Ibn Sa'd's Tabaqat, Ummi Sulaym narrates, "I took two pieces of cloth and put them between trees. And the women had whatever they could get to get her ready. And we were agitated that we didn't have much to beautify her: perfume, jewelry, etc. But when we finished, we smelled a perfume more fragrant than any other perfume we had smelled."

Safiyyah herself narrates some events, that when the Prophet ﷺ entered, he said to her, "Your father Huyayy was the most open of the Jews in their animosity against me until Allah SWT caused his death." Indeed, it's a harsh thing to say, but the wisdom is to see her reaction: to see her Iman or kufr, to see her loyalty or disloyalty. Here the Prophet ﷺ is thinking, "Shall I take her as a wife?" and he cannot do so if she has hatred and vengeance. But subhan'Allah, she replied, "O Messenger of Allah, doesn't Allah say in the Quran, 'No soul burdened with sin will bear the burden of another' [see Quran, 35:18]?" When the Prophet ﷺ saw this reaction, he said to her, "You have a choice. If you accept Islam, I shall keep you for me; if you remain in your faith, then perhaps I will free you and you can return to your people."

The choice seems to be bitter, that she will remain a slave if she becomes a Muslim, i.e., that's what the wording suggests, "If you remain in your faith, then perhaps I will \*free\* you." Again, it's clearly a test. The sahaba understand she is already a wife, but she has no idea — she thinks she is a slave. Yet she replied, "Ya Rasulallah, I was already inclined towards Islam even before you offered it to me. And I have already believed in you, and I have no desire to remain in my faith. Also, I have no family. My father and brother are no more." (Notice in her wisdom she doesn't mention 'husband' because it's awkward.) "And you have asked me to choose between kufr and Islam. Allah and His Messenger are more beloved to me than going back to my people."

So she passes the test. And just think over here how amazing her Iman is. Wallahi, never in the history of humanity has a conqueror come, conquered a group, and a woman's father, brother, uncle, and husband have all been killed by the conqueror, and yet she still willingly chooses to stay with him 'as a slave' rather than a free lady with her own people. What does this show? (i) Safiyyah had a pure heart, and (ii) Islam is a true religion.

So she converts to Islam, and the Prophet ﷺ freed her then and there and married her.

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### **The Dream of Safiyyah RA**

When the Prophet ﷺ saw her for the first time, he saw a big bruise on her face, so he asked, "What is this?" She said, "My husband Kinana (كنانة) gave this to me. I saw a dream (last week) that the moon had risen up from Yathrib, gone high up, and then fell into my lap. And when I told my husband about this, he smacked me right across the face and said, 'Do you expect the king of the Arabs will marry you?'" (Note he correctly interpreted the dream and say the Prophet ﷺ will marry her.) And then she said, "As soon as he had hit me, I started my menses right then on that day, and he never approached me until he died."

So Safiyyah clearly had a premonition from Allah SWT, and this also made it easier for her to accept Islam.

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### **Freeing Her As Her Mahr**

It's narrated that the Prophet ﷺ asked Safiyyah why she refused the first night to spend with him. She said, "When we were close by, I was scared of the Jews perhaps retaliating," and this increased the love the Prophet ﷺ had for her. And the Prophet ﷺ freed her and made her mahr her freedom.

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### Cautiousness of Abu Ayyub al-Ansari

It's narrated that Abu Ayyub al-Ansari waited outside the Prophet's ﷺ tent all night with his sword out of fear that Safiyyah would do something bad to him ﷺ. When the Prophet ﷺ found out about this the next morning, he ﷺ laughed and made du'a for Abu Ayyub.

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### The Walima

Then the Prophet ﷺ said, "Whoever has food, let him bring it." This will be the walima. So they brought whatever they had: dates, a little bit of solidified butter, barley, etc. They all mixed it up and made a simple, rudimentary type of food. And that was the walima of the Prophet ﷺ with Safiyyah.

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### Falling From the Camel

Another small incident occurred and that is the incident of falling from the camel.

It was the custom of the people of Madinah that when they saw the walls of Madinah on the way back from somewhere, they would speed up, so on the way back from Khaybar, when the Muslims saw the walls of Madinah, they began beating their camels extra. The Prophet ﷺ joined them in this, but somehow, his camel fell over and tripped. So both he and Safiyyah were flung from the camel. Now, this is very dangerous. How many deaths have occurred by people falling from their camels — and even in the seerah we find this. Both the Prophet ﷺ and Safiyyah are hurled, and when the sahaba saw this, all of them completely turned away (to give her privacy). All of them — none of them are daring to look and say anything. And it's said Abu Talha (أبو طلحة), the stepfather of Anas ibn Malik, is the only one who cried out, "Are you alright, ya Rasulullah?!" — the rest are just too shy, like, "What do we do?!" And the Prophet ﷺ replied, "I am okay, I am not hurt." And he stood up immediately, took off his cloth, and covered up Safiyyah. This incident is so significant simply because if Allah had willed, the camel would not have tripped. But it is the will of Allah to show us the humanity of the Prophet ﷺ. Yes, he is Rasulullah, but he eats, drinks, his camel trips like everyone else's, and so there is nothing divine about him.

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### Safiyyah in the Competition Amongst the Wives of the Prophet ﷺ

A few things about Safiyyah:

The Prophet ﷺ had an immense love for her, and the other wives were somewhat jealous of her and she didn't have much support amongst them. Otherwise, the wives of the Prophet ﷺ were divided into two camps: Zaynab's camp and Aisha's camp. But Safiyyah was in neither camp because she didn't have any family, so the Prophet ﷺ really felt this more, and perhaps that was what brought him more sympathy for her. It's said when she came to Madinah, all of the wives rushed to go see her, and Zaynab remarked to Juwayriyya, "O Bint al-Harith, I think this one will cause trouble." Subhan'Allah. She is feeling jealous. Juwayriyya tried to minimize this and said, "Don't worry, she is from a group that is rarely lucky with their husbands (i.e., they don't get along with their husbands and always have divorces)." So she is consoling Zaynab, but in fact, that didn't happen. Rather, the Prophet ﷺ had a special love and care for her. And in fact, not just her, but all of them. No doubt, they were jealous of one another, but each wife felt special with him. Each wife has their stories that indicate

their special relationship with him ﷺ. And wallahi, this shows us the true nature of our Prophet ﷺ. This really shows us what a man he was ﷺ.

Once, the Prophet ﷺ visited Safiyyah and she was crying. So he said, "What is the matter?" She said, "Hafsa said that I am bint al-Yahudi (daughter of a Jew)" — and she said that as an insult. So the Prophet ﷺ said, "Why didn't you defend yourself?" She said, "How?" The Prophet ﷺ said, "You should have said your father was a prophet (Harun/Aaron), and your uncle was a prophet (Musa/Moses), and you are married to a prophet. What do they have over you?" Subhan'Allah.

And again, to show the love the Prophet ﷺ had for Safiyyah: On Hajjat al-Wada' [10 AH], her camel fell ill and she couldn't ride the camel, and Zaynab bint Jahsh was wealthier and she had extra camels (to sacrifice for Hajj), so the Prophet ﷺ said to Zaynab, "Why don't you lend her one of your camels?" But Zaynab scorned this because of jealousy. (And again, it shows this type of stuff happens to even the best of the best — even Abu Bakr and Umar got into small arguments sometimes.) Zaynab said, "What?! Me?! My camel to the Yahudia?!" — again, it was a smear. And this caused the Prophet ﷺ to get so irritated with Zaynab, he boycotted her for a period of time. (For the whole Hajj she was boycotted, and when they returned to Madinah, he ﷺ came to her and gifted her expensive gifts, and made up with her.)

When the Prophet ﷺ was on his deathbed in the house of Aisha RA, all the wives come to him — and they don't know he is about to die. He is suffering severe pain and you can tell the agony on his face, so Safiyyah begins to cry, "Ya Rasulallah, how I wish I could take your fever on me." And she was the first wife to say this, so the other wives feel jealous and — we don't know exactly what was said, but — they said something not nice to her. So the Prophet ﷺ, in his fever, he said to the other wives, "Go do madmada (مضمة)." They said, "Why?" He said, "Because you have made fun of Safiyyah, and wallahi, she has spoken the truth." Again, look at the love Safiyyah has for the Prophet ﷺ, the one whose army has basically gotten rid of her father, brother, and ex-husband. Now at the time of the death of the Prophet ﷺ, she is crying for him. Where does this love come from? This is Iman. It's unbelievable. You would expect her to want to kill the Prophet ﷺ, yet it's a complete 180 degree.

And she lived a long life until 52 AH in the time of Muawiyah.

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### **The Immigration of Abu Hurairah RA**

Post-Khaybar, another important event happened and that is the arrival of Abu Hurairah (أبو هريرة). Abu Hurairah needs no introduction, he is the number one hadith narrator hands down. No one comes close to him in terms of the number of hadith narrated. Even though he joined the Prophet ﷺ in 7 AH, he only accompanied the Prophet ﷺ for 3 years and a month, yet his number of ahadith outshines every single other sahabi. This is when he arrived. He had come from Yemen, his name is Abd al-Rahman ibn Sakhr (عبد الرحمن بن صخر) from the tribe of al-Daws (الدوس). He has decided to make Hijrah to Madinah, and when he is working his way up, he hears the Prophet ﷺ is in Khaybar, so he diverts and goes there. Therefore, the Abyssinian Muslims and the Daws Muslims (2 or 3 people) both arrived in Khaybar after it was conquered. As for the Abyssinian Muslims, the Prophet ﷺ gave them a share of the booty. As for the people of the Daws, he asked permission from the sahaba and they agreed, so they too got the honor of getting a fortune from Khaybar without fighting.

And from then on, Abu Hurairah is a constant part of the seerah. The Battle of Khaybar was when he became a sahabi and joined the Muslims.

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## The Story of an Unnamed Girl

Another interesting narration from the incident of Khaybar — which took place sometime in between, but we don't know exactly when; it is not related to the battle so we delayed it to the end— is that a group of women from the Ansar participated in the battle as well. They volunteered to come along with the Prophet ﷺ, "Ya Rasulallah, we want to come with you in order to help the wounded, treat the sick, etc." And the Prophet ﷺ allowed them to come and so a number of them came. And the youngest girl amongst them was around 7 or 8, and she did not have a ride, so the Prophet ﷺ on the way to Khaybar told the young girl to come and ride with him. So she sits on the luggage behind the Prophet ﷺ. This young girl we don't know her name, she just narrates this story: "When the camel stopped and the Prophet ﷺ told me to get off, I saw that I had blood. And this was my first cycle. And I became terrified and I stayed on the camel and didn't move" — she didn't know what to do. She is embarrassed and ashamed, and what a place and what a time for it to happen. Imagine her situation. Where, at what time, and behind whom. The Prophet ﷺ says, "Come down," but she didn't. And when she didn't, he ﷺ looked, and he could see the traces of blood, so he said, "Perhaps you are having your cycle?" She nodded and he said, "Okay, don't worry, go and cleanse yourself and make your matter firm (wear whatever you need to wear/make it appropriate), come with some water and salt, wash this blood, and get back where you were sitting." Subhan'Allah, the Prophet ﷺ calmed her down in such a gentlemanly manner. No anger, no irritation, no nothing. So she did as she was told.

And she would tell later on, "In my participation in the Battle of Khaybar, the Prophet ﷺ gifted me this necklace. And he was the one who put it around my neck" — the Prophet ﷺ gifted the women some gifts for helping the sick etc., and in particular, she got a necklace. And she said, "I will never part with this as long as I live, and when I die, it will be buried with me."

This shows us that, in these types of situations, if there is no danger or fear of shahwa (شهوة - lust), then it's not a problem for a man to have a young girl on his camel.

And what we really see here is how the Prophet ﷺ handled a very awkward situation.

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### New Fiqhs Legislated Around the Time of the Incident of Khaybar

Khaybar saw a number of fiqh points legislated:

1. Sahih Bukhari narrates the prohibition of eating donkey meat.
2. Prohibition that when you have a concubine, you are not allowed to be with her until she goes through her cycle (i.e., until the iddah takes place).
3. For the first time, zawaj al-mut'ah (زواج المتعة) was made haram. Zawaj al-mut'ah is a marriage where a time clause is put. And it became prohibited in the Battle of Khaybar. All 4 major madhahib of the Sunni school of thought agree that it is impermissible.
4. Riba al-fadl (ربا الفضل - the interest of commodity) was also made forbidden. There are two types of interest, and both are forbidden in Islam: (i) The first is where you purchase time for money, e.g., "I'll give you \$1,000 for a month if you give me back \$1,100." This is called riba al-nasi'ah (ربا النسيئة). (ii) The second is riba al-fadl, and it's a little bit more complicated. In a nutshell: In Islam, specific commodities, such as wheat, grain, and dates, are not allowed to be bartered except in the same amounts. Where does this hadith come from? A person brought a big bag of the most luscious dates (remember, Khaybar is a land producing dates), and the Prophet ﷺ was impressed, he said, "Are all of the dates of Khaybar like this?" He said, "No. This date is such-and-such. We

purchase 1 sa' (صاع - basically 1 kg or so) [of this dates] for 3 sa' of normal dates." The Prophet ﷺ said, "Do not do this. Rather, sell the larger quantity of [normal] dates, get the money, and then use the money to purchase the better quality ones." Why this is beyond the scope of the class. (Side note: Commodities also include money/currency. So for example, you cannot exchange dollars except in the same amount; you cannot exchange \$10 for \$20 as a transaction, because this comes under riba al-fadl. It must be the same amount. But if it's, for example, \$ vs. €, then it's something else.)

5. The treaty of Khaybar allowed one more business transaction: al-muzara'ah (المزارعة - sharecropping). Al-muzara'ah means —as the Prophet ﷺ did with the people of Khaybar— a legal arrangement with regard to agricultural land in which a landowner allows a tenant to use the land in return for a share of the crops produced on that land.

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[Revised by Br. Syed Haq & MAR, October 2021]

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## 071 - Letters to Various Rulers [\[TOP\]](#)

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We will discuss the letters and emissaries the Prophet ﷺ sent to various rulers after Khaybar. Note these letters were not sent all at the same time. Some scholars have documented over 25 letters that the Prophet ﷺ sent, but each letter is not worth an entire chapter/lecture in and of itself, therefore typically, scholars have dedicated one chapter, roughly after Khaybar, to all these letters. The main thing is what lessons we can draw from the letters. Why is it discussed right now, after the Battle of Khaybar? Because it was around this time after Hudaibiyyah (and probably even a little bit before Khaybar) the sending of the letters began.

### The Letter to the Najashi of Abyssinia

The first letter was the letter to the Najashi of Abyssinia. The Prophet ﷺ sent him a letter around this time. (This is not to be confused with Ja'far's dialogue<sup>[1]</sup> that happened over 10 years ago.) The letter most likely came when Ja'far had already left Abyssinia. And in it, the Prophet ﷺ told the Najashi, "From Muhammad ibn Abdillah to Najashi the Emperor of Abyssinia," and he ﷺ informed him of the Islamic belief about Jesus (Isa): "I believe in Jesus as the Messenger of God (Allah), as His ruh (spirit), and as the Pure Word that was given to Mary (Maryam)." And he said, "Aslim taslam (أسلم تسلّم - submit [to God] and you will get salvation)," and he concluded the letter with a verse from Surah Ali-Imran, "O People of the Book! Let us come to common terms: that we will worship none but God, associate none with Him, nor take one another as lords instead of God" [Quran, 3:64]. And this was clearly the most successful of all his letters, because as we know, the Najashi accepted Islam. There is some ambiguity as to when he accepted Islam. Many assume it was when Ja'far gave him dawah. But the fact is, if he embraced Islam back then, why would the Prophet ﷺ send him a letter now 10 years later, after Hudaibiyyah? Thus it seems to be the case that when Ja'far gave him dawah, the Najashi was indeed interested and open to Islam, but he was not yet fully a Muslim. And it's also interesting to note that at the end of the letter to the Najashi, the Prophet ﷺ did not write a threat that, "If you don't accept [Islam], all of your people, their sins will be on you." Whereas in the letter to the Emperor of Rome and Persia (discussed below), both of them got this dire warning that, "If you don't accept, then you shall carry the burden (of the sins) of all of your people on the Day of Judgment." The Najashi seems to have been spared this particular clause. Why? Because the Prophet ﷺ most likely knew he was very close to Islam.

According to al-Tabari, the Najashi sent his own son, Arha ibn As'hama (أرهي بن أصحمة), with 60 other delegates to Madinah to give the Prophet ﷺ gifts and to announce his Islam. (Side note: "Najashi [نجاشي - Negus]" is only a title; his name was As'hama.) And he said, "If you want, I will come to Madinah." But according to al-Tabari, the two boats drowned and this delegation never arrived. But the Islam of the Najashi was known to the Prophet ﷺ. So 2½ years later (9 AH), when the Najashi passed away, the Prophet ﷺ announced to the sahaba on the very morning that he passed away, "Your brother has died in Abyssinia. Let us pray janazah for him." So the one and only time in the life of the Prophet ﷺ janazah was prayed without a body being present was for the Najashi. (And this leads to the whole controversy in fiqh: When is janazah ala al-ghayb prayed? And the correct opinion appears to be: When a person dies and nobody prays janazah where he died.)

The actual letter reported by Ibn al-Qayyim:

"In the Name of God, the Most Beneficent, the Most Merciful. From Muhammad the Messenger of God to Negus, King of Abyssinia (Ethiopia). Peace be upon him who follows true guidance. Salutations. I entertain God's praise, there is no god but He, the Sovereign, the Holy, the Source of peace, the Giver of peace, the

Guardian of faith, the Preserver of safety. I bear witness that Jesus, the son of Mary, is the spirit of God and His Word which He cast into Mary, the virgin, the good, the pure, so that she conceived Jesus. God created him from His spirit and His breathing as He created Adam by His Hand. I call you to God alone with no associate and to His obedience and to follow me and to believe in that which came to me, for I am the Messenger of God. I invite you and your men to God, the Glorious, the All-Mighty. I hereby bear witness that I have communicated my message and advice. I invite you to listen and accept my advice. Peace be upon him who follows true guidance."

### The Letter to Heraclius the Emperor of Rome

The second most famous letter is that to Caesar, the Emperor of Rome. This letter is recorded in Bukhari and Muslim — fully authentic. Who was the Caesar at the Prophet's ﷺ time? It was Heraclius, who reigned from 610 to 641 CE. He was the emperor of Rome and he was by and large viewed in a favorable light by both Muslim and non-Muslim historians. He has a glorious reign and is credited with major victories especially against the Persians/the Sassanids. (Of course Surah al-Rum [سورة الروم] prophesied this as we discussed during Badr<sup>[2]</sup>, that the Romans suffered a great defeat at the hands of the Persians: The Persian Emperor Khosrow had launched an attack against the Romans which lasted 15-20 years. With this he managed to conquer most of Iraq, Syria, and even Damascus and Jerusalem. So the Persians conquered Damascus and all these lands, including parts of Egypt. And it seemed the Roman empire was on its last leg, but then Allah revealed Surah al-Rum that, "In a few years the Romans will gain the upper hand" [see Quran, 30:1-4]. When this verse came down, they were on the brink of extinction; but Heraclius regrouped his troops, and he regained almost all of these lands, right up until 628 CE, he reached the capital of the Sassanid Empire, Ctesiphon. And eventually, Khosrow had to flee for his life, and he died a few days later on 28th Feb 628 CE, the 7th year of the Hijrah. This is all happening when the Prophet ﷺ is alive.)

Heraclius was a scholar of Christianity. And Christian sources mention many incidents which back this up. The most famous issue of theology was that he tried to unify the two major factions of Christianity of his time, the Monophysites and Dyophysites. This was 1500 years ago. Caesar tried to combine both strands of Christianity, and in doing so, he brought forth a new theology that was in between the two. He tried to compromise to allow both groups to unite. — And from this, we see that he was not a skilled theologian — because when it comes to theology, nobody compromises. And so his new theology was not accepted by either group. Their whole issue was over "Jesus Christ — is he a man or God?" And this was the primary question for the first 400-500 years after Jesus AS 'died.' So Heraclius tried to bring forth a new theology, and it lasted for a while, but eventually, it died away.

As for the letter of the Prophet ﷺ to Heraclius, it's mentioned in a lot of detail in Sahih al-Bukhari. The Prophet ﷺ sent Dihyah al-Kalbi to [Bosra](#) (where the Quraysh would go to for their trades). He ﷺ sent a letter to the governor of Bosra so that he would send it to the Caesar — and it so happened Heraclius was visiting a nearby city, Jerusalem, at the time, so the letter arrived to him quickly. And here we begin the narration that Abu Sufyan narrates in Bukhari, the conversation between him (Abu Sufyan) and Heraclius:

Abu Sufyan narrates he was trading in Syria in Bosra when a crier comes out and says to him and his people, "You are being called to Jerusalem!" He doesn't know what is going on but lo and behold he is being called to the presence of the Emperor himself. And this is an amazing story. Abu Sufyan, from Quraysh, is standing in the palace of Caesar, in front of the Emperor himself. And Caesar calls his delegates, an Arab translator, and then poses questions to Abu Sufyan (who then was not yet a Muslim). And Abu Sufyan is there with his group as well. So Heraclius asks all the Arabs present: "Who is the closest among you (in lineage) to this man claiming to be a prophet (i.e., the Prophet ﷺ)?" So Abu Sufyan says, "I am." So Heraclius says, "Sit in front of me." This is amazing — it shows us Heraclius's wisdom. He knows these people are enemies of the Prophet ﷺ and are still pagan. So how do you extract information from an enemy and prove it to be correct? Look at Heraclius's tactic; and this clearly shows this was a wise and intelligent ruler — he used them against themselves: He divided the group between Abu Sufyan in the front, and the rest of his colleagues at the back; and he says to Abu Sufyan, "I

will ask you questions," and he says to the group behind him, "If he lies, motion to me." So Abu Sufyan was forced to tell the whole truth. He knows if he lies, someone will snitch on him. (Later when he narrates this story, he said, "Wallahi, had it not been that I was afraid that my companions would accuse me of lying, I would have not spoken the truth." Note Abu Sufyan is still a pagan at this time.)

So Heraclius asks, "What is his (the Prophet's ﷺ) family status amongst you?"

Abu Sufyan replied, "He belongs to a good (noble) family amongst us."

Heraclius further asked, "Has anybody amongst you ever claimed the same (i.e., to be a prophet) before him?"

Abu Sufyan replied, "No."

He said, "Was anybody amongst his ancestors a king?"

Abu Sufyan replied, "No."

Heraclius asked, "Do the nobles or the poor follow him?"

Abu Sufyan replied, "It is the poor who follow him."

Heraclius asked, "Are (the numbers of) his followers increasing or decreasing (day by day)?"

Abu Sufyan replied, "They are increasing."

He then asked, "Does anybody amongst those who embrace his religion become displeased and renounce the religion afterward?"

Abu Sufyan replied, "No."

Heraclius said, "Have you ever accused him of telling lies before his claim (to be a prophet)?"

Abu Sufyan replied, "No."

Heraclius said, "Does he break his promises?"

Abu Sufyan replied, "No. He has not broken any promise. But right now we just have a treaty with him (i.e., Hudaibiyyah), and we don't know what he might do." (And later when Abu Sufyan narrates this story, he says, "I could not find any opportunity to say anything against the Prophet ﷺ except for this phrase.")

Heraclius asked, "Have you ever had a war with him?"

Abu Sufyan replied, "Yes."

Then he said, "What was the outcome of the battles?"

Abu Sufyan replied, "Sometimes he was victorious, and sometimes we were victorious."

Heraclius said, "What does he order you to do?"

Abu Sufyan said, "He tells us to worship God, and God alone, and to not worship anything that our forefathers used to worship. And he orders us to pray, to speak the truth, to be chaste, and to keep good relations with our kith and kin."

Heraclius then explained all of his questions: "I asked you about his family, and your reply was that he belongs to a very noble family. Indeed, all the prophets come from noble families in their peoples. I questioned you whether anybody else amongst you claimed to be a prophet before, and your reply was in the negative. If the answer was in the affirmative, I would have thought that this man was following the previous man's statement (i.e., following a fad and was just trying to be a prophet to be 'cool'). Then I asked you whether anyone of his ancestors was a king. Your reply was in the negative, and if it had been in the affirmative, I would have thought that this man wanted to take back his ancestral kingdom. I further asked whether he was ever accused of telling lies before he said what he said, and your reply was in the negative. So I wonder how a person who does not tell a lie about money (or gold or silver) could ever tell a lie about God." (This is amazing. Heraclius the kafir is giving 'dawah' to Abu Sufyan the mushrik.) He continues, "I then asked you whether the rich people follow him or the poor. You replied that it was the poor who follow him. And indeed, all of the prophets of God, the poor accept their message before the rich." (And again, this is a given — the Truth is always accepted by those who have nothing, because they have nothing to lose. Whereas the rich and powerful, they have the most to lose. So if your message attracts the elite and the rich more than it attracts the poor, then something must be wrong with it.) He continues, "Then I asked you whether his followers were increasing or decreasing. You replied that they were increasing; and this too is the sign of the Truth — the Truth always gains more followers. I further asked you whether there was anybody, who, after embracing his religion, became displeased, and discarded his religion. Your reply was in the negative, and indeed, this is (the sign of) true faith when its delight enters the hearts and mixes with them completely. I asked you whether he had ever betrayed. You replied in the negative; and indeed, the prophets of God can never betray or break a promise. Then I asked you what he ordered you to do. You replied that he ordered you to worship God and God alone, and not to worship anything along with Him, and forbade you to worship idols, and ordered you to pray, to speak the truth, and to be chaste. If what you have said is true, he will very soon occupy this place underneath my feet. And we knew from our scriptures that God would be sending somebody, but we did not expect it to be from your race (Arabs)." (Subhan'Allah, they were expecting a final prophet but not from the Arabs.) And he continues, "If I could reach him, definitely I would go immediately to meet him; and if I were with him, I would certainly wash his feet." Heraclius then asked for the letter sent by the Prophet ﷺ.

The letter reported by al-Tabari:

"In the name of God, the Beneficent, the Merciful: From Muhammad son of Abdullah to Heraclius the Great of the Romans. Peace be upon him who follows the right path. As to what follows; I invite you to submit your will to God; submit your will to God and you will get salvation, and God will double your reward, and if you reject, you bear the sins of the Arisiyin (الأريسيين).

قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِّن دُونِ اللَّهِ فَإِن تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ

'Say, [O Prophet,] 'O People of the Book! Let us come to common terms: that we will worship none but God, associate none with Him, nor take one another as lords instead of God.' But if they turn away, then say, 'Bear witness that we have submitted [to God alone]'" [Quran, 3:64].

[Side note: الأريسيين (al-Arisiyyin) is a word that has caused problems for our classical scholars, because it's not an Arabic word. Most scholars have interpreted "Arisiyyin" to mean "the peasants," i.e., "the common folk." But more on this later (discussed below).]

Abu Sufyan then added, "When Heraclius had finished his speech and had read the letter, there was a great hue and cry in the Royal Court. And we were told to leave his gathering. I mentioned to my companions as we exited, 'The matter of Ibn Abi Kabsha (ابن أبي كبشة) - a derogatory term the Quraysh used for Prophet Muhammad (ﷺ) has become so prominent that even the King of Bani al-Asfar (بني الأصفر) (i.e., Byzantine) is afraid of him.' That was when for the first time I realized this matter (Islam) would eventually prevail, and this was the first time Islam entered my heart<sup>[3]</sup>." So this was the first time Islam entered Abu Sufyan's heart — in the palace of the Caesar.

We also learn that the Prophet ﷺ sent a letter to the Caesar during the Battle of Tabuk [see episode [91](#)]. Most likely it was a separate letter — it could be the same, but we are not sure. And it's mentioned in Musnad Imam Ahmad (not Bukhari) that Heraclius responded to this letter by sending an emissary to the Prophet ﷺ. Heraclius found a Christian Arab from the tribe of Tanukh (تنوخ) (we don't know his name, so he is called al-Tanukhi [التنوكي] - the One from Tanukh); and in seerah literature, this story is called "the Hadith of the Tanukhi [حديث [التنوكي]]", and Heraclius handed a letter to him and said, "I am sending you as a lookout. And I want you to monitor three things:

1. Does he (the Prophet ﷺ) mention the letters that he sends to me and the other kings.
2. Does he mention "the night" when my letter will be read to him — see what his response is.
3. See if he has something strange on his back (Seal of the Prophets)."

So the Tanukhi came to the Prophet ﷺ; and the Prophet ﷺ asked him, "Who are you?" He said, "I am a man from Tanukh and the Caesar has sent me." And the Prophet ﷺ said, "You should embrace the religion of your forefather Abraham (i.e., become a Muslim)." The man said, "I will think about it; and here is the letter from Caesar." The Prophet ﷺ took the letter, but he just resumed the conversation. And the Tanukhi reports that the Prophet ﷺ said during the conversation, "I sent my letter to Kisra the Emperor of Persia, but he tore it up, so Allah will tear his kingdom up. And I sent my letter to Caesar, and he protected it, so Allah will protect his kingdom." So this is check one (first point).

Then the Prophet ﷺ opened up the letter and in it the Caesar asked a question: "Your messenger told us your Book mentions a Jannah that is as broad as the skies and the earth [Quran, 3:133]. So if Jannah is as big as the skies and the earth, where then is Jahannam according to your religion?" And the Prophet ﷺ responded, "Subhan'Allah, where do you think the night goes when the day comes?" So he ﷺ responded with "layl (ليل)," i.e., "night" so this was check two.

Then the Tanukhi stayed a day or two waiting to see if he could look at the back of the Prophet ﷺ. But eventually he says, "Okay, I'll go back and tell the Caesar I saw two of the three signs," so he went to the Prophet ﷺ and said, "O Muhammad, I am leaving now and will go back to the Caesar." But the Prophet ﷺ said, "Wait," and he ﷺ turned around, lowered his shirt, and said, "Go and tell your master what you have seen." So the man returned with all three checks.

In the Western tradition, they do not mention any of these letters, much less the details of theology. But from our tradition, we learn that the Caesar then realized that this is true (the Prophet ﷺ is a true prophet) — but still he didn't embrace Islam. Note this story of the Tanukhi is not found in Bukhari. Bukhari actually has 2 stories about the Caesar — and you would think it's the same story, but it's not; they are two separate stories. The first of them is the story of Abu Sufyan and Heraclius (discussed above), and the second of them is Heraclius quizzing his ministers whether to embrace Islam (discussed below). These stories don't happen the same day. They actually happened maybe a year or two apart. And the second story most likely takes place after the Tanukhi incident. [Or see episode [91](#) for alternative chronology]. The second story goes as follows:

Heraclius was the head of the Christians of Rome. And one of the narrators mentions when he woke up one day, he woke in an angry/sad mood. One of the priests asked him, "Why are you in such a sad mood?" Heraclius said, "I have seen a dream, and my astrologers have foretold a very evil omen/sign. That is, a leader has appeared of a new people [who will challenge me], and these people circumcise themselves." So his ministers/senators said, "What is there to worry about? The only group who practices circumcision is the Jews. So why don't you send another rule upon them and clamp them down to irritate them." (Note: Of course antisemitism has always existed among Christianity.) But before Caesar could enact such a rule, Dihyah al-Kalbi arrived in his court with a

message from the Prophet ﷺ. And Heraclius said to go check is Dihyah circumcised or not. (Side note: The Arabs by and large did not circumcise themselves. This only began in Islam. Some of them didn't, some of them did, but it certainly was not a custom at the time.) And so Dihyah was examined and lo and behold he is circumcised. And this is what made Heraclius really concerned about the affairs of the Prophet ﷺ. So he wrote a letter to his friend (most likely John IV). (And Bukhari does not mention this but one theory [Sh. YQ's theory] is that it is this man who writes the three signs to Heraclius that, "Go test the man [the Prophet ﷺ] with these three signs"; and so Heraclius sends the Tanukhi with these three signs, and he comes back and all three are checked; and so Heraclius realizes the Prophet ﷺ is a true prophet.)

Now Bukhari continues: Then Heraclius called all the senators and said to them, "What do you think if I embrace Muhammad's faith?" They started bolting and said, "There's no way you will be our emperor!" So Heraclius said, "I was just testing your faith. I will never leave Christianity." And so he died upon his faith. And in fact, he died somewhat of a miserable death in the middle of a coup. (And obviously, this whole story is only found in Muslim sources.)

(Note: Heraclius was alive when the Muslims conquered Jerusalem — so he saw the prediction of his dream materialize. In less than 7 years, these massive empires were conquered by 'a bunch of Bedouins' from the desert.)

So this is Caesar.

How about the Emperor of Persia?

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### The Letter to Khosrow the Emperor of Persia

The Emperor of Persia, his name was Khosrow. And he had a title of Aparvēz (it's commonly referred to as Parvez in Pakistani and Indian culture of our times). And this Khosrow reigned from 590 to 628 CE and he was the last of the Great Sassanid Kings. After him, the Sassanid Empire never regained its glory. He was the final 'great' emperor. After having conquered Damascus, Jerusalem, half of Egypt, etc., he saw his entire empire crumble before his very eyes, and within less than a decade, the Sassanid Empire was wiped off the face of this earth as if it never existed. And there's no question this is an amazing event in human history; this mighty civilization and empire which threatened to extinct Rome literally disappears within a few years. And it embraces Islam fully so much so Zoroastrianism is no longer practiced.

Historians by and large have painted Khosrow as a very cruel, lustful, and sensual emperor. Books mention he had 3,000 concubines, and people hated him for his cruelty.

And the Prophet ﷺ sent him a letter through a sahabi by the name of Abdullah ibn Hudhafah al-Sahmi (عبد الله بن حذافة السهمي). He ﷺ sent him to the ruler of Bahrain to pass on the letter to Khosrow. (Side note: Bahrain at the time of the Prophet ﷺ wasn't just the island.)

Al-Tabari mentions the text of the letter:

"In the Name of God, the Most Beneficent, the Most Merciful. From Muhammad the Messenger of God to Kisra the King of Persia. Peace be upon him who follows true guidance, who believes in God and His Messenger, and testifies that there is none worthy of worship except God alone with no associate, and that Muhammad is His slave and Messenger. I invite you to accept the religion and call of God. I am the Messenger of God sent to all people in order that I may infuse fear of God in every living person, and that the charge may be proved against those who reject the Truth. Accept Islam as your religion so that you may live in security. Otherwise, you will be responsible for all the sins of the Majus (مجوس - Magians)."



But Khosrow was very arrogant; he mocked the messenger (Abdullah ibn Hudhafah), scoffed at the letter, and he tore it up in front of him. When the news reached back to the Prophet ﷺ, the Prophet ﷺ said (as recorded in Bukhari), "He tore up my letter; Allah will tear his kingdom up every tearing." (Note: "Every tearing" is an extra emphasis.)

Then the Emperor sent a message through one of his other governors by the name of Badhan (باذان) (who was a governor of a city more toward Yemen), and he said to Badhan, "Send some spies to Madinah and find out more information about this man (the Prophet ﷺ). If you are able to bring him back physically, then do so." So Badhan chose two of his trusted emissaries, Babawayh (بابويه) and Khur Khasra (خر خسر), and they went to Madinah with a letter — this was just a ruse, the main mission was to get information about the Prophet ﷺ and Islam. And when they arrived in Madinah, they were terrified (because the people of Madinah knew they were spies).

When they came to the Prophet ﷺ, the Prophet ﷺ said to them, "Wait and come back to me the next day." So the next day they came back with the letter — and this time, the Prophet ﷺ took the letter, but he didn't open it; rather, he said, "Go back to your rabb (Badhan) and tell him that my Rabb (Allah) has killed his rabb (Khosrow), and that his son has taken over." (Note: They called their emperors "rabb [رب - lord].") Now the two were completely in shock, and they went back to Badhan. By the time they got back, they discovered the news that Khosrow had fled from Ctesiphon, and his son Kavad II had executed a coup d'état and sent an army to imprison his own father. In the meantime, his son made a truce with the Romans so they didn't attack, and then he killed his own father. So Khosrow was murdered by his own son a cruel death. Western sources say this happened around 28th Feb 628 CE — and this corresponds exactly with when this might have been happening possibly in the seerah, and that is Jumada al-Awwal 7 AH. (Side note: A small number of Muslims in our times deny the [authenticity of] seerah and ahadith, but to them we say, you simply cannot fabricate precision in correspondences like this.)

And as the Prophet ﷺ prophesied, Allah obliterated the Persian Empire within a few years. Such an implosion has rarely been seen in the history of mankind, where a nation collapses for no clear reason. (Note: Obviously, if you don't know a reason, you'll have to find some, so modern historians say there was this, there was that. But at the end of the day, these intrigues happen all the time and they're not the end of kingdoms; e.g. for 350 years, the Romans and Persians were at each other's throats but neither of the two vanished. But then within 10 years of the Muslims coming, the Persian Empire came entirely under the Muslim's control.)

What happened to Badhan? We learn from one of the small treatises written by Abu Ubayd al-Qasim ibn Sallam (أبو عبيد القاسم بن سلام) (d. 224 AH) that he embraced Islam after realizing what the Prophet ﷺ prophesied came true, as did the two emissaries who he sent to the Prophet ﷺ. The Prophet ﷺ then sent them another letter and told them about the rules of jizya, that if anyone accepts Islam, they are a part of the believers, but if not, then let them pay the jizya.

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There were other letters written as well. Of the most famous of the next batch is:

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### **The Letter to Jurayj ibn Mina the Muqawqis of Egypt**

The Prophet ﷺ sent a letter to the Muqawqis (المقوقس) of Egypt by the name of Jurayj ibn Mina (جريج بن مينا). We don't have in any authentic narration the actual text of the letter, but we do know that the Muqawqis was polite: He sent back gifts, cloth, Duldul (دلدل) (which was to become the mule of the Prophet ﷺ), and Maria and Sirin, to the Prophet ﷺ. The Prophet ﷺ is said to have remarked: "This khabith (خبيث) has protected his kingdom [by his politeness], but Allah will not allow his kingdom to last." [See also: episode [97](#).]

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## Letters to Other Rulers

The Prophet ﷺ also sent many other letters; notably, he sent Amr ibn al-As to Oman after the Conquest of Makkah, and they actually accepted Islam. He also sent letters to other provinces. And scholars have listed over 20 such letters. One of them being to Musaylimah al-Kadhhab (مسيلمة الكذاب), i.e., the Banu Hanifa. But they said, "We will embrace Islam only if you share the power with us." So the Prophet ﷺ responded, "Earth belongs to Allah, and Allah will give it to whomever He pleases."

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## Benefits of the Letters

1. Long-term goals. Most of these letters did not have any immediate major impact; even the Najashi — only he embraced Islam, his people didn't; but there clearly is the intention to make the message of Islam a global message. The Prophet ﷺ is making the Islamic empire an international empire/nation worthy of dialogue with Caesar, Najashi, Khosrow, et al. (And it's amazing that within one decade, every single land he wrote a letter to was within the lands of Islam.)
2. Let us notice whom he did not send letters to. There were civilizations beyond Persia, Rome, and Abyssinia. There were other civilizations in Africa, in China, etc. Why didn't the Prophet ﷺ send them any letters? Simple — there is no direct contact with them. There is a pragmatic approach here: Concentrate on those that have direct contact with the Muslims and the Arabs.
3. Clearly, the response of the rulers has some type of theological weight for us. Look at what the Prophet ﷺ said about Khosrow, "He tore my letter up, Allah will tear his kingdom up." Look at what he said about Caesar, "Because he preserved my letter, Allah will preserve his kingdom." And look at what the Caesar said to the Tanukhi, "Does he mention the letters of the kings that he writes to." So clearly there is something theological that we have in our tradition about this regard.
4. Look at the letters themselves: Each letter is very short, succinct, and to the point. It's one paragraph. And each begins with "Bismillah al-Rahman al-Rahim (بسم الله الرحمن الرحيم - In the Name of God, the Most Beneficent, the Most Merciful)" — this is a sunnah that we should follow in official letters that we write. And each begins "From so-and-so to so-and-so" — this is part of the etiquette that is now standard, and the Prophet ﷺ is utilizing it. And each explains the message of Islam in 4-5 sentences. Simple and to the point.
5. Notice as well each letter is catered to the one it is being written to. They aren't the same. The one written to the Najashi, and the one to the Caesar, has the verse of Ali-Imran in it; but the letter to Khosrow doesn't. Why? Because Khosrow is not the People of the Book. Also, notice in Najashi's case, the Prophet ﷺ explains Islamic theology regarding Jesus Christ.
6. We didn't mention this in this episode, but when the Prophet ﷺ wrote his first letter, he was told by the sahaba, "The emperors do not accept letters from other rulers unless the ruler himself stamps it and seals it with wax" — so you have to seal the letter with wax (and then the other ruler will open it, and it is very clear that nobody has read it in the middle) [see also: episode [57](#)]. The Prophet ﷺ was told that this is international diplomacy; that these are the laws of writing letters in an international manner. And what did he do? He made a ring for himself, and he ordered wax to be poured, and then he sealed the wax on the letter. So we learn from this that there is nothing haram about imitating the norms of modern culture. (And Islamic culture by and large is not necessarily 'Islamic' anyway; meaning we are allowed to be broad-minded in this regard. E.g., etiquette, mannerisms, dialogue, clothes, cuisine, etc. — all of this is open.) You follow what society is doing.



7. Notice as well the Prophet ﷺ addresses the rulers with their highest titles; and this is also a part of the etiquette.

8. One fiqh point: In the letter to the people of Oman, the Prophet ﷺ said, "Take jizya from the Majus." Note: There is a controversy in the 4 madhahib: Two madhahabs have said jizya can only be taken from the People of the Book, i.e., the Jews and Christians; whereas Hanafis and most of the later Malikis believe it can be taken from anybody. And the Prophet's ﷺ letter to the people of Oman clearly shows that the second position is the stronger one — Majus are not the People of the Book, yet the Prophet ﷺ said jizya is to be taken from them.

9. Final point: Recall the Prophet ﷺ said to Caesar, "If you reject, the sins of the Arisiyun/Arisiyyin will be on you." Now, the term "Arisiyyun" is not an Arabic word. So scholars struggled what did the Prophet ﷺ mean by this. Most of them say he ﷺ must have meant "the peasants" or "the masses." But in our times, a famous scholar from India, Abul Hasan Ali Hasani Nadwi (أبو الحسن علي الحسني الندوي) (d. 1999 CE), propounded an opinion that makes a lot more sense. He said, "Arisiyyun means the followers of Aris (أريس). And Aris is the Arabic of Arius." And Arius is an infamous Christian theologian who died 336 CE [see also: episode [15](#)]. Arius preached a very different version of Christianity than other early Christian theologians, and it lines up far closer with Islam — his notion of Jesus lines up far closer with the Islamic notion of Jesus. And this 'heresy' of his became so widespread that when Constantine embraced Christianity, the first thing that he needed to do was to get rid of Arius's version of Christianity — so he gathered a council in Nicaea. And in Nicaea, in the year 325 CE, they debated for weeks on end and came forth with a creed. And the main point of the creed was refuting Arius — the "Arius heresy" was made official, and in the creed it said: "Anyone who has any books of Arius shall be burned and killed." So the writings of Arius have almost become nonexistent in our times. All of the information we have about Arius comes from his enemies, so we don't know for sure what exactly he said; but clearly, his teachings are much closer to Islam than any other version of Christianity.

The fact that the Prophet ﷺ is writing 2½ centuries later referring to Christians as Arisiyyin (the followers of Arius) is very profound, because no Arab in central Arabia at the time could have known about Arisiyyun.

And Sh. Abul Hasan's opinion seems to be the correct opinion. Why? For three reasons:

i) "Arisiyyin" is not a term for "peasants" in the Arabic language; it's not an Arabic word.

ii) "Arisiyyun" is exactly what you would call in Arabic "the followers of Aris (Arius)." In fact, early Muslim books that write about Christian heresiology, they mentioned the word "Arisiyyun" (but they don't make the connection that that's what is mentioned in Bukhari).

iii) To Khosrow, the Prophet ﷺ said, "If you reject, the sins of the Majus will be on you," and this parallels what he said to Caesar, "If you reject, the sins of the Arisiyyun will be on you" (whereas if you understand "Arisiyyun" to be "peasants," that doesn't match). It's as if the Prophet ﷺ is saying, "Look. The Arisiyyun are the closest to Islam out of all of the groups of Christianity; if you allow them to hear my message, they will embrace. But if you deny my message to them, then the group that will for sure convert, you will be responsible for them on the Day of Judgment."

And to give you an idea how close Islam is to the belief of Arius: Peter the Venerable, who was the abbot of Cluny, and the first person to study Islam academically in order to refute it and translate the Quran into Latin, writes a refutation of Islam, and in it he says, "Muhammad is the successor to Arius." So he sees in our theology echoes of Arius's theology. And of course, the Islamic position of Isa AS is that he is not divine or the son of God, whereas Arius, his belief might not have been exactly like that. But no doubt, he does not believe in the divinity of Jesus the way that the other Christian groups believe in.

As a side note: None of the physical letters (or the shoes, the ring, the clothes, etc.) of the Prophet ﷺ have been preserved. What we may see online of its photos are not authentic. It is just not possible for these items to be preserved for 14+ centuries, especially the letters.

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## 072 - Umrah Al-Qada [\[TOP\]](#)

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Today, we will move on from the Battle of Khaybar. In the next 6 months, a number of minor expeditions happened with not much significance. The Prophet ﷺ sent Umar RA, Abu Bakr RA, and other sahaba on expeditions where perhaps small tribes converted to Islam, but nothing as important as Khaybar or Ahzab happened, so we will skip over them since laypeople don't know these tribes anyway (e.g. Banu Awal [عوال], Banu Tha'laba [ثعلبة], Banu al-Mulawwih [الملوح]), so there is no point to go over them.

### Umrah al-Qada

We move to Umrah al-Qada (عمرة القضاء), that is, they are making up (قضى/qada) the Umrah that they did not technically do the previous year. (Side note: Even though the Prophet ﷺ did not physically do Umrah the year before, Allah still gave him the reward. So the Umrah of Hudaibiyyah is an interesting Umrah, in that, we assume the Prophet ﷺ did it in reward even though he didn't do it in actuality. So when somebody asks you how many Umrahs did the Prophet ﷺ do, we begin with Umrah al-Hudaibiyyah. Because Allah gave him the reward for it, and he shaved his hair off, so it's as if he did it. But the first Umrah he physically did was Umrah al-Qada.) The Prophet ﷺ left Madinah in Dhu al-Qa'dah 7 AH with around 2,000 Muslims. This is a massive amount. And this time, they took all of their weapons with them. When the Quraysh heard that 2,000 are coming and they are armed, they sent out a delegation led by Mikraz ibn Hafs [who was also in the delegation of Hudaibiyyah — see episode 65], and they said to the Prophet ﷺ, "O Muhammad, we have never seen you be treacherous in anything small or big. So why have you brought weapons when we have agreed that you would come with no weapons other than swords inside their scabbards? We see that you have horses, armor, arrows, etc." The Prophet ﷺ said, "And we shall not enter Makkah except as we agreed," i.e., "We are still outside Makkah." Once again, the Prophet ﷺ is being faithful to the letter of the law. He brought the weapons all the way to Makkah, and then left them outside, and he entered Makkah with the swords inside the scabbards. So he is fulfilling the letter of the law. And he had a supply of weapons outside the Haram where 200 people guarded the weapons, and 1,800 did tawaf, and then those 200 swapped and did tawaf and so on. The Prophet ﷺ did not trust the Quraysh, and therefore, he brought the weapons, but he still fulfilled his agreement by not marching in with all of the weapons.

It appears the Quraysh divided into three groups: (i) One group stayed in their houses for 3 whole days, (ii) another group congregated in their parliament, Dar al-Nadwa, which was their largest house as well (it had a large area so lots of people could stay), and (iii) one group even left Makkah and just camped outside in the valleys and hills for three days. None of them wanted to interact with the Muslims out of fear and for political reasons.

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### "They Have Come Back Weaklings"?: Legitimate PR in Islam

One of the Quraysh spreads a rumor, "The plagues of Madinah have harmed them (the Muslims) and they have come back weaklings!" Remember, Makkah had a harsh climate with very little greenery, and this harshness meant there weren't many diseases. Madinah on the other hand had water, agriculture, and cultivation, so they had a whole different type of diseases [see episode 32: Loving Madinah]. So a rumor was spread, "The people are now returning weaklings!" And remember, some of the Quraysh who had not gone to war have not seen their

Muslim kith and kin, their own relatives for 6½ years now — and this is a long time especially back then when family lived together— so this rumor was believable for them. When the Prophet ﷺ heard the rumor, he commanded the Muslims to do many things:

1. Raise their voices out loud with talbiyah
2. Show and expose their right shoulders. This is the first time this Sunnah was introduced that when we do the first tawaf, we expose the right shoulder
3. They should walk around tawaf the first three with "raml (رمل)" which is a brisk walk. (We can never do this in our times because of the sheer rush around the Ka'bah now, but with no rush, the Prophet ﷺ and the sahaba were almost running. That is, walking as fast as possible — almost running. And they did this for the first three rounds.)

When the Quraysh saw this, they said, "Wallahi, there is nothing wrong with them. We have never seen them to be more energetic than this." And imagine, for the first time in history 2,000 Muslims are around the Ka'bah — it must have been an amazing sight for the Quraysh to see. And indeed, it did left an impact on them, and that is why three very prominent conversions took place right after this Umrah. When they are seeing 2,000 Muslims dressed in ihram, doing tawaf with raml, reciting the correct talbiyah out loud, imagine the psychological impact on them — who is the superior now? Who has more quantity? Who has the more energy? The tide has changed. (And less than 2 years from now, Makkah will be in Islamic control.)

This type of demonstrating of power is common in the seerah. We saw it in Abu Dujana during the Battle of Uhud when he wore his red turban and walked around arrogantly, and the Prophet ﷺ said, "This is a walking that Allah despises except at such a time and place" [see episode 47]. We also saw in the Treaty of Hudaibiyyah when the Makkans sent the envoy, the Prophet ﷺ said, "Show him the camels," and this was a person from a tribe that exalted consecrated animals [see episode 64]. This shows us legitimate PR is allowed in our religion. We need to look at the image we give of Islam to others; it's a part of our dawah to give an image of strength and positivity/maturity. And that image changes from time to time, place to place. In Hudaibiyyah was a man who respects the consecrated animals, so the Prophet ﷺ showed him the camels; and in this Umrah, the Quraysh said the Muslims are weak, so the Prophet ﷺ said to the sahaba to show their strength. Therefore, in our time, when people accuse our religion of something false, we need to show them that no, that is not the case. If they say Islam is a violent religion, we show them no, we are not, we are peaceful religion. If they say Islam teaches you to hate Christians and Jews, we say no, and we show them what Islam really teaches. If they say Islam is this, we show them no, Islam is that. No doubt, we don't do this type of "PR" at the expense of the deen. We don't change our religion for the sake of "PR." So let's say, if they say, "You guys are mean to women because you tell them to cover up," we are not going to say, "O women, stop wearing hijab." We are not going to change our deen for the PR. But if anything that is an illegitimate criticism, and our deen is free of that charge, to emphasize the point merely for the sake of demonstrating that our religion is contrary to what they are saying, then this is not as some of our hot-tempered brothers say, "catering to the kuffar." No. Our Prophet ﷺ is not "catering to the kuffar" in Uhud, Hudaibiyyah, or Umrah al-Qada.

And living in the world that we live in, there are different accusations that are given to our religion. So it is our job to clean our image as long as we don't change our theology and ethics.

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### Performing Umrah Without Interference

The Prophet ﷺ stayed in Makkah for 3 days. And the books of seerah really don't give any details of those 3 days, which means it was peaceful and nothing strange happened. [No news is good news.] We assume the Quraysh lived up to their treaty and did not interfere. The Prophet ﷺ also ordered regular swaps of the 200

guarding the weapons so everyone was able to perform the Umrah. And wallahi, we wish there were details, but we can only imagine the feelings of the Prophet ﷺ and the sahaba entering Makkah after 6½ years. He sees the house of Khadija, all the valleys he grew up in, etc., how emotional he must have felt. All of his memories, every single one of them. The city of his mother, father, grandfather, Abu Talib, Khadija — the city where all of the good and bad happened. We wish we had all of this documented, but we can only imagine the feelings that our Prophet ﷺ had.

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### **Marriage to Maymunah bint al-Harith RA, the Last Wife of the Prophet ﷺ**

One or two things happened on the way out. Of those things, al-Abbas suggested to the Prophet ﷺ to marry Maymunah bint al-Harith (ميمونة بنت الحارث), and she was to be the last of his wives. And Maymunah was not only the last wife he married, but the last to die of all the wives as well. She is a Muslim now, and she is the sister-in-law of al-Abbas. Al-Abbas's wife is Umm al-Fadl, and her sister is Maymunah. And Maymunah was married to Abu Rahm ibn Abd al-Uzza (أبو رهم بن عبد العزى), but she became a widow, so she was without any husband in Makkah — she doesn't want to remain with the Quraysh, so she says to Umm al-Fadl, "Find me a husband." So Umm al-Fadl tells al-Abbas and he goes immediately to the Prophet ﷺ and says, "I am the wali of Maymunah and what do you think of her?" and he praises her immensely — and of course, the Prophet ﷺ knew of her from the days of Makkah — so he ﷺ agreed to marry her. Al-Abbas was the wali and the one who took charge of the marriage ceremony.

Here there is a huge controversy in the books of fiqh. Ibn Abbas says the Prophet ﷺ married Maymunah in the state of ihram. It's an authentic hadith, but it raises a huge controversy because technically, you are not supposed to get married while in the state of ihram. (Side note: By unanimous consensus, the marriage was not consummated in Makkah; we are talking about the nikah contract, i.e., the aqd [عقد].) The question is, was the Prophet ﷺ in ihram when he did the nikah? Ibn Abbas says he was. But we have authentic narrations not the least of which is narrated by Maymunah herself, that, "When the Prophet ﷺ married me, he was outside of ihram." So this is clear-cut that he was outside of ihram. Ibn Abbas must have made an honest mistake. Some people try to say by "ihram" Ibn Abbas didn't mean the Prophet ﷺ was in ihram, but rather, he was "in Makkah inside of the Haram," but this reconciliation attempt seems a bit far-fetched. The majority position is the Prophet ﷺ did not marry Maymunah except after the ihram finished, and he was in the state of hil (حل).

The Prophet ﷺ married Maymunah, and it's now the third day. So the Quraysh came and said, "Three days are up." The Prophet ﷺ tried to renegotiate that, "What is the matter if we stay a little bit longer? Let me be a married man. Let me be a groom amongst you. And tomorrow we can have a big feast. Come and enjoy food." Literally he called them to come and celebrate with him. Subhan'Allah. And he is using this to basically see if they can stay longer — Makkah is his birthplace, the city he's raised in, and the city he feels emotional about. But the Quraysh did not budge, they said, "We don't need your food." So the Prophet ﷺ honored the treaty and left without incident. Therefore, he was not able to consummate the marriage except at a place outside of Makkah called Sarif (سرف) where they camped for the night. And Allah willed Maymunah actually passed away many years later at Sarif in 51 AH, the final wife of the Prophet ﷺ to pass away, and she is buried there to this day.

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### **What We Learn From the Incident of Umrah al-Qada**

We see many things from Umrah al-Qada:

1. The Umrah al-Qada shows without a doubt that the tide has fully changed. The Muslims are in the superior

hand. They have the more quantity, they are the better organized, the Quraysh are dwindling, and this is why a number of them converted, as we will talk about.

2. The fact that the Prophet ﷺ is trying to renegotiate while in Makkah shows us you always have the option to go back to the drawing board IF both sides agree. If they don't, you stick by the treaty.

3. Look at the tactic being tried, and that is to soften the hearts of the Quraysh, "Tomorrow we can have a big feast. Come and enjoy food." Clearly, the Prophet ﷺ is trying to win them over through another means. These are the same people that were at Badr, Uhud, and Khandaq, that have done what they have done, but now that the Muslims are in the upper hand, the Prophet ﷺ wants to bring them in. This shows us his goal wasn't to be harsh or to kill them or to enslave them, rather, it was to win their hearts and minds. He used even his marriage as a dawah. And if the Quraysh had agreed, no doubt, he would have given them a massive feast. And this also shows us breaking bread with people of other faith is allowed: Here is the Prophet ﷺ saying to the pagans, "Come and enjoy food." Why? Because when you eat together and intermingle in this manner, your hatred and anger soften down. And now that the Prophet ﷺ has the upper hand and he doesn't need to be on the defensive that much, he can show them Islam through interactions. (But alas, the Quraysh were stubborn and hard-hearted. And most likely, their leaders themselves realized joining the feast would soften the hearts of their people, so they refused, "We don't need your food.")

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### Umara the Daughter of Hamzah ibn Abdul Muttalib RA

One small incident took place on their way out of Makkah. A young 6 or 7-year-old girl came running after them and called out to the Prophet ﷺ, "O my uncle! O my uncle! Take me! Don't leave me in Makkah!" And who is this? She is Umara (عمارة) the daughter of Hamzah ibn Abdul Muttalib. Hamzah had been married to Salma bint Umayy (سلمى بنت عُمَيَّس) in Makkah, but eventually, he divorced her. (Side note: Salma is the sister of the famous sahabiyya Asma bint Umayy. Salma and Asma, their mother was also the mother of Maymunah bint al-Harith whom the Prophet ﷺ just married. Subhan'Allah, it was a small tribal society — everyone in Makkah was related to everyone else. Here, the Prophet ﷺ is married to Maymunah, so he is an uncle of Umara through Maymunah.) The books of seerah don't mention why Umara did this, but it's clear it was because she would rather be with the Muslims than with the pagans. It's amazing that she wants to leave the family in Makkah and live with the Muslims.

When the sahaba found out who this is, Ali RA took her by the hand and gave her to Fatima, "We will take care of her" — Umara is his first cousin. When Zayd ibn Harithah found out this is Umara bint Hamzah, he came and said, "The Prophet ﷺ made me brothers with Hamzah, so I am the brother of Hamzah, thus this is my niece, so I will take care of her." Then Ja'far the older brother of Ali RA came in and said, "I have the same rank as Ali [I am Umara's first cousin], but [not only that,] my wife is her khala (خالة - maternal blood aunt). [So I have more right to take care of her.]" So the three of them began disputing.

And wallahi, it's amazing what 10 years of Islam have done to the status of women. 10-15 years ago, \*nobody\* would have wanted to take care of her. She would be lucky if she remained alive in the first place. Now, she's coming as an orphan and three great sahaba are fighting over her saying, "I have the most right." And the Prophet ﷺ had to get involved and he began by praising all three of them: He said to Ali, "You are from me and I am from you" — this is a great praise for Ali RA, which means, "You have a maqam, you were raised in the household that I took you in, and now you are married to my daughter, etc.," then he said to Zayd, "You are our brother and protector," and then he said to Ja'far, "You resemble me the most physically and in manners" — and indeed, Ja'far is much closer in age to the Prophet ﷺ, and they were both raised in the same house of Abu Talib, so it is only natural he resembles the akhlaq of the Prophet ﷺ.

Then who does he decide to give her to? He says, "Ja'far, she is yours, because the khala (mother's sister) is the same as the mother." And from this, we derive a fiqh that when a person is an orphan, who has the privilege to take care of them? Khala (خالَة - mother's sister) or amma (عمة - father's sister)? Three of the madhahib say mother's sister, and one says father's sister. Both sides have their evidence, but this is a crucial hadith.

The point is how Islam changed the mentality of the people: Instead of a girl being despised, people are now fighting over to take care of her. Islam has put into the heads of every one of us that we should take care of orphans, and that a girl is someone to be honored in the family.

And of course, Umara isn't just any girl. Her father is Hamzah. So they all felt a strong obligation to Hamzah as well. And in the end, the Prophet ﷺ gave her to Ja'far.

This is the story of the Umrah al-Qada.

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### Three Major Conversions

Between Umrah al-Qada and the Conquest of Makkah, there was really nothing else major that happened in a political sense. And really, Umrah al-Qada is the final psychological blow on the Quraysh. The Conquest is just around the corner. The Quraysh are clearly on the lower and defensive side, and this is proven in the conversion of the final three people before the Conquest. And all three converted right after the Umrah al-Qada, which shows us the impact this Umrah had on the Quraysh.

#### 1. Amr ibn al-As

His conversion story is one of the strangest conversion stories in the entire seerah. Amr ibn al-As (عمرو بن العاص) felt insecure seeing the power shift in favor of the Prophet ﷺ and began wondering, "What would happen if Makkah is conquered? Where would I go?" This was especially true after the Battle of Khandaq. Amr ibn al-As narrates his own story and says, "It became clear to me after Khandaq that it's only a matter of time before Makkah is next. So I told a group of my friends that would look up to me..."—and recall Amr ibn al-As is the politician, the diplomat, the nobleman; he was the one who was sent to the Najashi to secure the release of the emigrants to Abyssinia [see episode 17]; so he had a group that looked up to him, and he said to them—"...I have been telling you that the affair of this man Muhammad shall be supreme very quickly. And I have an idea." They said, "What is the idea?" He said, "Let us emigrate to the Najashi and live under him, so if Muhammad is successful over his people, then we shall live under the Najashi, because living under him is preferred to us than living under Muhammad. But if Quraysh wins over Muhammad, then we are who we are, and we can always return." So Amr did not want to engage in any more battles. The fact that they left Makkah at this stage clearly shows it's just a matter of time before the Muslims would take over. So they left for Abyssinia, and they took fine camel leather and other gifts for the Najashi.

And while they were in Abyssinia, they saw a sahabi by the name of Amr ibn Umayyah al-Damri (عمرو بن أمية) delivering a message from the Prophet ﷺ to the Najashi to inform Ja'far to return back to Madinah. Al-Damri is a messenger, and he does not have the protection of the Najashi unlike the other Muslims of Abyssinia, so Amr ibn al-As, who doesn't know that the Najashi is a Muslim, says, "Let me ask permission from the Najashi if we can kill this envoy in order that I have a privilege over the Quraysh." So he entered in upon the Najashi, gave him all the leather and gifts, and he asked permission to kill the messenger al-Damri, "This man represents someone whom we despise, and he has killed many of our noblemen. Will you allow me to kill him in revenge?" At this, the Najashi took his hand and smacked it on his own nose, which we assume at the time was a sign of extreme disgust and anger. Amr ibn al-As said when he was narrating this story, "I became so terrified of his anger that I wished the earth would just open up and swallow me up." And as soon as he saw the Najashi's anger,

he fell down and said, "I did not know you would get so angry, and if I knew you would get so angry, I would never have asked this of you." The Najashi replied, "Do you wish me to deliver into your hands the envoy of the one whom the Great Spirit (Jibril) descends upon?" And he continued, "O Amr, woe to you! Obey me in this regard, and follow this man (the Prophet ﷺ). For this man is upon the Truth, and for sure he will be victorious over his enemies just like Moses was victorious over the Pharaoh." It's amazing here that Amr had run away from Makkah to run away from the Prophet's ﷺ message, but lo and behold, the Emperor of Abyssinia is a Muslim as well and he is giving him dawah. (Trivia: And this is the only time a tabi' is giving dawah to [someone who is going to become] a sahabi. The Najashi never saw the Prophet ﷺ so he is not a sahabi. He is a type of tabi' called the "mukhadram [المخضرم]" which means a Muslim who lived during the time of the Prophet ﷺ but never saw him. And Amr becomes a Muslim at his hands, and later becomes a sahabi when he sees the Prophet ﷺ. So you can ask someone a trivia question: "What tabi' was there that gave dawah to the convert who converted to become a sahabi?" And the response is Najashi As'huma ibn Abjar.) Amr was so overwhelmed by all that he had seen. Imagine the one person whom he thought would give him refuge from the Prophet ﷺ turns out to be the follower of the Prophet ﷺ. So Amr realizes this is the Truth and says, "Will you accept my Islam on the behalf of the Prophet ﷺ?" And the Najashi says yes, so he gave the bay'ah to the Najashi for Islam. He accepted Islam in front of the Najashi right then and there.

When he comes out and meets his companions, he didn't tell them anything. Then he makes an excuse and makes his way to Madinah, and on the way, he meets two people, Khalid ibn al-Walid and Uthman ibn Talha, and he says to them, "Where are you going?" They say, "We are going to Muhammad and will accept Islam." Khalid says, "The matter is crystal clear that this man is a prophet. I am going to accept Islam. For how long are we going to deny this?" Amr ibn al-As says, "Wallahi, that is exactly why I have come back." And so the three of them emigrated together and they became the very last batch to enter Madinah and to accept Islam before the Conquest of Makkah. When the three of them came, Khalid was the first to accept Islam in front of the Prophet ﷺ, then it was Amr's turn. The Prophet ﷺ stretched his hand forward, and according to one report, Amr pulled the hand back, or according to another report, he held onto his hand rather than the palm. So the Prophet ﷺ said, "O Amr, what is the matter?" Amr said, "Before I embrace Islam, I have a condition." The Prophet ﷺ said, "What is that condition?" Amr said, "That all of my past sins be forgiven." So the Prophet ﷺ said, "O Amr, don't you know that three things wipe away all sins before them? (i) Embracing Islam, (ii) Migration, and (iii) Hajj." So the Prophet ﷺ is saying, "Don't you know this is already accomplished by you embracing Islam and doing Hijrah?"

Official narration on the conversion of Amr ibn al-As:

"After the Battle of Ahzab/Khandaq, we all returned to Makkah and were close to despair. For although we were in every material aspect superior to Muhammad ﷺ and his band of followers, they had begun to gain over us in many ways. Whereas before, the Muslims had only claimed the eternal life as their own, they were now able to say that this world also was at their feet. I then thought, 'It is best that I go to the Najashi of Abyssinia. For in any case, one day Muhammad ﷺ and his friends will return to their native place, Makkah. If my people gain the upper hand over Muhammad ﷺ, I can come back and resume residence there in peace. If Muhammad ﷺ is victorious over my people, at least I will not have had to witness that defeat with my own eyes.' Some of my friends agreed and accompanied me, and taking with us many and precious gifts, we presented ourselves before the Najashi."

"Then one day, Muhammad ﷺ sent Amr ibn Umayyah al-Damri to the Najashi as his envoy. Intending to take advantage of this situation, I went to the Najashi, since I assumed that he would be displeased by Muhammad's ﷺ agent. I thought he would hand him over to me for me to deal with, in which case he would incur no blame, as the man would have been murdered by one of his own people. When I put these ideas to the Najashi, he flew into a rage and drove me from his presence. I then said, 'Had I known that I would occasion such anger, I would not have been so bold.'"



"The Najashi grew even angrier at that and said, 'You wish me to deliver into your hands the envoy of such a luminary who is visited by the messenger angel himself when he comes to deliver Divine Message?!' I then asked the Najashi, 'Is that truly what you believe?' He replied in a stern manner, 'Don't wast your words! Muhammad ﷺ is a true prophet. If you are a real man, confess Islam and know that one day he will vanquish all his opponents. Just as Moses was Kalimullah and beat Pharaoh with the staff in his hand, so Muhammad ﷺ is the Proof of Allah and will persuade those who argue against him.'"

"I left the presence of the Najashi feeling utterly dejected. I now was sure that there was no other way to get ahead in the world than by becoming Muslim. I made up my mind to it and secretly set out for Madinah. Then I grew aware that Khalid ibn al-Walid was following me. 'Where are you going?' I asked him. Khalid was an open-minded, outspoken person. He did not yet know of my decision. He replied, 'No need remains for stubborn persistence on the way of disbelief that our fathers and forefathers have shown us. There is not a grain of doubt that Muhammad ﷺ whom we used to know as al-Amin (the Truthful One) is a true Prophet. I am on my way to Madinah into his presence to surrender all that I am and own that he may teach me the worship of the God that he preaches. I will entreat him to forgive me for all the outrage and insolence I have worked against him before this day. If I can achieve his pardon, there is no man happier than I.'"

"In this way, we proceeded to Madinah together and met with a gracious reception by Muhammad ﷺ. Thus we entered Islam."

## 2. Khalid ibn al-Walid ibn al-Mughira

Recall Khalid ibn al-Walid's (خالد بن الوليد) father, al-Walid ibn al-Mughira was the chieftain of Abu Jahal's tribe, the Banu Makhzum. And they are the statesmen, the ones who had the most rivalry and jealousy of the Prophet's ﷺ tribe, the Banu Hashim. Recall the Quraysh were composed of several tribes, and three of them were considered to be major tribes; and others, such as Umar ibn al-Khattab's tribe, the Banu Adi, were considered to be small tribes. Being a Qureshi, you are already honored, but within the Quraysh, they had their own hierarchy, and the three at the top were the Banu Hashim, the Banu Umayyah, and the Banu Makhzum. Post-Islam, the Banu Makhzum basically died out, but in the days of Jahiliyyah, these three were at the top. And al-Walid ibn al-Mughira was the chieftain of the Banu Makhzum, just like Abu Talib was the chieftain of the Banu Hashim. So al-Walid ibn al-Mughira was one of the most famous Qureshi, and he was also the official poet of the Quraysh. And this is why when the Quran was revealed, the Quraysh came to him, and he plotted and planned to say bad things about the Quran, and Allah revealed Surah al-Muddaththir in response [see episode 13]. And Khalid is referenced in the Surah, in verse [74:13], as one of the children of al-Walid.

And al-Walid is the same one whom the Prophet ﷺ was talking to when he ﷺ turned away from Ibn Umri Maktum. And Allah revealed Surah Abasa because of it, and describes al-Walid in it, "As for the one who thinks he has everything" [see Quran, 80:5]. Note al-Walid was a noble man who didn't stoop to low levels like Abu Jahal. He was a noble enemy and that's why he listened to the Prophet ﷺ, e.g., in the incident of Surah Abasa. And that's why when the Prophet ﷺ was giving him dawah, he ﷺ was so hopeful that he might convert. But as we know, Ibn Umri Maktum comes along, and when al-Walid sees him, he says to the Prophet ﷺ, "You want me to follow your religion when these are your followers?" And thus Surah Abasa was revealed.

So al-Walid's son was Khalid ibn al-Walid, and he was raised in the lap of luxury. He was trained in the arts of war and horsemanship. He did not fight in Badr, but after this, he participated in every single battle. And in every single battle, he was the one who caused the most damage. At Uhud, he caused the destruction of the Muslims. At Khandaq, he was one of the few who broke through the defenses and made it into Madinah, but then he realized he was outnumbered, so he wisely retreated. And he was also the one who was sent to Hudaibiyyah to block the Prophet ﷺ, but the Prophet ﷺ outmaneuvered him. This clearly shows the Prophet ﷺ was the better military commander. And the story of Khalid's conversion is mentioned by him in the first person as recorded in

Ibn Kathir's book:

"When Allah wanted good of me, he threw the love of Islam into my heart. And I said to myself, 'I have witnessed all of these battles against Muhammad, and every time I have participated, I have sensed that I am being turned away, and that Muhammad shall be victorious.' Then the final straw was at Hudaibiyyah; when I met him at Asfan and I was prepared to charge, but it was as if he sensed us even in the salah, it was as if he knew what I was thinking (recall Khalid's plan was to charge while the Muslims were praying [see episodes 62 & 63]). Even at Hudaibiyyah, he managed to outflank me and pass us by. And so I realized that this man is protected and I cannot get to him. And I realized after the Hudaibiyyah Treaty that he will be victorious. So I thought to myself, 'Where should I go? Abyssinia? What will I do there and his own followers are also over there? Rome? If I go to Rome, I will have to become a Christian, and I will have to change my culture and live as a stranger.' So I continued remaining confused until Umrah al-Qada when the Prophet ﷺ entered Makkah and he did not find me, so he asked about me, and my brother left me a message..." (Side note: Khalid's older brother is al-Walid ibn al-Walid, and he embraced Islam as a prisoner of war after Badr. He became a prisoner, Khalid brought 4,000 dirhams for his ransom, and al-Walid had already become a Muslim, but he waited for Khalid to pay the ransom — because he wanted the Prophet ﷺ to have the money from the Quraysh — then on the way back to Makkah with Khalid, the first night they camped, when Khalid woke up, al-Walid had disappeared and taken his horse and gone back to Madinah.) [Continuation:], "...And my brother left me a message: 'Bismillah al-Rahman al-Rahim. As to what follows: I have not seen anything stranger than you running away from Islam. [As you are as smart as you are.] For how long will you oppose Islam? And the Prophet ﷺ asked about you when he came to Makkah. He said, 'Where is Khalid?' And I responded, 'Allah will bring him.' The Prophet ﷺ said, 'It is not befitting that someone like him neglects Islam. If he were to put his talents and energy with us against the mushrikun, it would be better for him, and we would give him honor.' So my dear brother, make up for what you have already passed, because many opportunities have passed you by. Wassalam'" — meaning change over before it's too late.

So when he read this letter, he decided to convert. And he thought to himself, "Who should I go to to bring me company and we go to the Prophet ﷺ together?" And he went to Safwan ibn Umayyah and told him, "What do you think about embracing Islam?" But Safwan said, "If I'm the last person alive in the whole world I will not embrace Islam." So Khalid left him. Then he narrates, "Then I went to my childhood friend, Ikrimah ibn Abi Jahal." (They grew up together and are of the same age and are from the same tribe, so they are very close friends.) And Khalid says to him, "I feel that I should embrace Islam." Ikrimah panics, and he starts raising his voice and yelling, shouting, and says, "You are going to leave us, the son of al-Walid?! Wallahi, this is not going to happen!" And in his panic, he calls Abu Sufyan and other of the seniors of the Quraysh, and they all gather in Ikrimah's house and he spills the beans. Now Khalid is surrounded by all of the seniors of the Quraysh. And according to one version, it actually came to unsheathed swords in front of Khalid, and one of them said, "If you embrace Islam, you will have to face this." At this point, Ikrimah himself was shocked, "Will you kill him merely because he changed his religion?!" Then he defused the situation and told them to go home. So Khalid realized he can no longer stay in Makkah; thus that very night when this incident happened, he and the third of the three, Uthman ibn Talha decided to leave Makkah. And according to one report, Khalid was the one who gave dawah to Uthman ibn Talha.

### 3. Uthman ibn Talha

According to one report, Khalid was the one who gave dawah to Uthman ibn Talha (عثمان بن طلحة). And that very night, they left Makkah without telling anybody. And within the next day or so, they bumped into Amr ibn al-As who was also making his way to Madinah.

Uthman ibn Talha is the sahabi who's going to be the key-holder of the Ka'bah after the Conquest of Makkah later on. And it is a great honor [see episode 26: Tangent: Blessings of Uthman ibn Talha].

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Therefore, Amr ibn al-As the symbolic statesman and politician of the Quraysh, Uthman ibn Talha the symbolic person in charge of the Ka'bah, and Khalid ibn al-Walid the real military leader of the Quraysh, the three of them marched into Madinah simultaneously. And notice the three things put together here: The Ka'bah, the military genius, and the statesman. This is not a coincidence. Obviously, Allah's qadr. This is clearly a sign to the Muslims and against the Quraysh that, "Your time is up."

And the three of them embraced Islam and became the last batch who converted before the Conquest whom Allah says in the Quran, "Those of you who donated and fought before the Victory [over Makkah] [i.e., before the Conquest of Makkah] are unparalleled. They are far greater in rank than those who donated and fought afterward" [Quran, 57:10].

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### Lessons From These Three Major Conversions

From these stories we notice many things:

1. The Najashi's love for the Prophet ﷺ. He gets angry when Amr wants to kill the envoy of the Prophet ﷺ. And this is a true sign of Iman. And we should not be embarrassed that our emotions are riled up when Allah and His Messenger are mocked. No doubt, we don't get violent. Look at the Najashi, he was boiling, "You want me to kill the envoy of the man whom Jibril comes down to?!" so much so that Amr said, "I wish the earth would swallow me up," but he didn't get violent. This is part of our Iman that when Allah and His Messenger are mocked and ridiculed, when something is done to harm the prestige of our religion, we should feel this sense of anger.
2. Amr already knew everything the Najashi told him, but when it came from the mouth of the Najashi, it finally clicked. And this is human nature that all of us have experienced. Sometimes [we judge] the truth depends on who it comes from. If it comes from somebody, it might not make sense to you, but if it comes from somebody else, suddenly it makes sense. This is human nature. We saw the same thing with Abu Sufyan when Heraclius basically said to him, "He (the Prophet ﷺ) doesn't lie about gold and silver. [So how can] you [then] expect him to lie about God?" and suddenly it clicked.
3. Notice the psychological dawah to Khalid. The Prophet ﷺ mentioned his name and praised him in his absence, in front of his brother.
4. Notice the concern of Amr ibn al-As about his past sins. He wants a clean slate. And this shows us his genuine Iman. It wasn't a political Iman. (Side note: The fact of the matter is, there are a lot of Muslims, astaghfirullah, they talk about Amr in a manner that is not appropriate because of what happened afterward —yes, he did become a politician, yes, he was on the side of Muawiyah, and yes, he did what he did— but there is no doubt he is a sahabi and a great companion. And a fundamental principle of our aqidah is we never speak ill of any sahabi. We don't doubt their intention. Sure we can disagree with their fiqh or political positions, but we never criticize the intention and Islam of any companion. Even if they commit a sin (and yes, they are not ma'sum), we never doubt their intention and Islam. And as we know, on his deathbed, Amr ibn al-As expressed remorse, "I don't know what I did. I hope Allah forgives me"—and this clearly shows his Iman.)
5. With the conversion of these three people that symbolize the religious, political, and military conversion, it's a done deal now. The Quraysh will be completely wiped out from the political power.

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There were many other expeditions as well that took place after this incident. But again, for the purposes of this

seerah, these minor expeditions that the Prophet ﷺ did not participate in, we will simply skip over.

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## 073 - Battle of Mu'tah Part 1 [\[TOP\]](#)

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We move on to the Battle of Mu'tah — this is the final major incident before the grand finale of the Conquest of Makkah.

### Is the Incident of Mu'tah a Ghazwa or a Sariyya?

Now the Battle of Mu'tah has a naming problem: What do we call it? Ghazwa Mu'tah (غزوة مؤتة) or Sariyya Mu'tah (سرية مؤتة)? The majority of scholars call it a ghazwa, but linguistically, this is problematic. Why? Because a ghazwa is an expedition wherein the Prophet ﷺ participated, but Mu'tah was not one in which the Prophet ﷺ participated. Yet the majority of scholars call it a ghazwa, simply because the quantity of people who participated was far more than the quantity of any other sariyya, and in fact, it was more than most ghazawat. 3,000 sahaba participated in Mu'tah — we had the largest quantity up until this time, so it was only natural the size of the army would increase. And this was the only time in the lifetime of the Prophet ﷺ the Muslims fought against the Romans. So it's a hugely significant battle, and therefore, early scholars called it a ghazwa. However, later scholars for consistency refer to it as a sariyya.

Note the sahaba called it Jaysh al-Umara (جيش الأمراء - the Army of Leaders). Why? Because in no other battle did the Prophet ﷺ appoint more leaders than he did in Mu'tah. Three leaders he appointed one after the other.

And others called it Waq'at al-Mu'tah (وقعة المؤتة - the Incident of Mu'tah).

So we either call it Sariyya Mu'tah, Jaysh al-Umara, or Waq'at al-Mu'tah, not ghazwa.

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### What is Mu'tah?

What is Mu'tah? It's the name of a small village and the land around it in an area that used to be in the Roman province. [It's currently in Jordan](#). It occurs between the two famous cities [Amman \(عمان\)](#) and [al-Karak \(الكرك\)](#) in Jordan. Modern Arabs call it "al-Mazar (المزار)" meaning "mausoleum" because the three sahaba who died being leaders are buried there.

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### Why Did the Battle of Mu'tah Take Place?

Why did Mu'tah take place? Frankly, the answer to this question is not easy. We don't seem to have precise details as to the reasons. Scholars have tried to piece together the reasons:

1. The earliest reason is given by al-Waqidi who says the reason why Mu'tah took place was revenge for the killing of al-Harith ibn Umayr al-Azdi (الحارث بن عمار الأزدي), the messenger (envoy) of the Prophet ﷺ. He had been sent to deliver a message to the Romans, and he passed by the Ghassanid tribe (غساسنة - the largest Arab Christian tribe, originally from Yemen). Because they were Christians, they felt more of an affinity with the Romans than they did with their fellow Arabs who were pagans. And they were the Arab vassals to the Romans — if the Romans needed anything in the Arab lands, they would designate the Ghassanids, "You go take

care of this," and in return, the Ghassanids had favor from the Romans. And al-Harith was captured by the Ghassanids, they took him to their chieftain, Shurahbil ibn Amr (شرحبيل بن عمرو), and he asked al-Harith, "Who are you?" Al-Harith said, "I am the envoy of Prophet Muhammad ﷺ, here is my letter to Heraclius, you must let me go."

But Shurahbil mocked him, tortured him, and then with his own hands killed him. And this is a very vulgar thing to do on many counts. Firstly, al-Harith is an envoy — and to this day, envoys and messengers are NOT touched, they are never killed. And secondly, worse than this is the fact that the chieftain does it himself — this is a full mockery of the Prophet ﷺ and Islam. He himself took the spear and thrust it into al-Harith after he was brutally tortured. You cannot get more vulgar than what he did. His perspective is, "What are you going to do to me?" He was far up north, he was a chieftain, and he thought he was untouchable. This is the height of insult and arrogance, and it had to be responded to. Therefore, the Prophet ﷺ sent an army to the Ghassanids.

2. The second reason which doesn't seem to have much evidence is that it's said the governor of [Bosra](#) had threatened the Muslims after the letter had reached Heraclius through him.

3. Ibn Kathir mentions another reason, which is not quite a "reason," but rather a "wisdom" — and there is a difference between a "cause" and an "effect," and this seems to be an "effect" of the battle rather than the "cause" —: is that this battle was preparation for the later battles against the Romans. The Prophet ﷺ wanted to send a message to the world, and especially to the sahaba, that Islam is a global message and it must spread outside the Arabian Peninsula. So the Battle of Mu'tah [8 AH] is a prelude, and it was then followed by the Battle of Tabuk [9 AH] in which the Prophet ﷺ did participate. Tabuk was also meant against the Romans. Now note Mu'tah wasn't directly against the Romans — it was against the Ghassanids, but the point is if you are messing with the Ghassanids, you are messing with their allies, i.e., the Romans. Even though the Prophet ﷺ did not anticipate the Romans coming to Mu'tah, but he knows what he's getting into. And the following battle, the Battle of Tabuk was clearly intended against the Romans (but the Romans didn't show up). So the point is, it's as if the Prophet ﷺ is telling the sahaba, "When you finish up with the Arabian Peninsula, you need to go beyond," and the number one target is al-Sham. And this is why the very first land conquered after the death of the Prophet ﷺ was al-Sham. So Mu'tah is like the first domino, then Tabuk, and so on. So Ibn Kathir says the wisdom of Mu'tah is the psychological foundation laid for the sahaba to take over the Romans.

4. One can also derive that there is a divine wisdom, and that is that Khalid ibn al-Walid, who will eventually become the general and the commander of the Muslims, manages to witness the tactics of the Romans first-hand. He gets a whiff of their methodology. And the experience he gained was invaluable for future conquests. And indeed, it is Khalid ibn al-Walid who leads the Muslims to conquer most of the lands after the death of the Prophet ﷺ.

The point is Mu'tah wasn't something immediate in defense of an enemy attack. It was for revenge for al-Harith, or the Prophet ﷺ wanted to set the ground for future conquests, or he wanted to do both. Allah knows best.

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### Leaving for Mu'tah

In Jumada al-Awwal, 8th year of the Hijrah, the Prophet ﷺ made an announcement that he wanted the Muslims to go to the Ghassanids. And there was no ambiguity — it would take them at least a month of traveling, so he told them where they were going. And he encouraged them to volunteer, and around 3,000 sahaba signed up. Notice how quickly the numbers are changing. 6 years ago in Badr, the number was 1/10th. In 6 years, the number has increased 10-fold. In fact, in Hudaibiyyah, we only had 1,400, and within one year it doubles. And this is only the volunteers. In Madinah, there are hundreds more. Thus, we can see that Madinah and the Muslim empire is becoming larger and larger.

So 3,000 signed up, and they left on a Friday in Jumada al-Awwal in 8 AH. We know it's Friday as Ibn Abbas narrated, "I said to myself, 'Should I leave with them or pray with the Prophet ﷺ Jumu'ah first?'" The army was leaving in the morning, and Ibn Abbas was debating whether he should pray Jumu'ah and catch up to them or leave with them in the morning. And he decided to wait and pray Jumu'ah with the Prophet ﷺ. When he finished, the Prophet ﷺ saw him in the masjid, and he ﷺ knew Ibn Abbas had signed up to go, so he asked him, "What is the matter with you? Why didn't you go?" Ibn Abbas said, "Ya Rasulallah, I wanted to pray with you and then catch up with them"—he thought he wanted to get extra reward by praying Jumu'ah. But the Prophet ﷺ said, "If you were to give sadaqa of all of the money of this world, you will not be able to get the reward of that having left early with them." Meaning he gave up the bigger reward of leaving early for a smaller reward.

And as we know, the Prophet ﷺ appointed three commanders one after the other for Mu'tah. This was the only time he did this in his entire life. This indicates the Prophet ﷺ understood the severity of the battle. He understood it's not easy and something bad might happen. He appointed first Zayd ibn Harithah as its leader, and he said, "If Zayd is killed, then Ja'far ibn Abi Talib shall be in charge. And if Ja'far is killed, then Abdullah ibn Rawahah (عبد الله بن رواحة) shall be in charge"—this is in Bukhari. In one version in al-Bayhaqi, it is added, "And if Abdullah ibn Rawahah is killed, then let the Muslims choose somebody else." So he gave this command as well.

And this shows us the status of these three sahaba. All three were incredibly near and dear to the Prophet ﷺ. Especially Zayd ibn Harithah, that sahabi who has the honor of being the only sahabi whose name is in the Quran. That sahabi that Aisha RA herself said, "Never did the Prophet ﷺ send Zayd on an expedition except that Zayd was in charge." He was never number two in any sariyya. And Aisha RA also said, "If Zayd had been alive when the Prophet ﷺ had died, no one would have been chosen above him." Subhan'Allah. This is amazing because who is Aisha? The daughter of Abu Bakr. And yet she herself is saying if Zayd was alive, no one would have been chosen above him, including her own father.

So Zayd, Ja'far, and Abdullah ibn Rawahah were chosen one after the other, and the Prophet ﷺ gave them a white flag — and the white flag did not mean surrender like it does today in the West.

And he ﷺ accompanied the army all the way to the standard place where every group would bid farewell to their travelers. It's called the Hill of Farewell, also known as Thaniyat al-Wada' (ثنية الوداع). Every single traveler that went out of Madinah would be accompanied by their family to this place. And it was the Prophet's ﷺ sunnah to accompany his armies to this hill. (Side note: The famous poem of Thaniyat al-Wada was said at the return from the Battle of Tabuk [9 AH], and not when the Prophet ﷺ made Hijrah to Madinah [see episode 30].)

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### Abdullah ibn Rawahah RA

So the Prophet ﷺ sends the army forward, gives them the banner, and gives them advice not to turn back and be firm. Abdullah ibn Rawahah was seen crying, and someone asked him, "Why are you crying?" He said, "I am not crying out of a love for this world, nor am I crying because I have an inclination for it. I am crying thinking of the verse in the Quran, 'Every one of you shall pass over it (Jahannam). And this is a promise of Allah that will be enacted' [see Quran, 19:71]." So he began crying out of fear of crossing over the sirat (صراط - bridge) of Jahannam. And he said, "What will I do in that crossing?" So we find the sahaba were emotional. And one of those remaining behind cried out, "May Allah accompany you and allow you to return safely and soundly!" And Ibn Rawahah versified in a beautiful poetry, "As for me, I ask for Allah's forgiveness, and a blow that is mighty that causes the blood to gush out, so that when people pass by my grave, they shall say, 'Allah guided him to be a warrior, and how rightly guided he was.'"

Ibn Ishaq mentions a famous story that occurred on the journey. Zayd ibn Arqam [a famous young sahabi — see episodes 47 & 55] was an orphan who Abdullah ibn Rawahah took care of, and so Zayd grew up in his house. And Zayd ibn Arqam is riding on the camel of Ibn Rawahah and he's around 15-16 years old. In the middle of the night, Ibn Rawahah gives poetry, which the gist of it is, "Let me die, O Allah, and be a shaheed," and the poetry is so moving Zayd ibn Arqam bursts into tears. So Abdullah ibn Rawahah jokingly hits Zayd ibn Arqam and says, "O foolish one," in a friendly way, and says, "What would it matter you if I become a shaheed and Allah blesses me, and you get the camel to yourself on the way back?" Subhan'Allah, and this is exactly what happened.

Who is Abdullah ibn Rawahah? Firstly he is an Ansari. He participated in the Treaty of Aqaba — the Ansaris who participated in the Aqaba are amongst the elite of the Ansar, and he is amongst those. And he was the one whom the Prophet ﷺ sent back from Badr to give the good news that Badr was a success. And when the munafiqun saw Abdullah ibn Rawahah on the camel of the Prophet ﷺ running into Madinah overjoyed that, "Abu Jahal has died! So-and-so has died!" the munafiqun said, "Rather, Muhammad has died and Ibn Rawahah has gone crazy." Ibn Rawahah was another famed poet along with Hassan ibn Thabit, but he died an early death, so Hassan is more known to us even though in his lifetime, Ibn Rawahah was more famous, and he was of a different level in terms of piety.

There are many things mentioned about Ibn Rawahah. In one hadith, the Prophet ﷺ said, "What a great man Abdullah ibn Rawahah is." Also, he was the one who once when the Prophet ﷺ was giving a khutbah and a delegation or something came and the Prophet ﷺ said, "Sit down," he was just entering the masjid and he heard the Prophet ﷺ say, "Sit down," so at the door of the masjid he literally sat down then and there without understanding the context. He is the embodiment of "we hear and we obey." And the Prophet ﷺ smiled and made du'a for him.

And in Umrah al-Qada, he was the one singing lines of poetry about the Prophet ﷺ against the Quraysh. And Umar RA, as is his usual case, was very strict in this regard, so he said, "O Ibn Rawahah, how dare you sing poetry in front of the Prophet ﷺ while in the state of ihram while in Makkah?!" But the Prophet ﷺ said, "Let him be. For verily, his words are more painful to the Quraysh than arrows coming from the heavens." And of course, poetry was a weapon back then.

This is Abdullah ibn Rawahah, he has a huge stellar legacy. And even in this battle, he has eloquent poetry recorded to this day.

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### Preparations of the Ghassanids

Nonetheless, they are on their way to what is now Jordan, and they march to the land of [Ma'an \(معان\)](#). But it appears the Ghassanids panicked, they heard the Muslims are coming, so they sent out emissaries to every one of their Christian allies: Lakhm (لخم), Judham (جذام), al-Qayn (القين), Bahra (بھراء), Bali (بلي), and also to the Romans. One or two early seerah books make a mistake and say Heraclius himself responded and came down to fight, but this is a clear error, because Heraclius himself never fought the Muslims. And even later on, when the conquest of Jerusalem took place, he never participated directly against the Muslims. How could he when he knew that the Prophet ﷺ is a true Messenger of Allah? His generals, armies, lieutenants, all faced the Muslims, but he himself never fought.

So Arab Christian tribes all gathered together, and the Romans sent a small contingent as well. And all these tribes gathered before the Muslims enter Mu'tah; they are still a few days away, so the Ghassanids take precautions and thousands gather to fight the Muslims. How many? The standard number mentioned is 100,000, and other books mention 150,000 — but the fact is we need to be more critical. The Arab tribes in totality did not



number 100,000, so it's impossible for the army to be 100,000. Also, the Romans never even sent 100,000 against the Persians, so why would they send that many against the Muslims who were nothing to them? They weren't viewed as an international threat yet at this point. One modern scholar estimates a maximum of 10,000 people fought against the Muslims. Most likely 1,000 from the Romans and the rest are made up of the Arab Christian tribes. Now that the Romans are involved however, we have records from the Romans' side about this battle. Indeed, the Romans are a true civilization, so we actually have this battle mentioned in the Roman books [will be discussed in the next episode]. So in summary, at max there were 10,000 — the point is no doubt the Muslims were outnumbered far more than they expected.

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### **Muslims Overwhelmed**

So when the news reached the Muslim camp, they began to wonder, "What should we do?" And they in fact camped for two days not proceeding, discussing back and forth that the plan was to just fight the Ghassanids who numbered max 5,000, but now they have double the quantity, and on top of this, the Romans are involved. Why are they 'so worried' about the Romans? Because the Romans are a totally different fighting breed with superior armories, better horses, better weapons, and are better trained. They are a different class of fighters. And the sahaba know this. So one group said, "Let us camp here and send a messenger back to the Prophet ﷺ and get his command. Either he will send more people or he will tell us to retreat or he will tell us to go, we will do whatever he wants." (Side note: They are already in Jordan, so for them to send a messenger all the way down and then all the way back up, this will take at least two weeks.) Another group said, "We didn't come for this. Let us go back, because we have come to this land, shown our force, stepped in their territory, and frighten them; so mission accomplished."

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### **Victory or Martyrdom**

Zayd ibn Harithah asked Abdullah ibn Rawahah, "What is your opinion?" (Side note: This shows us at times of difficulty, you must turn to the senior members with wisdom, not novices.) Throughout the journey, Ibn Rawahah has said, "I'm going to die a shaheed," so there's no doubt Zayd knows what he will say, but he is asking in order to convince the rest of the sahaba because Ibn Rawahah has a better tongue than him. So Ibn Rawahah, the most eloquent of the group, stood up and gave a moving speech, "O my people, what you are scared of is exactly what you are after." Subhan'Allah, beautiful way to begin. He is saying, "You are scared of dying, but isn't that why we are here? To die a shaheed? Isn't that the ultimate goal?" And he says, "What is the matter with us? Allah will bless us with one of two things: either victory or shahada (martyrdom). And we know that Allah does not help us through quantity or weapons, but rather, through our Islam that He has blessed us with. So let us go forth and face one of the two inevitable realities."

So after this, everyone decided to go forth and face the Romans and the Arab Christians. They continued moving onwards and passed by a village, and its inhabitants knew what was going on, so they showered the back of the Muslim army with arrows, and a number of sahaba were injured, and one of them died. And this was at the back of the Muslim army, so some of them went forward and told Zayd, "Let us go back and fight the village!" — and for sure they could have defeated the village, but Zayd said, "No, for the enemy is in front of us, and I don't want to be sidetracked into another battle that will wound, tire out, and separate us before we meet the big enemy." So he refused and moved onwards north. And eventually, it was the Muslims who decided the land, and it was a large plain called Mu'tah. We have to guess why this land was chosen. (Again, because the Prophet ﷺ himself is not involved in this battle, we have considerably fewer hadiths and narrations regarding it. The whole battle is just recorded in a page or two of narrations.) They probably chose Mu'tah for logistical reasons. And one thing we know for sure is they definitely chose Mu'tah for ease of access to water since there was a river near Mu'tah. Also, probably because there was a line of retreat that they could depend on and take advantage of if needed. And indeed, as we will see in the next episode, Khalid ibn al-Walid utilized this path when he decided the Muslims must retreat. But was this the reason Zayd chose Mu'tah? We don't know. But ultimately, the land did

have such a retreating path.

As always, they divided themselves into three groups: middle, right, and left. Al-Waqidi reports Abu Hurairah was a part of the battle, and this is his first battle. (Side note: Even though he's a narrator of hadith, he also fought in battles.) So his eyes opened up wide when he saw the army in front. One of the sahaba said, "What is the matter with you, O Abu Hurairah? Are you shocked at how large the army is?" He said, "Yes." The sahabi said, "But you were not with us at Badr. And let me tell you we did not win because of the size of our army." Subhan'Allah. Look at their Iman and their confidence that they will win. They are not walking into a suicide. They are not thinking, "Because we're 3,000 and they are 10,000, we will lose." No. They believe they will win. And this is the attitude of a Muslim. Here is Mu'tah which is one of the most difficult battles, yet the view of the sahaba is, "We will win." And note, wanting shahada is not the same as suicide. Ibn Rawahah wants shahada, but he fights a vicious battle. They are two different things.

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### The Battle of Mu'tah

So Zayd ibn Harithah gave the command to charge, and he was holding the flag because the Prophet ﷺ gave him the flag personally. It's a matter of responsibility, so Zayd took the flag and he was attacked from every side until he was surrounded by the enemy. And he met his death surrounded by a whole flank of non-Muslims. When he was killed, Ja'far took the flag, and he fought one of the most vicious fights ever recorded. The bravery of Ja'far at Mu'tah is almost unparalleled with any sahabi in any battle. He charged in with his horse, fought valiantly until someone cut his horse's legs off. So the horse fell forward and he rolled over. Then he stood up and he is surrounded by non-Muslims. And while holding onto the flag, he is single-handedly fighting the people around him. There are people stabbing and putting in every wound, but he is fighting back. Until finally, out of nowhere someone surprises him and cuts off his entire right hand which had the flag in it. Before the flag can hit the floor, the left hand comes in, swoops down, and catches it. Now he is just standing there with one hand with the flag in it. As a matter of pride, the other group chops off his left hand. This time the flag does fall to the ground, but he bends down, and with the two stumps, he puts it on his chest to raise the flag again until finally, a Roman infantry soldier literally cuts him in half from behind. And after the battle, with great difficulty, the sahaba found him buried under a lot of bodies. Ibn Umar narrated, "I participated in Mu'tah, and afterward, we went hunting for the body of Ja'far. And we finally found his body in the middle of the dead. We counted over 90 stabs and wounds and marks and cuts across his entire body. 50 in the front and 40 in the back." This means literally Ibn Umar counted the wounds on Ja'far's body. Why? To show the bravery and honor of Ja'far. And both of his hands were cut off, and it's recorded in Sahih Bukhari that whenever Ibn Umar passed by the children of Ja'far, he would say, "Assalamu'alaykum, O sons of the Dhi al-Janahayn (ذي الجناحين - One With Two Wings)." And there are many ahadith which put together become hasan, that the Prophet ﷺ said, "I saw Ja'far in Jannah, and Allah has given him two wings instead of his hands, and he's flying around anywhere he wants." So if somebody asks, "Who is the One With Two Wings?" the answer is Ja'far ibn Abi Talib RA.

When Ja'far dies, Ibn Rawahah takes the flag. And one of the people who were on the battlefield narrates this to us later on that before Ibn Rawahah plunged in, he hesitated and paused. And subhan'Allah, on the battlefield, on the spur of the moment, he versified poetry. And note he's been waiting for death this whole journey, yet when he sees it, he pauses. And he versifies, "I swear, O my soul, you shall proceed or I will force you to proceed. The people have gathered, the clamor has risen, but what is the matter with you? You don't want Jannah? Surely, what you have desired has eluded you for too long. What are you, O Ibn Rawahah, except a drop of despised fluid put in a bag?" He is telling his soul, "What's the matter? Why are you scared now? This is what you have been waiting for! Jannah is around the corner!" And he then jumped into the ranks and died a shaheed. And this shows us something so beautiful and so human. This is what makes the sahaba the sahaba. And what is that? That they are not angels. Ibn Rawahah has been wanting shahada for this whole journey, yet when it is right in front of him, he hesitates. Subhan'Allah. What is bravery? It's to conquer your fear. It's not to not feel fear. If you didn't feel fear, you are not a human. Bravery is to conquer your fear. Ibn Rawahah feels the fear, then what happens? He conquers it. His Iman overcomes the fear and he dies a shaheed.

Thabit ibn Arqam (ثابت بن أرقم), a famous Badri from the Ansar, when the flag falls, he jumps in, gets the flag, runs out of the melee, and takes refuge in a small area behind the army. Note it's allowed in our religion to turn your back on the battlefield if you are trying to regroup, as Allah says in Surah al-Anfal [see Quran, 8:16]. So he turns his back because he wants to get the flag to safety. Once he gets to a safer area ~50 m away from the battlefield, he shouts out, "O Muslims! Come quickly!" He has the flag in his hands, but the sahaba notice he's not Zayd, Ja'far, nor Ibn Rawahah, so it's clear they are all dead. And when a group comes around him, he says, "Quickly choose a leader amongst you!" And someone says, "YOU be the leader!" And he says, "No way, not me!" So they look around and their eyes settle on the one who is the newest of them to Islam, barely a month or two has gone by since he has accepted Islam, and he is someone who was their most avowed enemy who has caused them the most damage in Uhud, but Islam forgives everything, so all eyes turn to Khalid ibn al-Walid. And Khalid, when he sees all of this, he says, "How could I?" i.e., "I am who I am." But they insist, so Khalid takes the flag. We will discuss this in the next episode.

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### Mourning For the Shuhada

Now, as all this is unfolding in Mu'tah, simultaneously, the Prophet ﷺ in Madinah is vividly describing every single detail of the battle. Obviously, this is a miracle from Allah SWT. All the sahaba in Madinah have gathered, and he ﷺ is telling them in graphic detail exactly what is happening in Mu'tah. And this hadith is in Sahih Bukhari and Muslim so it's fully authentic. Anas ibn Malik narrates, "The Prophet ﷺ told us about the deaths of Zayd, Ja'far, and Ibn Rawahah before the news reached us" — meaning before the messengers came from the battle. And he said, "The Prophet ﷺ told us, 'Zayd took the flag and he was killed. Ja'far took it and he was killed. And Ibn Rawahah took it and he was killed.' And his eyes were crying until he said, 'A Sword from the Swords of Allah took it and Allah gave him victory at his hands.'"

Also in Bukhari, Aisha RA narrates, "When the news of the death of Zayd, Ja'far, and Ibn Rawahah came, the Prophet ﷺ sat down and grief was clearly visible from him." Subhan'Allah, he is so emotionally hurt now he has to physically sit down. Can you imagine the pain? And we all know Zayd ibn Harithah, the one whom when his own father and uncle came to free him, he willingly chose to remain with the Prophet ﷺ, and said to him ﷺ, "I can never choose anyone over you, for you are to me more than a father and uncle combined." And when his father heard this, he said, "O Zayd, have you gone crazy? You will choose to be a slave in a strange land, and refuse to come with your own father to your own tribe?" And Zayd says, "I know what I have said. I have seen from this man (the Prophet ﷺ) that which no other man has done." And when he said this, that was when the Prophet ﷺ took him as Zayd ibn Muhammad [see episode 10]. And this very Zayd ibn Harithah has just been killed. Then Ja'far ibn Abi Talib, the one whom the Prophet ﷺ stood up and kissed when he came back from Abyssinia, and said, "I don't know which of the two things is making me happier today: the conquest of Khaybar or the return of Ja'far" [see episode 68]. And he has just been killed. And Abdullah ibn Rawahah, this sahabi who has been with him from the beginning in Madinah, has also just died. And he literally sits down, visibly grieved.

And Aisha is seeing all this —and she is hurt like every wife would be when her husband is hurt— and says, "I was looking at him ﷺ from the corner of the house, and a man came to him ﷺ and said, 'Ya Rasulallah, the women of Ja'far,' and he mentioned their crying. So the Prophet ﷺ told him, 'Go back and tell them to stop.' So the man went, but [after a while] he came back and said, 'Ya Rasulallah, I stopped them,' then he mentioned that they didn't listen. So the Prophet ﷺ again commanded him. [So he went, but] again [after a while] he returned and said, 'Ya Rasulallah, the women have overpowered us.' And so the Prophet ﷺ said, 'Then go throw dust into their mouths.'" And Aisha RA gets so irritated at this man, she says to him, "Rather, may Allah throw dust on your nose! For neither have you done this (i.e., stop the women from crying) nor have you relieved this suffering of the Prophet ﷺ!"

Wailing is haram and is a major sin. And the women of Ja'far know this. But as we know, the intellectual capacity to understand does not always offer the emotional strength to stand — it's one thing to say it's haram, but it's one thing to be tested and then pass the test. And for the first time in this household the man dies and the women are being tested. And they begin wailing. So a man comes and says, "Ya Rasulallah, the women are wailing. What do I do?" And notice Aisha RA didn't say that the women were 'wailing,' but we know they most definitely were, because otherwise, why would the Prophet ﷺ tell them to stop. So the Prophet ﷺ tells them to stop, but for a few times back and forth they didn't stop. What can the Prophet ﷺ do? Nothing. So the third time, the Prophet ﷺ just said, "Go throw dust into their mouths" —and this is an expression in Arabic; it's not a literal thing, it's just the way the Arabs express frustration.

This hadith is so beautiful because it shows us the humanity of the sahaba, and also the pragmatism of the Prophet ﷺ. It's haram to wail, but the women are wailing, and the Prophet ﷺ has told them a few times to stop, but they didn't stop, so what are you going to do then? ... What can you do? And this is the point. There was an element of pragmatism here. He ﷺ just said, "Then go throw dust into their mouths" —meaning, "What do you want me to do then?"

The Prophet ﷺ is in pain and now this man is coming not acting wisely. Why is it not wise? Because this is not the concern you should bring to the Prophet ﷺ at such a moment. It is not something you need to come three times for at the moment. And this is why Aisha RA said to him what she said. And wallahi, this whole incident, we are crying for all of them: the Prophet ﷺ, the women of Ja'far, Aisha RA, and also the man. Because all of them have their own personal tragedy taking place.

The Battle of Mu'tah really had a serious psychological blow. The Prophet ﷺ lost the most beloved to him, Zayd ibn Harithah who for all intents and purposes was his real son. Ibn Abbas says, "I never knew Zayd ibn Muhammad was Zayd ibn Harithah until Allah revealed the verse in Surah al-Ahzab [see Quran, 33:5]." And now he has died. Ja'far has died. And Ibn Rawahah has died.

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[Revised by Br. Syed Haq & MAR, October 2021]

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## 074 - Battle of Mu'tah Part 2 [\[TOP\]](#)

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We are discussing the Battle of Mu'tah. Last week, we have gotten to the place of Khalid ibn al-Walid having been appointed, and the Prophet ﷺ explaining in real-time what had happened in the battle. Now, let us go back to the battle and mention what did Khalid ibn al-Walid do. And once again, we reiterate we only have two or three narrations from which we try to derive the entire story.

### **Khalid ibn al-Walid Takes Charge**

What appears to be the case is that Khalid realizes there is no way to achieve actual victory. The only realistic victory would be to preserve the Muslim army from destruction. So what did he do? He had a two-pronged tactic:

1. The first tactic was that he organized the army for a quick short-term attack. The purpose of this was to cause the Romans to stop moving forward. It was to pause the Romans and stop them from their onslaught. How did he do this? We only have one narration: One of the things he did was that he strategically positioned the archers so that it stopped the Romans from advancing forward. Ibn Ishaq mentions, for example, one small incident: One of the archers was an elderly man by the name of Waqid ibn Abdillah al-Tamimi (واقِد بن عبد الله التميمي), and even though he had good arms, his eyes were feeble. So he told his two companions, "Lift me on top of your shield and I will shoot as hard as I can. You be my eyes" —he used the two people to basically guide him; more this way, more that way, etc.

2. Attacking head-on with swords was also another tactic, as Khalid ibn al-Walid himself narrates in Sahih Bukhari, "On the day of Mu'tah, nine swords were broken in my hand and only a Yemenite shield of mine remained in my hand." So from this, we derive there was also a ground-level attack led by Khalid ibn al-Walid.

So by the time night fell, the two armies had managed to separate themselves outside the range of bow and arrow attack. They are still within visual sight, but not within the sight of an arrow. And so when night fell, the Muslims are safe for the time being —they took shelter behind a hill— and it was on that evening they buried the martyrs, including Zayd, Ja'far, and Abdullah ibn Rawahah — the three were buried in the same grave.

What happened the next day? The classical books don't tell us anything. And a later book stresses a technique/strategy that Khalid used (side note: we don't know where the author got it from, so Allah knows best, but it appears to be something constructed/read into the classical books) and he says: Another tactic Khalid used the next day was that he gave the impression that a group of reinforcements was arriving. So the Romans thought reinforcements were coming from Madinah, and this made them worried and paused. In this pause, Khalid ibn al-Walid and the Muslims managed to escape and achieve total security. Indeed, had they left in front of the eyes of the Romans, the Romans and the Arab Christians would have followed them. But by giving the illusion that reinforcements were coming, the Romans paused for a few hours and this allowed the Muslims to escape.

How did he give this illusion? One book mentions Khalid told a group of sahaba to spread out thin in a far far away area with sand and use certain instruments to beat the dust up. So from a distance, there is an illusion that hundreds of horsemen are coming. But again, Allah knows best. The main point is Khalid managed to save the bulk of the Muslim army from what otherwise would have been a complete annihilation. So much so only a handful of sahaba, up to 20, passed away. Out of 3,000! So less than 1% passed away, and that is a great victory in and of itself. Faced against more numbers, superior fighting power, superior weapons, etc., it was a victory. On the way back, they passed by the same village that had wounded them and killed one of their own, and they got their revenge on them (again the books don't mention how).

## Is the Battle of Mu'tah a Victory or a Loss?

The question arises: Is Mu'tah a victory or a loss? There are three opinions:

1. Mu'tah is a big victory. This is the position of Musa ibn Uqba (موسى بن عقبة) (d. 141 AH), al-Bayhaqi (d. 458 AH), and Ibn Kathir (d. 774 AH). They all felt Mu'tah was a massive victory. Of the reasons they gave:

i) The Muslims returned successfully with less than 1% casualty

ii) They took some war booty [we will talk about one of the stories]

iii) Their main evidence is what the Prophet ﷺ himself said in Sahih Bukhari, as we mentioned in the previous episode: "A Sword from the Swords of Allah took it (took the flag), and Allah gave him VICTORY at his hands." Clearly, if the Prophet ﷺ himself says it is a victory, then end of story, it is a victory. This is therefore a theological point for them. The Prophet ﷺ said it, so it's a victory.

2. Those who are more historians — al-Waqidi, Ibn Sa'd, and also non-Muslim historians — consider this to be a loss. They look at it from a military perspective, in light of the fact that:

i) The Muslims lost three very important leaders one after the other, and they lost their flag

ii) The Muslims had to retreat, and the Romans remained — and generally speaking, the one who retreats is not the victor

3. It's neither a victory nor a defeat. It's in fact a draw. This is the position of Ibn Ishaq, Ibn Abd al-Barr, and Ibn al-Qayyim — they all say Mu'tah is neutral, similar to Uhud. Why? Because neither side attacked the other at the end of the battle, and the two sides both returned back to their places. Further, neither side took prisoners of war. In terms of the number of casualties, it was probably equal, or maybe the Romans and the Arab Christians had a little more, but it's not as if there was any significant difference. Thus, since both sides returned back home and neither side annihilated the other, it's a tie and a draw.

In our opinion, each of these three opinions is correct in its own way, i.e., from each perspective, they have an element of truth. From a purely theological perspective, the Prophet ﷺ said it's a victory, so it's a victory. But at the same time, from other perspectives, one can say opinions 2 and 3 are also correct. The fact that he ﷺ calls it a victory doesn't mean it's a victory from a military perspective — it could be a victory from other perspectives. So if somebody comes and says, "Yes, it is a victory, in that, long-term, the goals are achieved" — this is valid, but it doesn't mean it is a victory in this particular battle. It's a different type of victory. Just like Hudaibiyyah was a long-term victory. Short-term, all of the Muslims were quite incensed, "What is going on?" and even the Prophet ﷺ could only say, "I will not disobey Allah, and He will help me" [see episode 66]. So the victory might be long-term, but in the short-term, al-Waqidi and Ibn Sa'd do have a point that at the end of the day, it was the Romans who remained in their lands, the Arab Christians remained in their lands, the Muslims did not conquer even an inch in this battle, and the Muslims had to return home. So the second opinion does have some truth to it. And of course, the third opinion also has a lot of weight to it, in that, actually, it's not a pure loss because the Romans didn't annihilate the Muslims, rather, they let them go. And therefore, we can say the Prophet ﷺ called it a victory in that the sahaba managed to save themselves from death, and not necessarily that Mu'tah was a military victory. Victory can be of different types, and this victory was a victory of the fact that less than 1% of the army was massacred/martyred and the bulk of the army returns home.

Also, many of our Muslim historians try to somehow make every battle positive for the Muslims, but in our humble opinion, this is problematic. We need to realize that Subhan'Allah, it is actually of great benefit and

wisdom that some battles don't come out to be so positive — that Allah AWJ is showing us, 'Look, you are not going to get everything on a silver platter.' Sometimes you have to struggle; even our Prophet ﷺ was injured severely at Uhud. What is Uhud except the illustration of this point? We really don't have to read everything in a positive light. And in our opinion, doing so is actually problematic because when you go through something negative and you don't find anything in the seerah that is anyhow negative, then how are you going to relate? Whereas if this battle actually is not fully positive — which is really our position — then you actually find some comfort in this when you go through some negative. And here we have another wisdom, and that is that, even the sahaba are human, and sometimes, they will make — not necessarily a mistake, but — a judgment that doesn't turn out to be in the best interest in the immediate future. Maybe in the long-term, everything will work out — Allah will take care of everything — but sometimes, in the short-run, victory might not be that tangible.

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### **"They Are the Ones Who Will Come Back and Fight Again"**

So the sahaba returned back, and the Prophet ﷺ rejoiced at their safe return. But within a few days, rumors began to spread, smear campaigns were launched against the people who participated in Mu'tah. How do we know this? Because it's mentioned in one of the books of hadith that once, when the Prophet ﷺ saw the wife of Salama ibn Hisham (سلمة بن هشام) and asked her, "What is the matter with Salama? I haven't seen him in the masjid," she said, "Ya Rasulallah, he has not come out of his house because every time he exits, people make fun of him and rebuke him and they say, 'O you who ran away, have you run away from the way of Allah (jihad)?" So Salama has remained in his house not leaving out of this rebuke. Thus this shows us some of the sahaba who did not go, they felt a bit of positive anger (or perhaps it was the hypocrites, they found a way of smearing; or perhaps it was a mixture of both), so the people who fought in Mu'tah were being smeared.

When the Prophet ﷺ heard this, he said to all of the masjid, "[They are not furrar (فرار - runners away),] rather, they are kurrar (كرار - the ones who will come back and fight again)." So the Prophet ﷺ took the smear, changed one letter (in Arabic), and he made a positive word out of it. This shows us his wisdom ﷺ. And this basically shut down all of the smear campaigns.

And by the way, this also shows us no doubt martyrdom is a goal of every single Muslim, but at the same time, it's not a goal you expedite foolishly — you don't walk into a battle and stand there waiting to die. This is not of the fiqh of our religion. Otherwise, every warrior would just throw his arms and say, "Come on, kill me so I can meet Allah." The kurrar didn't run away out of cowardice, they protected themselves and escaped so that they can fight a proper battle later on.

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### **Consoling the Family of the Deceased**

In the previous episode, we mentioned the story of the wailing of the women of Ja'far.

Then the Prophet ﷺ commanded food to be prepared for the family, "Prepare food for the family of Ja'far, for a matter has occurred that has made them busy," and so food was prepared. And after three days, he visited the wife and the children of Ja'far and said, "After today, let no one cry over my brother" — subhan'Allah, he called Ja'far his brother. And he called for the children of Ja'far — and there was Abdullah ibn Ja'far (عبد الله بن جعفر) and Muhammad ibn Ja'far (محمد بن جعفر), and Abdullah was the older of the two who at the time was around 6 or 7, and he is the one who narrates this hadith — and their hair was all disheveled — in fact, the wording Abdullah used in the hadith was, "We looked like baby chickens" — so the Prophet ﷺ sees this and orders a barber be called and their hair be trimmed or shaved off. And then he ﷺ praises each one of the children, he says, "As for Muhammad, he looks just like my uncle Abu Talib." And Abu Talib is Muhammad ibn Ja'far's grandfather. Then he called for Abdullah and said, "As for Abdullah, he looks just like me and he acts just like me." Subhan'Allah,

he is trying to console the children and make them feel special. And Abdullah was the eldest, so the Prophet ﷺ held onto his hands, raised it up and said, "O Allah, allow Ja'far's progeny to remain. O Allah, bless Abdullah in all of his transactions" —because Abdullah is going to be the man of the house now. He ﷺ said this three times. Then he told them, "Your father's hands have been substituted with two wings, and he is flying around in Jannah wherever he wants to go."

(Tangent: Their mother, Asma bint Umays, was firstly the wife of Ja'far. Then later on, she married Abu Bakr RA, and when she married him, the two of them had Muhammad ibn Abi Bakr (محمد بن أبي بكر). And when Abu Bakr passed away, she married Ali ibn Abi Talib. So she married Ja'far, Abu Bakr, and Ali RA, and from each she had children. [Side note: And of course, this shows us the stigma of divorce/widow did not exist among the sahaba. Many sahaba married one after the other.] And it's mentioned when Ali was married to Asma, Muhammad ibn Ja'far and Muhammad ibn Abi Bakr, the two half-brothers began debating whose father is better. They both say I am this, I am that, my father is this, my father is that. Ali is sitting there watching them, and to tease Asma, he says, "Okay, your mother will be the judge," since she was married to both Ja'far and Abu Bakr. So he calls Asma out and says, "You decide between your two sons." He puts her on the spot and says, "Which of the two is better?" Asma bint Umays says, "As for the young men, then Ja'far is the sayyid of them. As for the wise, senior men, then Abu Bakr is the sheikh of them," i.e., both are top. Subhan'Allah, look at her wisdom. And at this, Ali joked, "Then what have you left for me?" Incidents like this show us again and again that it is ludicrous to think there were tensions between Abu Bakr and the Ahl al-Bayt. Here is Ali marrying Abu Bakr's ex-wife; here is Ali joking, "Which of the two is better, Abu Bakr or my own brother Ja'far?" And it's so obvious there was no tension amongst these great sahaba. Every incident of the seerah shows us —even something as trivial as this— that this tension is completely false and only read in.)

Then Asma bint Umays comes out and begins to complain, "Ya Rasulallah, they are all orphans," meaning, "Who will take care of them?" The Prophet ﷺ said, "Are you scared of poverty for them when I will be the one who will take care of them in this world and the Next?" So, subhan'Allah, the Prophet ﷺ himself took charge of the children of Ja'far. This demonstrates the care and concern of the Prophet ﷺ for orphans.

From this incident, we derive interesting sunan (سنن - plural of sunnah) pertaining to grieving families:

1. When a family suffers a tragedy/death, the close family and friends should take charge to prepare and give food. This is proven in this hadith. The Prophet ﷺ said, "Make food for the family of Ja'far [because something has come that will cause them to be too busy to cook]."
2. It is sunnah to visit and give them words of encouragement and consolation.
3. It is sunnah to visit them, but not for a long time, i.e., it's discouraged to sit for a long time — it's makruh to turn that visit into a socialization session. The visiting is just to console and to give du'a. You sit for what is reasonable in one's culture — maybe in our culture, half an hour or so— and then leave and give them private time.
4. It is makruh for the host family to feed the visitors. Unfortunately, this happens in some cultures, but it is wrong. The family who has suffered a tragedy should not be hosting people who come. There is a hadith to this effect, narrated by Jarir ibn Abdillah al-Bajali (جرير بن عبد الله البجلي): "We used to consider gathering in the house of the deceased and their preparing food for us a part of the niyah (نياح - wailing) that the Prophet ﷺ forbid." Note the two things they consider to be a part of wailing: (i) gathering in the house of the deceased, and (ii) the feeding of the guests by the family that has suffered a tragedy. (Side note: By "gathering," Jarir RA could not have meant "visiting," because the Prophet ﷺ visited. So "gathering" here means turning your visit into a socialization session.) Therefore, we have to be careful that we do not fall into this as well.
5. The Prophet ﷺ waited for three days before he came and consoled them, and this shows us, for 3 days, it is allowed to mourn, after which we should stop, except for the wife who remains in her iddah. And iddah is



slightly different than mourning. The [legitimate] mourning is to feel a sense of loss, grief and crying, and altering your lifestyle a little bit, i.e., you are so depressed you don't feel like eating too much, you take time off work, etc. — this is halal to do for three days. But beyond this: to beat yourself, wail out loud, shrieking, cry claims of kufr, e.g., "Who will take care of me?" "I cannot live without you!" etc. — this is all haram. (But unfortunately, it still happens today in some cultures. And in fact, the Prophet ﷺ said, "Four are the things of Jahiliyyah which my ummah will never give up," and the first thing he said was, "wailing for the deceased.") What is allowed is crying without wailing. Our Prophet ﷺ himself, when the news came of the death of Zayd, Ja'far, and Abdullah ibn Rawahah, he had to sit down, he is so overcome with grief he just sits, and Anas says he was crying, and Aisha RA says, "You could see the grief on his face." This is all permissible. As we said in the previous episode, the family of Ja'far went beyond what's allowed — the Prophet ﷺ tried to stop them three times through the messenger, until finally when it couldn't be done, he let it be. Until after three days, he himself comes and puts an end to it. This shows us sometimes you cannot enforce perfection in such sensitive matters. Even in the extended family of the Prophet ﷺ things happened that he did not approve of. Think about that. But after three days, you have to deal with it and get to terms with it — so after three days, the Prophet ﷺ came and told the women to stop crying. And indeed, time heals all wounds. So three days is the maximum time given where the death of someone can cause us to alter our schedule. The only exception is the wife, she remains in her iddah for 4 months and 10 days with extra rulings — and those rulings are not "mourning," they are "ihdad/haddad" rulings which basically means she does not beautify herself the way that a wife should beautify for her husband, out of respect, and she remains in the house as much as possible. This is something specific for the wife, but even then, after 3 days, she should try to just get into the schedule again, of eating and drinking and whatnot, and try to overcome the extra grief.

After Asma's iddah was over, Abu Bakr proposed for her later on, and she married him.

How about Zayd? He of course had a son who was Usama ibn Zayd (أسامة بن زيد), and it's mentioned in the Musannaf of Abd al-Razzaq that after the Incident of Mu'tah, whenever the Prophet ﷺ would see Usama, he would tear up and cry.

And after a few days, it's mentioned the Prophet ﷺ came to the masjid and there was a group of sahaba huddled up, some of them crying, so he ﷺ asked, "Why are you crying?" They said, "Why should we not cry, O Messenger of Allah, when the best of us and the noblest of us have left?" The Prophet ﷺ said, "But do not cry, for the example of my ummah is like a garden whose owner has cut the leaves and the branches and prepared his houses so that each year gives a better crop than the last year. And the Masih Isa (Jesus) will meet this ummah and there will be a group that he meets that are like you or even better than you. And Allah will not humiliate an ummah [whose] I am the first of them and the Masih is the last of them." This hadith is a very beautiful hadith, narrated by Ibn Abi Shaybah (ابن أبي شيبه) (d. 235 AH) — Ibn Hajar says it is hasan, but some of the stricter scholars say it is slightly weak. In any case, the meaning is definitely beautiful: Allah will not humiliate an ummah the first of whom is the Prophet ﷺ and the last of whom is al-Masih Isa ibn Maryam AS.

Hassan ibn Thabit and many other sahaba wrote long lines of poetry about the martyrs of Mu'tah, and these are recorded in Ibn Ishaq and other books.

The point is from all of these narrations, we learn that Mu'tah was a very traumatic incident.

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### The Dangers of Arrogance Even For the One Upon the Truth

There is a side story mentioned: In the Battle of Mu'tah, there was also a group of helpers from Yemen. They joined the Muslim army to help fight against the Romans and the Arab Christians. There is a story mentioned about one of those individuals: He only had one sword, and when one of the sahaba had sacrificed an animal to feed the army, the man asked whether he could take the skin of the animal, and the sahabi said, "Take it," so he

took it and made a leather armor out of the skin. When in the battle, there was a Roman with golden armor, perhaps a lieutenant or a general, wreaking havoc in the lines of the Muslims. And this man attacked him with only goatskin and a single sword, and he managed to kill him, so he took his beautiful horse, golden armor, weapons, and everything as booty. (Side note 1: Of course this is the correct fiqh. The one who kills a soldier gets the booty of that soldier, plus a percentage out of the general fund.) (Side note 2: Recall these rulings only apply to an army that's not paid [see episode 53].) But when the battle is over and Khalid sees him, he says, "What is this?" The man said, "I killed the Roman, so I get all of his goods." Khalid said, "This is too much for one soldier. You must give some to the treasury." The man said, "But this is the Sunnah of the Prophet ﷺ" —and indeed, it was— but Khalid insisted, "You won't get all of this," and he took his booty and just gave him a portion. So the man said, "I will complain to the Prophet ﷺ."

The sahaba go back to Madinah, and the man goes to the Prophet ﷺ and tells him what happened, that Khalid took his booty from him. The Prophet ﷺ called Khalid to confirm and Khalid confirmed. So the Prophet ﷺ said to him, "Give it all back." So Khalid gave him \*all\* that he earned. At this, the man scoffed at Khalid, "Didn't I tell you?! Now you got what you deserved?!" The Prophet ﷺ said, "What is this? (Why did you just say this?)" The man explained, "I had told him I would complain to you, and your verdict is in my favor." At this, the Prophet ﷺ said, "In that case, O Khalid, do not give it to him," and he ﷺ said to the man, "Will you not leave my commanders for me? Take the good from them and leave their bad." This hadith has generated a lot of discussion about what is its meaning, but in Sh. YQ's opinion, it's pretty self-explanatory, and that is that, this man deserved his booty, but when his arrogance got the better of him, the Prophet ﷺ needed to send a message to the rest of the army that you cannot treat your leaders and generals in this manner. Khalid is a new Muslim, he made a genuine mistake, he didn't know the ruling, and this man's arrogance trumped the fact that he was right, and so in the end, the judgment was not given in his favor.

This shows us many things:

1. The dangers of arrogance even for the one upon the truth. Even for the one upon the truth, your arrogance can make you upon the batil. And Khalid was wrong in this case, but he was right in the sense that he acted in his own ijtihad — and he wasn't chastised; the man that was chastised was the one who showed the arrogance.
2. Also we learn over here that it's allowed for a judge to alter a verdict in light of new circumstances. The Prophet ﷺ changed his ruling right then and there.
3. Also a very interesting point: The Prophet ﷺ said, "Aren't you going to leave my leaders for me?" meaning, "Have you no respect for my leaders that you are going to mock them in this manner?" Note who appointed Khalid to be a leader? The Prophet ﷺ? No. It was the people. Yet he called Khalid \*my\* leader. And this shows us the Sunni doctrine, and that is: The khalifa/sultan/wali whom the people choose is the khalifa/sultan/wali of Allah on this earth. There are many ahadith in this regard: "The sultan is the representative of Allah on earth," "The sultan is the khalifa of Allah on earth," "The sultan is the shadow of Allah on earth," meaning he is representing the shariah, and he is the one who is ultimately responsible. So as Sunni, we believe the legitimate ruler does have a respect that must be given to him in matters of this dunya. And note such ahadith are only applicable to legitimate Islamic rulers who were khulafa — NOT to modern-day secular presidents; you cannot apply Islamic injunctions when they themselves are not ruling by Islam; they don't represent Allah's AWJ shariah; whether they should be obeyed or not goes back to the scholars of those times, and the scholars will look at maslaha and mafsada.

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### Record of the Battle of Mu'tah in Byzantine Chronicles

The Battle of Mu'tah is one of the very few things mentioned by the Byzantine chroniclers — the non-Muslim chroniclers. St. Theophanes (Theophanes the Confessor) (d. 818 CE) was an aristocratic monk who wrote a large

book called "The Chronicles," and it is the earliest work of the Byzantine Empire to mention the Prophet ﷺ. St. Theophanes uses sources that we no longer possess, and one of them is an Arab source that is a non-Muslim source — he uses an Arab source to talk about the Islamic side of events. He was one of the very few Roman authors who had access to material and names not found in most of the other Byzantine sources. No other Byzantine chronicler was so well equipped as St. Theophanes was. And very interestingly, he mentions the Battle of Mu'tah in his book:

He says: "In the year 623." (Side note 1: Their calendar is slightly different than Gregorian calendar. In Gregorian year, this corresponds to 630.) (Side note 2: After the main date, he always mentions other dates according to the Roman emperor and dates according to the emperors of the civilizations of that year.) So he says: "Heraclius 22nd year, Abu Bakr 1st year." (Note 3: This is a mistake from his side. He is putting the Incident of Mu'tah in the first year of the khilafa of Abu Bakr. Obviously, he isn't 100% accurate. And indeed, his description of the Prophet ﷺ is full of stereotypes. But the point is, by this time, the Romans have heard of Islam, the Prophet ﷺ, and the sahaba, and it's very interesting to look at things from their perspective.) He says: "Mohammed (Muhammad ﷺ) had appointed four ameers (amirs/leaders) to fight the members of an Arab nation that were Christian." (Side note 4: This is another mistake. The Prophet ﷺ appointed three, not four.) And he says: "They came to the village Moukheon (Mukhia). And in that village was stationed Vicarius Theodore." (Side note 5: It's said this Vicarius Theodore is actually the brother of Heraclius. And in Islamic sources, we too find the brother of Heraclius fighting in Mu'tah, so this lines up.) And he says: "And they intended to fall upon the Arabs on the day when they sacrificed to their idols." (Side note 6: This is an interesting tidbit that we don't find in the Muslim side of events. He is saying the Muslims chose to launch an attack on a day that was a festival for the [pagan?] Arabs. And if this is the case, in Sh. YQ's opinion, that makes a lot of sense.) And he continues, "Vicarius, on learning this from a certain Qureshite (Qureshi), he called Koutabas (Qutaybas) who was in his pay..." (Side note 7: This means there was a spy for the Romans, and the spy must have been from the Arab Christian community.) He continues: "...He gathered all of this information and ascertained the day and time they (the Muslims) intended to attack, and he attacked them at a village called Mothous (Mu'tah). And he killed three ameers and the bulk of the army." (Side note 8: The "three ameers" is true, but the "bulk of the army" is not true. The Muslims lost less than 1%.) And he continues: "One ameer, called Khalid, whom they call 'the Sword of God' escaped." (Side note 9: Subhan'Allah. St. Theophanes is mentioning Khalid as the Sword of Allah. And this is amazing. The title that the Prophet ﷺ gave to Khalid had reached even the Roman Empire. And this is why Khalid ibn al-Walid \*had\* to die in his bed [21 AH].)

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### **Tangent: The Sword of God**

And this is why Khalid ibn al-Walid \*had\* to die in his bed [21 AH]. It is said when Khalid was dying, he began crying, and he said to a visitor, "Turn me around and look at me from the front and back. You will not find two fingers on my body except that there is a scar, mark, and bruise. Yet here I am dying on my bed" —he spent his whole life fighting, wanting shahada, yet now he is dying on his bed, and that's what caused him to cry. He doesn't understand there is a wisdom: Ibn Kathir and all of the later scholars say, "Khalid was the Sword of Allah. Therefore, it is not allowed (i.e., not possible) for anybody to break the Sword of Allah in a battle. Only the One who unsheathed the Sword can put it back where it belongs (and that is Allah SWT)."

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### **Benefits of the Incident of Mu'tah**

The primary benefit of the Battle of Mu'tah is that it opened up the northern lands. 95% of the battles of the seerah are southern. The Battle of Mu'tah was the largest battle up north. It was the mother of all northern battles. Mu'tah —yes, we agree that the Romans were not defeated, and the Arab Christians were not defeated, but— the reach of the ummah has spread at least to the peripheries of the Byzantium now, and the strength of the Muslims is established, and fear is put into the hearts of the Arab Christian tribes. And as we will see, when the Prophet

ﷺ himself marched north [later, for the Battle of Tabuk in 9 AH], they couldn't even fight him — the Romans didn't even show up to the battle. So there's no denying Mu'tah had a huge impact. "If only 3,000 could do so much damage and still escape, what are we going to do when the real general and commander, Muhammad himself turns up?" So they don't even show up for the Battle of Tabuk. So the Battle of Mu'tah is the first and only major battle that takes place up north. It's also the first and only battle with the Romans in the lifetime of the Prophet ﷺ. And this opens up the door of fighting the Romans after his death ﷺ. Khalid ibn al-Walid in particular gets that experience, and he knows the tactics of the Romans, he faces them in battle, and of course, Allah will use him later on to fight the Romans — all of this is intended.

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### **When Did the Incident of Mu'tah Take Place?**

The beginning of the 8th year of Hijrah. (So the very next major incident will be the Conquest of Makkah which took place Ramadan 8 AH.)

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During the two years after the Treaty of Hudaibiyyah until the Incident of Mu'tah, every single serious threat to the Muslims has been eliminated. By going up north, the message has been given to them that, "You cannot attack us." Recall the Ghassanid chieftain thought he was untouchable, "What are you going to do to me?" But now that they have seen what the Muslims are capable of in their own lands, they will think twice before acting recklessly. So Mu'tah was not a pure victory, but the message was given that, "Don't mess with us."

Therefore, every serious opposition has gone. The only 'threat' left is a weak, debilitated, declawed, detoothed, neutered Quraysh. They have nothing left and they are all defecting over. Even Amr ibn al-As, their politician, saw this, and that's why he left for Abyssinia (and then embraced Islam and came to Madinah).

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## 075 - Recap & Battle of Dhat Al Salasil [\[TOP\]](#)

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We are now in the 8th year of the Hijrah and the Prophet ﷺ is 61 years old. Masha'Allah, we've covered the entire seerah up until this stage. And the Prophet ﷺ is nearing the pinnacle of his career, and that is the Conquest of Makkah.

We discussed the Battle of Mu'tah. It was not a victory in the military sense, however, it was a victory in another sense — in the sense of morale boost to the Muslims that they took on the mightiest superpower in the world at the time, the Romans. This was the only time the Muslims fought the Romans in the life of the Prophet ﷺ. They didn't win, but they definitely did not lose. Over 95% of the army came back intact and untouched. Yes there were some major losses, but 99% of the army came back alive. And there is a message being sent that, "We will even take the Romans on." This is why the Prophet ﷺ said the Battle of Mu'tah was a fath (victory) — it was a morale and PR victory. Subhan'Allah, think about it — the Romans had the better everything: better weapons, better horses, more generals, etc., and the Arabs could never think of taking them on, but the Muslims did, and they came back unscathed. So what do you think the morale would have been amongst the Quraysh now? They see even the Romans cannot finish the Muslims off. All of this is a PR victory that Allah SWT is blessing the Muslims with. Indeed, more than half the battle is perception — it is the morale on your side and the demoralization on the other side. And this is why when the people criticized the returners from the Battle of Mu'tah and said, "You are deserters," our Prophet ﷺ said, "[They are not furrar (فرار - deserters/runners away),] rather, they are kurrar (كرار - the ones who will come back and fight again)," and of the first fights they did after Mu'tah was the Conquest of Makkah.

In addition to all of this, the Muslims have won on the moral front and quantity front during the last two years. As we said, more people embraced Islam in these 2 years than in the first 18 years of the dawah. Subhan'Allah. This shows us how effective the Treaty of Hudaibiyyah was. And this clearly shows us the spreading of Islam was NOT done through the sword. Rather, it is done through peace and interacting with the people.

Every single episode of the seerah is leading up to the climax, and there's no doubt the Conquest of Makkah is \*the\* climax of the seerah. Everything after is just footnotes. Yes, we have the Battle of Hunayn and Tabuk, but that is just finishing off. The ultimate climax is the return of the Prophet ﷺ to Makkah, coming back to the very city that expelled him. And indeed, once Makkah is in the hands of the Muslims and they already have central and northern Arabia, then the rest must fall. What is left? The small principalities — they aren't centers or leaders, they are rather following the center which is Makkah. So the Conquest of Makkah truly is the climax of the seerah of the Prophet ﷺ, and the rest of the incidents that occurred after are just small footnotes.

Before we begin the Conquest of Makkah which occurred in Ramadan in 8 AH, we will discuss a few incidents that took place between Mu'tah and the Conquest. And note when we mention the smaller battles, what is really beneficial for us is not the politics of which tribe was conquered, rather, the incidents that occurred in these battles and the benefits that we can derive from them, to gain small but important moral benefits, theological benefits, and fiqh benefits. So we begin with the most significant of these minor battles, the Sariyya of Dhat al-Salasil (not to be confused with the Battle of Dhat al-Salasil which refers to the downfall of the Persian Empire during the reign of Umar RA; which had Khalid ibn al-Walid on one side and Rustum & Yazdegerd on the other side. And that was the end of the Sassanid Empire — so it's very important, but it's beyond the scope of the seerah. What we will discuss is the Dhat al-Salasil during the Prophet's ﷺ time.)

## The Sariyya of Dhat al-Salasil

This sariyya is called Sariyyat Dhat al-Salasil (سرية ذات السلاسل) because the incident took place near a pond that was called Dhat al-Salasil. (The other battle during Umar's RA reign is called Dhat al-Salasil because the prisoners were all tied up in chains [and salasil means chains], and the Muslims had so many prisoners the whole battle was called the Battle of Dhat al-Salasil.) If we hear Dhat al-Salasil, usually it's about the famous battle during Umar's RA reign led by Khalid ibn al-Walid; but right now we are discussing the small incident that occurred during the time of the Prophet ﷺ.

The sariyya we are interested in took place a few weeks after the Incident of Mu'tah, so around Jumada al-Ula (جمادى الأولى) or Jumada al-Thani (جمادى الثاني) of the 8th year of the Hijrah. It was against one of the relatively large tribes up north, and that was the tribe of Quda'a (قضاة). Now this tribe was not as north as the tribe of Ghassan (the Christian Arabs up north whom the Muslims fought during Mu'tah). Quda'a was not that north; it was between Madinah and Ghassan, and also it wasn't full north, it was north-east in direction.

It turns out the tribe of Quda'a had aided the Ghassanids during Mu'tah, and therefore, this was a response.

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## Appointing Amr ibn al-As as Leader

The Prophet ﷺ called Amr ibn al-As to him.

And Amr narrates this story in the first person: "The Prophet ﷺ called for me and commanded me to wear my garments and armor and come to him. So I did that, and when I came to him, he was doing wudu. He looked at me up and down and said, 'I wish to appoint you as a leader of an army, and Allah will protect you and give you much ghanima. And I am optimistic for you that you will get much wealth.'" Amr said, "Ya Rasulallah, I did not accept Islam in order to become wealthy, rather, I accepted Islam to be a Muslim and to be with you." It is as if Amr feels a little bit hurt that the Prophet ﷺ is offering him money, that, "You think I embraced Islam for money?" — and this shows us his sincerity to Allah and his love for the Prophet ﷺ. He's a genuine Muslim.

(Tangent 1: Amr ibn al-As is also the one who at some point in the seerah said, "The way the Prophet ﷺ used to treat me, I thought I was the most beloved to him. So [one day] I asked him, 'Who is the most beloved to you?' He ﷺ said, 'Aisha.'" Amr said, "No, I meant amongst men." The Prophet ﷺ said, "Her father [i.e., Abu Bakr]." Amr said, "I kept on asking, but my name didn't come, so I stopped asking fearing my name might never come." Subhan'Allah, the point here is that Amr is one of the last converts, yet because of the nature of the Prophet ﷺ, he felt he was the most beloved to him ﷺ.) (Tangent 2: Note Amr ibn al-As later on got involved in the political turmoil after the death of the Prophet ﷺ, and because of this, other sects give him a bad image. But wallahi, it is a point of theology to respect the sahaba, especially someone like Amr who clearly loves Allah and His Messenger. Whatever Amr did later on, we believe he was sincere in his ijtihad. And Amr is among those who accepted Islam before the Conquest of Makkah and fought before it, so the verse in the Quran pertains exactly to him:

وَمَا لَكُمْ أَلَّا تُنْفِقُوا فِي سَبِيلِ اللَّهِ وَلِلَّهِ مِيرَاثُ السَّمَاوَاتِ وَالْأَرْضِ ۚ لَا يَسْتَوِي مِنْكُمْ مَنْ أَنْفَقَ مِنْ قَبْلِ الْفَتْحِ وَقَاتَلَ ۚ أُولَٰئِكَ أَعْظَمُ دَرَجَةً مِنَ الَّذِينَ أَنْفَقُوا مِنْ بَعْدُ وَقَاتَلُوا ۚ وَكَلَّا وَعَدَ اللَّهُ الْحُسْنَىٰ ۚ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

"And why should you not spend in the cause of Allah, while Allah is the [sole] inheritor of the heavens and the earth? Those of you who donated and fought before the Conquest [of Makkah] are unparalleled. They are far greater in rank than those who donated and fought afterward. Yet Allah has promised each a fine reward. And Allah is All-Aware of what you do" [57:10].

So by the testimony of the Quran, people like Amr ibn al-As are at a higher level than those who became Muslim after the Conquest.)

So here we have this sincerity coming from him, "Ya Rasulallah, I didn't accept Islam in order to become wealthy." Then the Prophet ﷺ said to him a phrase that should give all of us comfort when we go about earning our sustenance from Allah SWT, "O Amr, how beautiful is pure money for the righteous man?" When Amr felt insulted, the Prophet ﷺ corrected his misunderstanding and said there is nothing wrong with having money and wanting money as long as (i) the man is righteous (الرجل الصالح), and (ii) the money is pure (المال الصالح) — these are the two conditions. The man earning must be pious, and you cannot get haram money. Thus, from this hadith we derive having and earning money is not wrong as long as the money is pure and you use it to please Allah.

So Amr ibn al-As was given 300 men and was told to surprise attack the tribe of Quda'a. And it's very interesting he was given this leadership role despite being only 3 months old as a Muslim. Perhaps the Prophet ﷺ is wanting to test him. This is kind of demonstrated by the fact that when Amr came to the Prophet ﷺ, the Prophet ﷺ gazed at him "up and down" as the hadith says — this is a sign of assessing someone. And this is in fact the role of a true leader. Even us with our children, we should test them with something small, see if they pass, and if they do, we give them something bigger and so on. Here the Prophet ﷺ is testing Amr with not a major battle, but something relatively small (300 people). Note even if Amr was a new Muslim, he was NOT a new military general. He had the upbringing of his father who was a chieftain, so he had been trained like Khalid ibn al-Walid and others. He had experience. So Amr was given this leadership and he was told to go to Quda'a. And it was in the winter when this occurred, so Amr traveled only at night, not during the day. Why? To ensure the enemy did not hear of his coming. And at night, even though it was freezing cold, he refused to allow the army to light a fire throughout the entire trip, so much so they all complained and Amr said to them, "If you light a fire, I will push you into it!" (And when they returned back to Madinah, they complained to the Prophet ﷺ that Amr refused them to light a fire, so Amr explained, "O Rasulallah, our quantity was limited and I didn't want the tribe to see how small we were.") So he took harsh precautions and eventually got to the outskirts of the tribe of Quda'a, and he realized 300 was not enough for an attack, so he sent a message to the Prophet ﷺ that he needs more men.

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### **Reinforcement Led By Abu Ubaydah Amir ibn al-Jarrah RA**

So the Prophet ﷺ sent reinforcements of 200 to make it 500. And in this 200 reinforcement were Abu Bakr, Umar, and other major companions, and in charge of this 200 was the famous companion Abu Ubaydah Amir ibn al-Jarrah, one of the elites of the sahaba. And the Prophet ﷺ told Abu Ubaydah, "When you get to your companion (Amr), make sure the two of you agree and do not disagree." When the reinforcements arrived, it was time for the salah, and when the iqama was called, Abu Ubaydah goes forward to lead. Now in those times, the leader of the salah was the leader of the army, and the leader of the army was the leader of the salah. This was known. (Tangent: In early Islam as well it was the khalifa who always led the salah and who gave the khutbahs. There was the symbolism that the imam is the leader of the Muslims in every possible sense. The Umayyad khalifas gave their own khutbahs. It was only later on this stopped.) So when Abu Ubaydah went forward, Amr said, "No, you are reinforcements, and I am the leader." Abu Ubaydah is senior to him in every sense — in terms of Islam, Quran, everything — and Amr is just 3 months old, yet Amr is showing disapproval at Abu Ubaydah coming forward to lead the salah. Some of the sahaba on the side of Abu Ubaydah said, "Abu Ubaydah is our amir. You might be the amir of those 300, but ours is him." So some tensions broke out, but Abu Ubaydah just agreed to step down and said, "Ya Amr, the Prophet ﷺ said to me, 'Make sure the two of you agree and do not disagree.' So even if you will disobey me, I will not disobey you." And therefore, he let Amr lead the salah, and Amr therefore became the leader of the army.

Note expeditions such as Dhat al-Salasil as we're discussing now, we commoners don't know the tribe of Quda'a (even though advanced seerah scholars do), so it is hardly beneficial for us to discuss the historical details. Thus what we do is try to derive benefits and lessons from them. And from this incident of Amr and Abu Ubaydah, we learn two things:

1. No doubt the sahaba are the best generation of humans, but they are humans. We need to break this image of the sahaba being superhumans. They are humans, and as humans, they battle the same emotions as us. There are tensions, and the role model we gain is to see how they resolve the conflict: Abu Ubaydah feels he is more qualified, and Amr says the Prophet ﷺ put him in charge (and in a sense, both of them are correct) — and how did Abu Ubaydah resolve the conflict? He just agreed to step down — he stepped on his own ego, swallowed his pride, and let Amr lead. He sacrificed his own ego for the sake of unity. And wallahi, what a lesson for us. This is true leadership. To step down for the sake of unity. And he said, "Okay, even if you won't follow me, in order to not disobey Rasulullah, I will follow you." Subhan'Allah. This shows us true leadership is not necessarily about actually being in charge, rather, it is sacrificing for the community.

2. To be in charge, you don't have to be the single best muttaqi. Where do we learn this from? Who were in the 200 who came as reinforcements? Abu Bakr and Umar RA! And by unanimous consensus, Abu Bakr and Umar are better than Abu Ubaydah in terms of taqwa, status, and right to leadership. Yet the Prophet ﷺ put Abu Ubaydah in charge. Thus this shows us, to be in charge, you don't have to be the single best person of taqwa. The technical term is "imamat al-mafdu'li ala al-fadil (إمامة المفضول على الفاضل - the leadership of the one who is not as good over the one who is better than him)." And this is one of the differences between us and some of the Shia groups. Some of them say, "The leader has to be the best person in the world," but we say this is incorrect and historically not the case, as we saw in this incident, Abu Ubaydah was not the best compared to Abu Bakr, yet he was in charge. One could also say perhaps he was put in charge due to military reasons, and this shows us to have the most Iman is not always the best criterion to be the leader. Being the best muttaqi doesn't mean you are the best tactician.

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### **The Outcome of the Sariyya**

In any case, Abu Ubaydah steps down, Amr takes charge, and he coordinates an attack. When the tribe of Quda'a saw 500 armed men attack them in complete surprise, they basically dropped everything and fled. The Muslims did not conquer the entire tribe since it was far too large to do this, but the message was clearly sent that, "Don't mess with us," fear was instilled in the hearts of the Quda'a, and much ghanima was conquered in fulfillment with what the Prophet ﷺ said. So there were no major casualties, it was a major financial victory for the Muslims.

And with this battle, the Muslims have effectively conquered northern Arabia, at least from a PR perspective. Northern Arabia was never a threat after this. By and large it has become safe, and in fact, a number of tribes accepted Islam and there is an alliance formed.

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### **Tayammum in Place of Ghusl**

In the books of hadith, we find an incident Amr narrates — it's an embarrassing incident, but he is not embarrassed to mention it because there is much fiqh in it. He says on one of the nights of Dhat al-Salasil, he had a wet dream — and they were in the middle of the desert, thus it was freezing cold — so he said, "I was worried if I take a ghusl, I would kill myself" — and wallahi, the desert cold is so harsh it hits the bone — so he said, "So I did tayammum [instead] and led Fajr with my companions." And when they returned to Madinah, the sahaba complained to the Prophet ﷺ, and one of the things they said was, "Amr led us in the state of janaba!" So the



Prophet ﷺ called Amr and asked, "Did you lead them in the state of janaba?" (Side note: This shows us whenever you hear information, you must verify. There are always two sides to the story. From their perspective, they had water to do ghusl but Amr refused to do it and still led them in Fajr. But from Amr's perspective, he has his side of the story.) Amr said, "Ya Rasulullah, I heard Allah say, 'Do not kill yourselves. Surely Allah is ever Merciful to you' [Quran, 4:29], and I was worried that if I took a bath, I would kill myself. Therefore, I did tayammum and did not take a bath."

And Amr narrates the Prophet ﷺ laughed at his explanation and did not say anything to rebuke him.

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### **Fiqh Benefits From the Incident of Tayammum**

This incident of tayammum shows us many things:

1. Tayammum takes the place of ghusl by unanimous consensus — not just wudu.
2. It is allowed to perform tayammum even while water is present if there is a legitimate reason. Before this point in time, the only time the sahaba did tayammum was when they didn't have water. And this is the first time a sahabi does tayammum intentionally leaving the water. This therefore shows us tayammum can be performed in the presence of water if there is a legitimate reason. What are these legitimate reasons?
  - i) It is freezing cold as in Amr's case.
  - ii) If you have a skin ailment that the water cannot touch it.
3. It also demonstrates that the sahaba derived Islamic laws through their own reasoning (based on Quranic verses) even when the Prophet ﷺ was alive. In other words, they did ijtiḥad even when the Prophet ﷺ was alive. (Side note: And ijtiḥad has always been how you derive Islamic laws that are not explicit.)
4. The one who does tayammum is not in any way diminished in his capability of leading salah.
5. Ijtiḥad (deriving laws) takes into account real-life situations. That is, here we have Amr faced with a verse from the Quran, "If you are in a state of janaba, then take a full bath"[Quran, 5:6] — this is an explicit command, yet he understands, "This command has leeway depending on circumstances." He is not a die-hard literalist. He understands, "This verse cannot be applicable to me right now because it will lead to my death; and there is another verse which allows me to reinterpret this verse according to my situation." (Side note: Indeed, as we have seen in episode 61, there has always been a tension between those who are ultra-literalists and those who use a little bit of rationality to understand religious texts. And of course, in our times, this tension exists at a much more extreme level, and there is no easy solution in this regard — no doubt, our religion takes into account our situation and scenario, but we are required to be faithful to the text. And balancing the two is always a delicate act, there is no easy solution.)

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### **The Sanctity of Human Life**

One final incident occurred in one of the smaller battles before the Conquest of Makkah, in which Allah revealed a verse in the Quran regarding it. And that is, in a small expedition, the Prophet ﷺ sent a small group of sahaba to attack one of the tribes that was threatening the Muslims, and the sahaba passed by a person by the name of Amir ibn al-Adbat al-Ashja'i (عامر بن الأضيظ الأشجعي). He was a secret Muslim, but his tribe was not; and when he saw the Muslims, he became happy and said, "Assalamu'alaykum!" — and giving salam is the sign of being a Muslim. In the contingent of the Prophet ﷺ, there was a man who had a personal vendetta with this Amir from

the days of Jahiliyyah, and his name was Muhallim ibn Juthama (محلّم بن جثامة). The rest of the sahaba accepted Amir's salam and welcomed him, but Muhallim refused to accept it and said, "You are not a Muslim," and he single-handedly attacked him and killed him, and took his belongings as war booty. He said, "He's just pretending to be a Muslim." When the news reached the Prophet ﷺ, Allah revealed Surah al-Nisa verse 94:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا ضَرَبْتُمْ فِي سَبِيلِ اللَّهِ فَتَبَيَّنُوا وَلَا تَقُولُوا لِمَنْ أَلْقَى إِلَيْكُمُ السَّلَامَ لَسْتَ مُؤْمِنًا تَبْتَغُونَ عَرَضَ الْحَيَاةِ الدُّنْيَا فَعِنْدَ اللَّهِ مَغَانِمٌ كَثِيرَةٌ كَذَلِكَ كُنْتُمْ مِنْ قَبْلُ فَمَنْ اللَّهُ عَلَيْكُمْ فَتَبَيَّنُوا إِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا

"O believers! When you struggle in the cause of Allah, be sure of who you fight. And do not say to those who offer you [greetings of] peace, 'You are no believer!'—seeking a fleeting worldly gain. Instead, Allah has infinite bounties [in store]. You were initially like them, then Allah blessed you [with Islam]. So be sure! Indeed, Allah is All-Aware of what you do" [4:94].

Subhan'Allah. So Allah exposed the intention of Muhallim. He did it because he had a vendetta and he wanted his belongings. And after this murder, there was a huge dispute between the tribe of Muhallim and the tribe of Amir ibn al-Adbat. Eventually, both accepted Islam, and after the Battle of Hunayn [i.e., after a few months, in 8 AH], the chieftains of both came to the Prophet ﷺ and demanded this murder be resolved. The both of them were angry and the Prophet ﷺ had to calm them down. He ﷺ then agreed to pay 100 camels on his own behalf because at the end of the day, he is the leader, he sent Muhallim, so he takes responsibility. So he gave 100 camels. And the tribe of Muhallim said to the Prophet ﷺ, "Why don't you ask Allah to forgive Muhallim?" But the Prophet ﷺ, of the very few times in his life, refused because of Muhallim's character, because of what was in his heart.

Ibn Ishaq mentions after a few days, Muhallim died and his tribe buried him, but the next morning, they found him on top of the ground with his face down. So they dug another hole and buried him again. But the next morning, the same thing happened. They did it again, but the same thing again. Then the tribe basically put him between a valley, left his body there and threw stones on his body to cover it up. So he's not actually buried.

Then the Prophet ﷺ said something very profound, "Verily, the earth covers up people worse than him (his crime wasn't the worst), but Allah wanted to warn you through him by showing you the sanctity of life between you." This is a beautiful point. Subhan'Allah. The sanctity of human life is so strong that you cannot just go around taking people's lives for personal vendetta accusing them of not being real Muslims.

And this is one of the few times the Prophet ﷺ did not ask Allah to forgive someone.

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## 076 - The Conquest of Makkah Part 1 [[TOP](#)]

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We now move to the actual incidents that occurred for the Conquest of Makkah. Recall in the Treaty of Hdaybiyyah which was made 2 years ago, one of the clauses in the treaty was that either side (Quraysh and Muslim) had the permission to form alliances with other tribes; and if formed, the same conditions of Hdaybiyyah automatically would apply to those tribes. And that included NO warfare. So, many tribes entered into agreements with either side, and the two tribes that concern us in today's lecture are the tribes of Khuza'a (خزاعة) on the one side, and the tribe of Banu Bakr (بنو بكر) on the other side.

### Brief History of the Khuza'a

Now the tribe of Khuza'a is one of the famous and classical Arabic tribes, and they have a lot of history. And they will bring this history up in front of the Prophet ﷺ in the incident that we will discuss today, so we need to know them. Who are they? They are related to the Prophet ﷺ, and they have a history with the Banu Hashim. They are one of the legendary tribes of the Arabian Peninsula, and they were the ones who initially expelled the tribe of Jurhum —the in-laws of Ismail AS— from Makkah. Recall [from episode [5](#)], the Jurhum tribe was in charge of Makkah for a long period of time. Initially, they were righteous; but over the course of time, they became evil, did a lot of crimes, started to steal money from the hujjaj —they did not deserve to be the custodians of the Ka'bah— and it was the tribe of Khuza'a who fought them and kicked them out. Then for over 300 years, the Khuza'a became the custodians of the Ka'bah which is a huge honor. But after hundreds of years, they too became corrupted when their chieftain Amr ibn Luhay al-Khuza'i introduced idolatry to the Arabs and brought an idol into Makkah [see episode [4](#)].

And then the Quraysh took the city over from them [see episode [5](#)]. Who led the Quraysh when they took it over? Qusayy ibn Kilab, the great-great-great-grandfather of the Prophet ﷺ. Qusayy married the daughter of the chieftain of the Khuza'a. (So the Prophet's ﷺ great-great-great-grandmother is from Khuza'a; and believe it or not, the Khuza'a will bring this up in the incident that we will discuss today. They knew their genealogy inside out.) And when the chieftain of the Khuza'a dies, Qusayy manages to basically kick them out, and he becomes the next chieftain. But the Khuza'a remained on cordial terms with the Quraysh, and eventually, Abdul Muttalib the grandfather of the Prophet ﷺ formed an alliance with them. (And this alliance as well will be brought up when the Prophet ﷺ is spoken to). And as recorded in the classical books of seerah such as al-Baladhuri's (البلاذري) Ansab al-Ashraf (أنساب الأشراف - Genealogies of the Nobles), this alliance is called Hilf (حلف) — Abdul Muttalib forms a treaty that both tribes will be one against anyone who causes distress or harm, and, "As long as the generations proceed, this will be a permanent Hilf." (The Khuza'a will bring this up, that, "Your grandfather made this treaty with us.")

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### The Khuza'a and the Banu Bakr Are Not on Good Terms

After the Treaty of Hdaybiyyah, a lot of members of the Khuza'a accepted Islam, so the tribe agreed to join the Prophet's ﷺ side in the Treaty of Hdaybiyyah. As for the Banu Bakr who were the only tribe still upon paganism around the Makkan vicinity, they joined the Quraysh's side. The Khuza'a and the Banu Bakr both are located on the outskirts of Makkah, and the Khuza'a are on the side of the Muslim —and most of their tribesmen are also Muslim—, whereas the Banu Bakr are fully pagans, and they are on the side of the Quraysh. This was in the 6th year of the Hijrah.

## The Banu Bakr Violates the Term of the Treaty

Two years go by, and in the 8th year of the Hijrah, the Banu Bakr decided to engage in a night raid on the tribe of Khuza'a. Why? There's one main reason and one secondary reason:

1. The Khuza'a and the Banu Bakr had had warfare for the last 100 years (just like the Aws and the Khazraj). When the Treaty of Hudaibiyyah came, both tribes split sides and the warfare was forced to pause, but there is still revenge on the minds of the Banu Bakr — they still want revenge for their dead. (And they have the list of the names, "These people were killed many years ago and we haven't exacted revenge yet," and so on.)
2. The second reason was the law of the jungle, i.e., the survival of the fittest — they would steal camels and properties from other tribes. (Side note: But they had a code of conduct, believe it or not, that they would try their best not to kill anyone. Women and children were definitely spared.)

So the Banu Bakr decided to undertake a raid. But they knew they had a treaty, so they sent their noblemen to the Quraysh and said, "Look, we have agreed to the treaty, but we want revenge — can you give us permission for just one raid?" And the Quraysh not only agreed, but some amongst them, e.g., Suhayl ibn Amr, Safwan ibn Umayyah, gave them weapons, most likely, for a percentage of the booty. One remarked, "Don't worry. As long as you attack in the middle of the night, how will Muhammad ever find out?" So the Quraysh consciously approved of the raid knowing this goes against the Treaty of Hudaibiyyah. This is a very important point.

So armed with both spiritual permission and physical weaponry, they surprise attacked the Khuza'a in the middle of the night at a small pond called al-Watir (الوتير), outside of the Haram boundary where the Khuza'a had camped for the night. They expected everyone would be asleep and they would get camels, booty, maybe kill a few people and then go back, but lo and behold, the entire operation botched up. Someone raised the alarm, the women and children began screaming, and now that everyone is awake, they are fighting and defending, and lo and behold, a mini-massacre ensues: more than 20 people were killed including women and children. 20 is a \*massive\* amount for a small tribe. Typically in these raids, maybe one person is wounded, or max one person dies; but this is 20.

There is one particular incident that really proved to be very troublesome: When the Banu Bakr attacked, one of the people of the Khuza'a fled and ran away, and he was pursued by the Banu Bakr until finally he entered the Haram area, turned around, and said, "O so-and-so, I am in the Haram! Fear your God! Fear your God!" (and remember, even the jahili Arabs realized when you are in the Haram, you cannot fight) but the man from the Banu Bakr uttered a blasphemous statement, "There is no God today," and he went in the Haram and killed him. Obviously, this was not a part of the plan. And Allah completely humiliated them as this news spread.

## The Intervention of the Prophet ﷺ

Immediately, the chieftain of Khuza'a, Amr ibn Salim al-Khuza'i (عمرو بن سالم الخزاعي), with a delegation of 40 men, left for Madinah. They want help. The chieftain recited a beautiful one-page long poem to the Prophet ﷺ as recorded in Ibn Ishaq and Ibn Hisham:

يَا رَبِّ إِنِّي نَاشِدُ مُحَمَّدًا	حَلَفَ أَبِينَا وَأَبِيهِ الْأَتْلَدَا
قَدْ كُنْتُمْ وَلَدًا وَكُنَّا وَإِلْدَا	ثَمَّتْ أَسْلَمْنَا فَلَمْ نَنْزِعْ يَدَا
فَانْصُرْ هَذَاكَ اللَّهُ نَصْرًا أَعْتَدَا	وَادَّعِ عِبَادَ اللَّهِ يَأْتُوا مَدَا
فِيهِمْ رَسُولُ اللَّهِ قَدْ تَجَرَّدَا	إِنْ سَيِّمَ خَسَفًا وَجْهَهُ تَرِيدَا
فِي فَيْلِقٍ كَالْبَحْرِ يَجْرِي مَزِيدَا	إِنْ قَرِيشًا أَخْلَفُوكَ الْمَوْعِدَا

وَجَعَلُوا لِي فِي كَدَاءٍ رَصْدًا      وَنَقَضُوا مِيثَاقَكَ الْمَوْكِدَا  
وَهُمْ أَذِلُّ وَأَقْلَلُ عَدَدًا      وَزَعَمُوا أَنَّ لَسْتُ تَدْعُوا أَحَدًا  
وَقَتَلُونَا زُكْعًا وَسُجْدًا      هُمْ بَيْتُونَا بِالْوَتِيرِ هَجْدَا

In it he mentions:

1. Both him and the Prophet ﷺ have a common ancestor, i.e., great-great-great-grandmother.
2. Then he reminds him ﷺ of the treaty of Abdul Muttalib with his own grandfather, that the tribe of Khuza'a and Banu Hashim have agreed to become one against anyone who causes distress or harm, and that they have this Hilf until the day the sun shall never rise, i.e., as long as the generations proceed.

(Subhan'Allah, the Arabs might have been illiterate, but Allah blessed them with an amazing memory.)

3. And then he mentions the Treaty of Hdaybiyyah as well, that they are on the side of the Muslims.

And \*then\* he mentions the details of the massacre — that the Banu Bakr came to them while they were in sajdah and ruku', and nothing protected them, not even the Haram.

In those days, this is how you do propaganda — through poetry. (And whether positive or negative, this is how news spreads. The better the poem, the more it will spread like wildfire.) Amr ibn Salim's poetry was so strong and moving that the Prophet ﷺ was moved he said, "You shall be helped, O Amr ibn Salim. May Allah never help me if I do not help the Banu Ka'b (بنو كعب)." And when he saw a cloud coming in the horizons, he said, "This cloud is the sign of victory for the Banu Ka'b" — he ﷺ read in good omen.

This incident shows us many things:

1. The importance of genealogy for the Arabs and how they memorized all their family trees.
2. The treaties enacted even before Islam are binding as long as the treaties do not have any haram conditions.
3. Good omens are allowed and encouraged in Islam. [See also: episode [65](#): the Concept of Good Omen in Islam.]

So the Prophet ﷺ promises the Khuza'a that they will be helped. And what did he do? Here is the big question. Ibn Ishaq mentions he began preparing an army and then he eventually marched on Makkah. This has led the majority of scholars of seerah to interpret that the Prophet ﷺ took the attack against the Khuza'a as an automatic breach of the Treaty of Hdaybiyyah, and he did not negotiate at all with the Quraysh. This is the majority interpretation and there's nothing wrong with it. He has every right because the Quraysh knowingly broke the Treaty.

However, there is a report that Ibn Hajar and others mention that suggests the Prophet ﷺ did try to negotiate, but they refused, so \*then\* the Muslims attacked. This report is mursalan-sahih (مرسل صحيح - authentic to the tabi'i with a missing link to the sahaba.) And this would make more sense, and would give more logic or rationale —if you like— to the attack of Makkah. This report shows he ﷺ is even trying one last time. And there is no doubt that generally speaking, he ﷺ was always trying to avoid this type of bloodshed and problem.

So this version narrated by Ibn Hajar says the Prophet ﷺ sent an ultimatum to the Quraysh, that, "In order to make up for this deed, you must cut off ties with the Banu Bakr and pay the blood money for those who were killed. If you don't do this, there will be war." And subhan'Allah, it is a reasonable clause. But when the Quraysh got these demands, according to this report, they outright refused on both accounts. The blood money for 20 dead people is 2,000 camels which is a fortune — it would have wiped the Quraysh out. And with regards to the

alliance with the Banu Bakr, the Quraysh said, "They are the only tribe on our religion in our vicinity [so we cannot cut off ties with them]." And this, by the way, shows us everyone else had converted to Islam. The Quraysh are alone in the Hejaz, and the Banu Bakr is the only outlining tribe still upon paganism. So the Quraysh refused to budge and said the two conditions are not acceptable.

(Side note: It does appear by the way that the chieftain of the Khuza'a wasn't a Muslim at this time, as he didn't mention [the ties of] Islam at all in his poem to the Prophet ﷺ. Most of his tribesmen, however, were Muslims, as he said, "They killed us while we were in sajdah and ruku'.")

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### Abu Sufyan's Attempt to Find a Common Ground

It is mentioned that when the younger members of the Quraysh rejected the ultimatum, Abu Sufyan tried to find a common ground to renegotiate the Treaty of Hudaibiyyah with the Prophet ﷺ. The Quraysh approved of him going, so he himself went to Madinah, alone, to try to sort this out. Now this is one of the most interesting episodes in the seerah: Abu Sufyan the chieftain is going to literally beg the Prophet ﷺ to not attack. He has not entered Madinah for the last decade except to attack the Muslims (at Uhud, Khandaq, etc.), but now he is going to beg and plead for the lives of the Quraysh.

So he goes to Madinah, and there are two versions mentioned, one by Ibn Ishaq, another by Ibn Sa'd, and Allah knows best which one is right. One version has it the Prophet ﷺ was the first person Abu Sufyan went to, then Abu Bakr, then Umar, and then Ali RA. The second version has it he first went to Abu Bakr, then Umar, then Ali RA, and then to the Prophet ﷺ. Allah knows best, but Sh. YQ personally leans towards Ibn Ishaq's version which mentions he went to the Prophet ﷺ first.

So in the version of Ibn Ishaq, he goes to the Prophet ﷺ and attempts to renegotiate, but, Ibn Ishaq says, the Prophet ﷺ did not respond to him at all, meaning whatever he demanded, the Prophet ﷺ didn't give him anything. So Abu Sufyan panicked; he didn't get a verbal yes; he was not answered at all. We don't know the details — maybe the Prophet ﷺ averted, or maybe he was silent, but whatever he did, Abu Sufyan understood that the situation is perilous. So he then found out his friend in the days of Jahiliyyah, Abu Bakr, but Abu Bakr told him flat out, "I cannot help you." So he then sought out Umar RA, his one-time business partner in the days of Jahiliyyah, and said, "Can you go to the Prophet ﷺ and intercede on my behalf?" but Umar outright mocked him, "Do you think I will go for you in front of the Prophet ﷺ? Never." So Abu Bakr and Umar turn him down. And then he goes to Ali RA, his closest relative in all of Madinah — Ali RA is his third cousin — and he says to him, "O Ali, you are the closest person (in lineage) in this whole city to me and I need your help. Can you please go to the Prophet ﷺ and intercede on my behalf? Do not let me go back embarrassed and humiliated to my people," meaning, "Don't send me back empty-handed." (Side note: Wallahi, how amazing is this sight. Ali is literally a child in his eyes, yet now he's pleading with him. Yesterday, he [Abu Sufyan] was the one instigated Badr, led Uhud, commanded Ahzab, and barely a few years have gone and now he is going door to door begging Abu Bakr, pleading with Umar and Ali. Such is the qadr of Allah SWT: He honors whom He wills and disgraces whom He wills [see Quran, 3:26].) Ali says to him, "Woe to you, O Abu Sufyan. Wallahi, when the Prophet ﷺ has decided a matter, we are not going to persuade him otherwise," meaning, "You don't understand. We don't go and interfere with the Prophet's ﷺ decision." And it's said when Abu Sufyan visited Ali, Fatima RA was there taking care of Hasan who was playing around her. So Abu Sufyan then turns to Fatima — and wallahi, look at the desperation of this man — and he says to her, "O daughter of Muhammad, can you ask this little boy of yours (Hasan) to go [to his grandfather] and seek protection on our behalf? And if he does so, he shall be the sayyid al-Arab and respected until the Day of Judgment." (Side note: It's interesting to note Abu Sufyan promises to make Hasan the sayyid of the Arabs, but our Prophet ﷺ has already made him the sayyid of this ummah, as recorded in Bukhari [see also: episode [54](#)].) Subhan'Allah. He is begging Ali, and now Hasan, a four-year-old boy. The tables are not turning, the tables \*have\* turned. Wallahi, you see the fear in Abu Sufyan now that he has to beg a four-year-old for protection. But Fatima RA responded, "My son has not even reached the age to grant you



security. And no one can offer protection against the Prophet ﷺ," meaning, "You don't understand how this works. Once the Prophet ﷺ has decided something, we hear-and-obey."

Before he leaves, he turns to Ali again and says, "Ya Aba al-Hasan, you see my situation, you see how desperate I am. Give me nasiha (نصيحة - advice), what should I do?" Ali says, "I don't know anything that will help you out now, but you are the sayyid of the Banu [Kinana](#) (which includes the Quraysh)... —he is saying Abu Sufyan is the single most honorable person of the entire subtribes of the parent-tribe of the Quraysh— "...So, why don't you go to the masjid and announce if anyone will protect you?"

And so Abu Sufyan went to the masjid and made a public announcement, begging for protection. And what humiliation this is. And once again, we see the qadr of Allah. (Side note: Of course later on Allah allowed him to repent and accept Islam, so he was forgiven, but not before he had to pay a little bit for what he had done and suffer in the worst manner imaginable to him, i.e., his ego, pride, and reputation is tarnished.) He says, "O people, I am Abu Sufyan. Is there any who will give me protection?" (Note: As we mentioned several times, this is how the Arab society worked. They gave each other formal protection: Any member of a tribe could give protection to someone else on behalf of the tribe. And this ruling was adopted in Islam as well when the Prophet ﷺ said, "Every Muslim can give protection to anybody else" [see episode [62](#)]. This is why male, female, old, and young, even a person who is not baligh [بالغ], can give protection to a person.) Abu Sufyan made this announcement, but who would dare do anything after the Prophet ﷺ has not said anything? And so Abu Sufyan had not a single hope of any protection from anybody.

And before he left, he paid one more visit. And this was a visit to his own daughter [Ummi Habiba Ramla bint Abu Sufyan](#) who had not seen her father for over 13 years now because she had emigrated to Abyssinia during the Makkan era. As he comes in and wants to sit down, Ummi Habiba picks up the blanket quickly. She picks up the soft mattress and tells him to sit on the floor. So he said, "Are you protecting me from the mattress, or the mattress from me?" meaning, "Do you think the mattress isn't good enough for me so you will put a better one, or you think I'm not good enough for the mattress?" She said, "This is the blanket/bed of the Prophet ﷺ, and you are a mushrik and impure, so you are not going to sit on his bed." Subhan'Allah, what humiliation. One door after another shut in his face. He says, "O my daughter, I don't know what evil has touched you after you have left me." (Side note: Technically, from a fiqh perspective, you can have a non-Muslim touch your utensils; but Ummi Habiba is doing this out of special respect for her husband the Prophet ﷺ.)

Abu Sufyan then returned to the Quraysh and told them in vivid detail everything that happened, that Abu Bakr RA refused to help, Umar RA mocked him, Ali RA was the softest and most cooperative of the group, but he could not get help from any of them except to ask the gathering in the masjid. And they asked him, "Did you go to the masjid to ask?" He said, "Yes." The Quraysh said, "You have been made a fool of!" But Abu Sufyan said, "There was nothing else I could do."

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### **It's Good to Have a Healthy Spectrum of Response**

From the incident above, we see a little bit of spectrum of response to Abu Sufyan. We have 3 responses: Umar was the harshest and said, "Do you think I will go for you in front of the Prophet ﷺ? Never." Abu Bakr was in the middle, neither was he harsh nor was he gentle; he said, "I cannot help you." And we see Ali was the softest, he was a little bit cooperative, had an entire conversation, and even gave him advice on what to do.

From this, we learn/benefit that responses to such people should be somewhat varied; it's good to have some people that are harsh, and it's good to have some people that are soft. It's good to have some spectrum within a reasonable amount. Not everyone should react in the exact same way. And this goes to any situation in the community. It's good for some people to be extra angry, and for others to reach out and say, "Okay, if you apologize, we can accept you back," etc.

## The Untold Destination

Abu Sufyan returns to Makkah and nothing has been resolved. And the Prophet ﷺ announces that he ﷺ will lead a very large expedition \*somewhere\*, and \*everybody\* must hearken to the call. And he ﷺ gave people some time — a week or so — to prepare. (Note in Islamic shariah, when the leader calls the people by individuals, it becomes fard ayn [فرض عين] for every capable male to answer that call, especially when it's the Prophet ﷺ calling.) So news spread that there is going to be a massive battle, but nobody knows where. The Prophet ﷺ didn't even tell his most trusted confidants, Abu Bakr al-Siddiq and Aisha RA. It's reported in a hadith that during this week-long period, Abu Bakr visited Aisha and said, "Did you hear the Prophet's ﷺ call?" She said, "Yes, I am preparing his bags." So he says, "Where is he going?" But she replies, "Wallahi, I have no idea." This shows the Prophet ﷺ did not even tell the people he genuinely trusted. Why? There is no issue of trust, but as we all know, when you tell a secret to even one person, what happens? It spreads even in an innocent manner. This is the reality. E.g., somebody will say something to a trusted friend, "You promise you're not gonna tell anybody, right?" but then this friend goes and tells his other friend and says, "I promised to keep this between me and him, so don't tell anybody, but..." and then this other friend goes and tells his other friend and so on, and the next thing you know, the whole community knows about the secret. So the Prophet ﷺ took utmost precaution — and such utmost secrecy is hardly paralleled in the whole seerah, which shows us how big of a deal this is.

Realize this didn't take place the day Abu Sufyan left. A few weeks went by before this happened. And Ibn Sa'd mentions the Prophet ﷺ intentionally sent out a small expedition up north (even though Makkah is down south) as a scouting party, to give the false impression that the massive army will go up north towards Syria — and this, by the way, is absolutely logical, because the Battle of Mu'tah has just taken place. So he sends a scouting group of 8 men up north to an area called Batn Idam (بطن إضم), and the news spreads that, "Maybe the Prophet ﷺ is going up north." But eventually, of course, the Prophet ﷺ has to tell them where he is going, as they will march down south; so the day before the journey, literally at the 11th hour, he announces, "We are going to Makkah."

(And this, by the way, shows us exactly the interpretation of what the Prophet ﷺ said when he said, "الحرب خدعة" [War is deceit] [see episode [59](#)]. This hadith is largely misunderstood by the far-right and Islamophobes, but this incident demonstrates what the Prophet ﷺ meant by "deceit." He ﷺ never lied, and you are never allowed to give an oath/treaty and go against it. That is khiyana, which is treachery, and it is never allowed in Islam. However, khid'a, which is deceit, is allowed, as in this incident.)

## The Tables Have Turned

Not a single Muhajir or Ansari remained behind. Every single one of them participated. And additionally, the outlining tribes sent in their troops: the tribe of Muzayna (مزينة) sent in 1,000, the Banu Sulaym sent in 1,700, and so on and so forth, until eventually, the Prophet ﷺ gathered over 10,000 people under his banner. Look again at the wisdom of Allah SWT. Barely 6 years ago, there were only 300 Muslims fighting at Badr and the Prophet ﷺ begs Allah, "O Allah, if we are destroyed, you will never be worshiped on this earth," and now look at the astronomical growth. Even 2 years before in the Battle of Ahzab, 10,000 people were on the other side of Madinah, and now, 10,000 sahaba are marching to Makkah.

The Muslims arrived in the swiftest manner possible. The Prophet ﷺ left Madinah on the 10th of Ramadan of the 8th year of the Hijrah, and arrived on the outskirts of Makkah on the 19th of Ramadan. That is 9 days, which is amazing for 10,000 people. It's truly a miracle.



Recall the Prophet ﷺ announced they were going to Makkah right before they left. It was at this point in time one of the famous sahaba, Hatib ibn Abi Balta'ah (حاطب بن أبي بلتعة), fell into the biggest error of his life, and that is as soon as he heard they were going to Makkah, he wrote a secret letter to the people of Makkah telling them: "Take precautions, the Prophet ﷺ is coming. Prepare yourselves, you will be attacked." And we will discuss his story in the next episode.

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## 077 - The Conquest of Makkah Part 2 [TOP]

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In today's lesson, we will continue from where we left off regarding the Conquest of Makkah. We mentioned that the Prophet ﷺ did not inform anyone where he was heading until the very last minute. Probably the day before or two days before — we don't know exactly when — he ﷺ told them that they were going to Makkah so they could properly prepare and know that they would possibly face a battle.

### The Mistake of Hatib ibn Abi Balta'ah RA

What happens? One of the sahaba by the name of Hatib ibn Abi Balta'ah (حاتب بن أبي بلتعة) decides to warn the Quraysh that the Prophet ﷺ is coming to Makkah. This story will take up the entirety of our seerah class today because it is a very significant story. It is a story that has a lot of benefits. And it is used in our days in a very political manner — a lot of controversies exist to this day about interpreting this story of Hatib. So who is Hatib, and what happened? According to the strongest opinion, he was a mawla from Yemen — a mawla is someone with immigrant status. He was a mawla to one of the Qureshis. And what this meant was he had second-class citizenship in Makkah. He converted to Islam and had emigrated to Madinah, but for reasons not mentioned in the seerah, his family, children, and according to one report his mother, remained in Makkah, and they did not come with him to Madinah. Now, there is another opinion as well, and that is that Hatib was a slave who had won his freedom and purchased his freedom. And if we take this opinion, then we understand exactly why his family remained in Makkah — because they're all slaves. In any case, both opinions say (i) Hatib was not a pure Qureshi, (ii) he was an Arab — either a mawla or a slave —, (iii) he had converted to Islam and left for Madinah, and (iv) his family was still in Makkah.

Now, Hatib wrote a letter to the people of Makkah. The content of this letter is not mentioned in Ibn Ishaq, but it is mentioned in one or two other books. Of them, one of the reports mentions that he wrote to the Quraysh, "The Prophet ﷺ and the Muslims are leaving with an army; he might be heading towards Makkah, or he might be heading elsewhere. Take precautions." If this report is true, then we assume Hatib sent the letter before the Prophet ﷺ made the announcement that they were going to Makkah, because Hatib was not sure where the Muslims were going. However, in another report, Hatib specifically wrote to the Quraysh that, "The Prophet ﷺ is heading towards YOU with an army 'like the night' (very dense and full of people), and he is rushing towards you like a river/torrent. And I swear by Allah, even if he were to come to you alone, Allah would help him over you, because Allah will fulfill His promise." This second version basically shows that Hatib is telling them, "Look, doesn't matter what you do, he will win; but I'm just telling you this, that he is coming your way."

And therefore, Hatib spilled the beans and gave away the secret of the Prophet's ﷺ that he is coming to the Quraysh.

Now, how did Hatib plan to send this letter? He found another mawla-lady from the mawali of Abdul Muttalib's Banu Hashim, and he paid her some money to smuggle this letter to the Quraysh. He didn't tell her the contents; he simply said, "Your job is to smuggle this letter to the Quraysh and make sure nobody knows of this letter" — and so she took this letter, folded it up, and tied the letter inside the braids of her hair so no one could ever notice it. And she then began the trek back to Makkah. Notice Hatib chose a person that's not famous nor noble so attention would not be drawn to her. And for secrecy, he didn't even tell her the contents of the letter — the only thing he said was to deliver the letter to the Quraysh. And there is no way anyone would have found out Hatib was the one who did this; wallahi, even the lady-messenger did not know what the letter contained; nobody would ever have figured out had it not been for divine intervention. Allah SWT sent Jibril AS down, and Jibril

AS told the Prophet ﷺ exactly what happened: "Hatib wrote a letter, and this lady is taking the letter, so you had better stop her." And so the Prophet ﷺ told Zubayr ibn al-Awam and Ali ibn Abi Talib that, "Go to Rawdatu Khakh (روضۃ خاخ) (which is a place right outside of Madinah), you will find a lady on such-and-such a caravan, she has a letter, stop her and bring the letter back to me." So he told the sahaba where to find the lady; he described the entourage and what she will be riding, and told them to bring the letter back to him. Look at how detailed knowledge the Prophet ﷺ had, directly from Jibril AS. So they galloped to this caravan, and at Rawdatu Khakh exactly as the Prophet ﷺ described, they found the lady.

And Ali and Zubayr told her to give the letter, but she denied and said, "I don't know what you are talking about." So they searched through her belongings, searched the camel, searched the saddle, etc... but it was not found. So when it is clear it's not in the belongings, Ali RA said, "I swear by Allah, neither has the Prophet ﷺ been lied to, nor have we been lied to," that is, "Jibril AS did not lie to the Prophet ﷺ, and the Prophet ﷺ did not lie to us," i.e., "You MUST have the letter." So Ali RA said, "Either you hand it over, or we will strip you and search you completely." Ibn Ishaq says, when she saw their determination, she told them, "Turn around," and so they did, and she untied her hair and gave them the letter. They then brought her with the letter back to the Prophet ﷺ.

(Side note: Subhan'Allah, you have to remark here that even in such a tense situation, and even though she is a non-Muslimah, she still had that much haya' [حياء - bashfulness/modesty] that she covered herself and didn't want them to see her hair, so much so that she told them to turn around. So wallahi, it is sad that many of us don't have the haya' that this lady had. And by the way, covering the hair was something that all ladies did — Muslimahs and non-Muslimahs —; it was the custom and culture of all civilized society, not just in Arabia.)

So they took her as a prisoner to the Prophet ﷺ, and she tells the Prophet ﷺ what happened, that Hatib paid her some money to deliver a letter to the Quraysh. And she is not mentioned after this, so we can assume that she was let go — at the end of the day, she did not willingly commit a crime. Then the Prophet ﷺ called Hatib, and the lady is there and the letter is there. The Prophet ﷺ shows Hatib the letter. The entire plot is now uncovered. So Hatib confesses, "Yes, ya Rasulullah, this is my letter." Umar RA immediately said, "Ya Rasulullah, allow me to chop off the head of this munafiq. He has become kafir in Allah and His Messenger." But the Prophet ﷺ said to Hatib, "Ya Hatib, why would you do something like this?" And Hatib's response is recorded in many books of hadith. And this story is mentioned in almost every single book of hadith: Sahih Bukhari, Sahih Muslim, Abu Dawud, Tirmidhi, Musnad of Imam Ahmad, etc. It's one of the most common stories of the Conquest of Makkah, and it's mentioned in a lot of detail. And his response pieced together from various narrations goes: "O Messenger of Allah, why would I want to leave Iman in Allah and His Messenger? I did not do what I did leaving my faith, nor did I prefer kufr over Islam. And I haven't changed who I am. I did not want to betray (Islam) nor did I want to be a munafiq. I knew Allah would fulfill His promise and execute His command (i.e., the Prophet ﷺ will conquer Makkah). But I wanted to establish a favor with the Quraysh so that my family and property are protected. For all of your other companions have family that would protect their other relatives, but I don't have any." Meaning none of the Ansar that are going to attack Makkah have any relatives in Makkah, so they don't have to worry about anything; and all the Muhajirun that are going to attack Makkah belong to one of the clans of the Quraysh, and surely they are not going to harm their own people (at least in Hatib's estimation); but as for himself, he is saying his family in Makkah doesn't belong to \*any\* tribe, nobody is going to protect them, so he wanted to establish some kind of favor with the Quraysh that they know he has done some good, so that his family will be protected. So he is basically saying, "I know Allah will protect you, ya Rasulullah; you are not going to get harmed; I have full trust in Allah that He will protect you, and my letter would not harm you. I just wanted to establish a favor with the Quraysh so that my family is protected."

Upon this, the Prophet ﷺ said, "Hatib has spoken the truth. Nobody should say anything about Hatib anymore except good." But Umar RA was still fuming and said, "Ya Rasulullah, he has betrayed Allah and His Messenger, so allow me to kill him." Note, the first time, Umar RA said he is a munafiq, but the Prophet ﷺ said he has spoken the truth, i.e., he has Iman, so now Umar RA is saying, "He might be a Muslim, but he has done

khiyana, i.e., betrayal. So allow me to kill him." This shows us Umar RA first asked to kill Hatib for the crime of ridda (ردة - apostasy), and the second time for the crime of betraying the trust (we will get back to this point later on). So the Prophet ﷺ said to Umar, "Did he not witness Badr? And how do you know, O Umar? Perhaps Allah has looked upon all of the people (Muslims) who were at Badr and said, 'Do as you please, for I have forgiven all of you.'" So Umar RA began to cry and said, "Allah and His Messenger know best." At this, Allah SWT revealed Surah al-Mumtahanah (سورة الممتحنة), which begins:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ تُلْقُونَ إِلَيْهِم بِالْمُودَّةِ وَقَدْ كَفَرُوا بِمَا جَاءَكُمْ مِنَ الْحَقِّ يُخْرِجُونَ الرَّسُولَ وَإِيَّاكُمْ أَنْ تُؤْمِنُوا بِاللَّهِ رَبِّكُمْ إِنْ كُنْتُمْ حَرَجْتُمْ جِهَادًا فِي سَبِيلِي وَابْتِغَاءَ مَرْضَاتِي تُسِرُّونَ إِلَيْهِم بِالْمُودَّةِ وَأَنَا أَعْلَمُ بِمَا أَخْفَيْتُمْ وَمَا أَعْلَنْتُمْ وَمَنْ يَفْعَلْهُ مِنْكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ

"O believers! Do not take My enemies and yours as trusted allies, showing them affection even though they deny what has come to you of the Truth. They drove the Messenger and yourselves out [of Makkah], simply for your belief in Allah, your Lord. If you [truly] emigrated to struggle in My cause and seek My pleasure, [then do not take them as allies,] disclosing secrets [of the believers] to the pagans out of affection for them, when I know best whatever you conceal and whatever you reveal. And whoever of you does this has truly strayed from the Right Way" [Quran, 60:1].

So Allah says to Hatib — and through him, to anybody at a later generation —: "O believers! Do not take as allies those who are your enemies and My enemies."

Other than being a participant of Badr, Hatib does not appear at all in the seerah before this except in the Bay'at al-Ridwan. Also, the Prophet ﷺ chose him to be the emissary to the Muqawqis, the governor<sup>[1]</sup> of Egypt in Alexandria. And he died in 30 AH in the khilafa of Uthman RA.

(Just an interesting tidbit: 5-6 generations down, one of Hatib's descendants, Ziyad ibn Abd al-Rahman Shabtun [زياد بن عبد الرحمن شبطون] [d. 193 AH], became one of the main students of Imam Malik. And Ziyad was one of the narrators of the Muwatta of Imam Malik — he was one of those who took the Muwatta to North Africa and spread the Maliki madhhab and the Muwatta there. Two or three of Imam Malik's main students who studied with him directly in Madinah, including Yahya ibn Yahya al-Laythi [يحيى بن يحيى الليثي] [d. 234 AH], also went to North Africa, and Ziyad was one of them at a time when Andalus was opening. And he was a descendant of Hatib. To this day, the madhhab of Imam Malik is the most predominant in North Africa.)

### Benefits From the Story of Hatib ibn Abi Balta'ah RA

Now, this story has so many benefits. Of them:

1. We see the infinite knowledge of Allah SWT, that nothing escapes Allah. We learn in Bukhari that a lady who complained about her husband came to the house of the Prophet ﷺ, and Aisha RA says, "Wallahi, I was trying my best to hear what she was saying from behind the curtain, and I heard a phrase and I couldn't hear a phrase, and Allah heard it from above the seven heavens: 'Indeed, Allah has heard the argument of the woman who pleaded with you [O Prophet] concerning her husband, and appealed to Allah. Allah has heard your exchange. Surely Allah is All-Hearing, All-Seeing' [Quran, 58:1]." Subhan'Allah, Aisha RA is saying, "I was in the same room and I couldn't hear, but Allah heard it from above the seven heavens." And in the story of Hatib, we saw that Allah AWJ exposed the plot that nobody would ever have found out about.

2. Du'a is the weapon of the believer. Our Prophet ﷺ made a du'a that, "O Allah, do not allow my plans to become known to them [the Quraysh]," and Allah SWT answered this du'a and the plan was not exposed.

3. Look at how Allah worked what He wanted to do. If Allah wanted, a lightning bolt could have struck the woman, the camel would have got lost, etc. But Allah AWJ wants \*us\* to do as much as we can, and \*then\* He

will do the rest. He SWT wants to see from us our efforts. And then He will take care of the rest. Even when Allah is directly intervening, He still wants us to do work. The Prophet ﷺ had to send people, stop the lady, search her, and then bring her back with the letter. Subhan'Allah, this is the sunnah of Allah. Even when He is going to help, we still have to physically exert ourselves and give 100%. And \*then\* we put our trust in Him.

4. The penalty for treachery and treason is death. And that is clearly shown in Umar's second response, "Ya Rasulallah, he has betrayed us, so let me execute him." And this is the agreed-upon rule that's still applied to this day across the globe. Even in America 70 years ago, a couple — Julius and Ethel Rosenberg — were executed for selling pieces of paper to the Soviet Union. (Side note: So nobody can come and say Islamic laws are barbaric.) The reality is treachery and treason is not an excusable offense at any time or place. Can a treacherous person be forgiven? There is a lot of controversy about this in fiqh books. If a Muslim betrays the trust of the Islamic state, can he be forgiven? Many scholars say no. Ibn al-Qayyim says it's up to the ruler as it was up to the Prophet ﷺ; but other scholars argue the Prophet ﷺ only forgave because Hatib participated in the Battle of Badr and got the blessing that is specific only to the 313 Badris, and therefore, anyone else will not be excused. The crime of Hatib was only forgiven in light of his participation in the Battle of Badr. So a large group says there is no forgiveness for a spy; but about one-third say it's up to the khalifa, and Ibn al-Qayyim is of this opinion.

5. The humanity of even the sahaba. A Badri, a person who participated in the greatest battle of Islam, can fall into such a major error. And this gives us so much hope. Why? We are all sinners. And who amongst us can claim to be sinless? If even the sahaba fell into mistakes and errors (and Allah forgave them when they repented) how about us? In fact, Allah AWJ described Hatib's act as "strayed FAR away" [Quran, 60:1], and He SWT did not call him "kafir." He SWT did not strip away his Iman.

6. The forgiving nature of the Prophet ﷺ — he defended the life of Hatib and did not allow Umar RA to execute him. Contrastingly, we also see the nature of Umar RA and we understand his sternness. And that sternness was coming out of a love of Islam. That strictness was coming to protect Islam. Umar wanted to make sure no one would do this again. And wallahi, his strictness was a mercy to the ummah when the ummah needed it (i.e., especially during his khilafa). At times strictness works, but at other times, you need it soft. And Allah gave the ummah Umar RA when they needed strictness. And indeed, it was in the time of Umar RA most of the conquests took place.

7. We judge people based upon the sum total of who they are and what they are doing; not just their bad. This is a very important point. You assess overall what people are doing. The righteous person who commits one mistake is not the same as the continuous sinner who makes the same mistake. And there is a hadith that supports this. In Sunan Abi Dawud, the Prophet ﷺ basically said, "The people of nobility and status, when they fall into a mistake, cut them some slack." This shows us when a person of stature and nobility who's done something positive for the community, if they do something wrong, we should cut them slack and overlook it. We look at the overall positive and negative and never judge only by looking at the negative. This is a common problem in our times: We are blind to the good people are doing. This includes the scholars, the students of knowledge, and the preachers. It's not possible that they will never make a mistake. After all, a sheikh talks every day of his life. And these days, everything they do gets onto YouTube. And it's impossible that someone who has thousands of hours of talk will be mistake-free. And some of these mistakes will be genuine mistakes; but for someone to go collect these errors, wallahi, is a disease of the heart. Here is a sheikh that has a thousand lectures, and you only find 3 minutes of talk to critique him on. This is wrong. Even if those 3 minutes of talk are completely wrong, you have to look at all the good that is done. The sunnah is to look at the good. Hatib is judged in light of who he is, i.e., a Badri.

8. We also see the importance of confirming reports. It's amazing the Prophet ﷺ has the letter, and the woman is literally in front of him relaying the story in detail, yet he still calls Hatib and says, "Did you do this?" Think about this. Forget the lady and letter, Jibril AS has told the Prophet ﷺ Hatib has done this. Is there any more evidence needed?! Yet the Prophet ﷺ still calls Hatib and confirmed. Did the Prophet ﷺ doubt Hatib did it? Of course not. Jibril AS told him. Why is he doing it? To show you have to always verify and confirm. After Hatib confirmed, still he then asks Hatib for an explanation, which shows you have to always give a chance to the other

party. Even if he did it, what is his reasoning? And this particularly shows us you cannot pronounce a verdict on someone before hearing his side of the story, even after you have confirmed he has done something. This shows us a major difference in Islamic law and most of Western law. By and large, Western law is codified, meaning the judge opens up the book and says you are guilty of X therefore the law mandates you receive Y. The judge has no power (besides fine-tuning, e.g., between \$100,000 and \$150,000 fine, or between 5 and 7 years jail time) if the jury pronounced a guilty verdict. In Islamic law, the qadhi (قاضي - judge) will look at the human factor. Islamic law, through most of its time, was not canonized. Why? Because people have different reasons for doing crimes, and sometimes the extenuating circumstances truly absolve the liability upon the person. In California, there is a barbaric law of 'three strikes and you're out,' meaning if you do three offenses of any type — major or minor — you will be given life in jail — there are hundreds of cases where the judge himself has said, "I'm sorry. I wish I could help you, but I can't control the law." Back to Hatib: There are extenuating circumstances, so the judge can decide what to do independently.

9. We see the Iman of Hatib ibn Abi Balta'ah RA. When the Prophet ﷺ asks him, "Why did you do this?" Hatib does not plead for his life — he is arguing to defend his Iman, not his life. Subhan'Allah, this truly shows us that he was a man of Iman. When Umar RA said, "Let me kill this kafir," what bothered Hatib was NOT the "kill" part, but rather the "kafir/munafiq" part. And Hatib's whole message was, "Ya Rasulullah, I'm still the same person; I am still on Iman; I don't have any desire to become a kafir; I knew Allah would protect you." In fact, most likely Hatib thought he would be executed and he's resigned to that fate. What he's worried about is to be labeled a kafir. The concern is not the sword, the concern is Islam and Iman.

10. We see the softness of Umar RA. Instantly from the anger of wanting to kill Hatib, when the Prophet ﷺ says to him, "What do you know, O Umar? Allah looked at the people of Badr and said, 'Do what you want; I have forgiven you,'" that one phrase was enough to reduce the anger of Umar to tears. We tend to view Umar as being a harsh and strict man, but under that hard and tough outer shell was a very soft and tender heart. And Umar RA is crying perhaps because he himself is a Badri and the blessing he's heard has overwhelmed him. Or he is crying because he is saddened at his own overhastiness to kill Hatib when Allah has forgiven him. We don't know the exact reason, but in any case, this one phrase made Umar so emotional.

11. When the Prophet ﷺ said, "Nobody should criticize Hatib after today," — and Subhan'Allah, Hatib lives for another 22 years after this, but — never once did anyone utter against him, "This is the traitor." Once the Prophet ﷺ said, "Nobody should criticize Hatib after today," that's it. Imagine what type of leader the Prophet ﷺ must have been to have so much respect that for 22 years, and even up until our time, no one criticizes Hatib. Subhan'Allah, what amazing respect the Prophet ﷺ has amongst the Muslim ummah. Once he has said this, Hatib's \*huge\* crime becomes nothing, and we say nothing but good about Hatib RA.

12. The story of Hatib has taken on a huge controversy, especially in modern times, which deals with the status of the Muslim who helps an enemy against other Muslims; the status of a Muslim who helps an enemy that is invading other Muslims. Now, Hatib was excused because the Prophet ﷺ himself testified that he is a Muslim, but the question is somebody else who does it. If one helps an invading force, and this force is invading a Muslim land, and this Muslim helps him or is even a part of the army, or maybe works for them — a computer programmer, etc., what is his status? There is a whole spectrum of opinion, but two are the most important:

a) The first, stricter opinion is that anyone who helps an invading force against a Muslim nation or land, that person has become a kafir by that action. Their primary evidence is:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَىٰ أَوْلِيَاءَ ۚ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ۚ وَمَنْ يَتَوَلَّهُمْ فَاِنَّهُ مِنْهُمْ ۗ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ  
 "O believers! Take neither Jews nor Christians as guardians — they are guardians of each other. Whoever does so will be counted as one of them. Surely Allah does not guide the wrongdoing people" [Quran, 5:51].

The group of scholars who hold this opinion says therefore anyone who helps an invading force and betrays the Muslims, that action is one of kufr in and of itself, equivalent to worshiping an idol, disrespecting the mus'haf, and cursing Allah and His Messenger. This is the position of many of the medieval scholars, in particular Sh.

Muhammad ibn Abd al-Wahhab (محمد بن عبد الوهاب) (d. 1792 CE) who wrote the book "Matn Nawaqid al-Islam al-Ashara (متن نواقض الإسلام العشرة - The 10 Things That Negate Islam)," and the 8th on his list is to aid the kuffar against the Muslims. To aid an enemy force against the Muslims destroys Iman. This was also the opinion of the famous Egyptian muhaddith, Sh. Ahmad Muhammad Shakir (أحمد محمد شاكر) (d. 1958 CE) who was alive during the time of the British occupation of Egypt. Indeed, Egypt was invaded by England, and it ruled Egypt for a century or over a century both directly and indirectly; and Sh. Ahmad wrote a fatwa that anyone who helped the British in any fashion or form, even by speech, such a person was a kafir murtad. And he said, "Either such a person is very ignorant —and Allah might excuse him— or he will accept Islam again and repent." This is a harsh position, and it is held by many scholars.

Some among this group separate between two concepts: They say there are levels of cooperation with the opposing army: (i) "tawalli (تولي)" and (ii) "muwala (موالاة)." The higher level "tawalli" would be, for example, to fight with the army or be a spy for them, which would be kufr. The lower level "muwala" is not kufr. And this would be, for example, to sell fruits and vegetables to the army. It's a major sin but not kufr. And again, they say Hatib was a specific case, and you cannot make qiyas (قياس) based on his case; no one else will be forgiven like him. This is the position of many respected scholars, including Sh. Muhammad ibn al-Uthaymeen (محمد بن العثيمين) (d. 2001 CE), Sh. Abd al-Aziz ibn Baz (عبد العزيز بن باز) (d. 1999 CE), et al. This is the standard position of the later Najdi dawah; any type of support to any opposing [non-Muslim] army is kufr akbar (كفر أكبر - major kufr).

b) Sheikh al-Islam Ibn Taymiyyah had another opinion: If a person aids such an army for a personal reason and not a religious reason, it is possible that that is a sin and not a kufr. Now, both groups agree that anyone who aids the enemy of Allah out of a love for the enemy because he's the enemy, and out of a hatred of the Muslims because they're Muslim, this is pure kufr just by the emotions of the heart. If you want the enemy to win over the Muslims, simply because these are enemies and these are believers, this is kufr akbar. But what if someone is helping for a personal reason? Ibn Taymiyyah says in his Majmu' al-Fatawa, Volume 7, page 523, "It is possible that a person loves these enemies for family reasons, or for another maslaha (worldly matter). This would be a sin that diminishes Iman, and would not make him a kafir, as what happened to Hatib ibn Abi Balta'ah when he warned the Quraysh about the invasion of the Prophet ﷺ, for which Allah revealed Surah al-Mumtahanah." So how does Ibn Taymiyyah view the story of Hatib? That he committed a SIN and not kufr. Why? Because he didn't want to help the Quraysh because he loved them because they were idol worshipers. If so, this would be kufr. But he wanted to help them out of a love for his mother and children. He preferred the love of his children over the privacy of the Prophet's ﷺ plans — so this is a major sin, but it is not kufr. And this is what Hatib says in his entire speech, that, "I am still a believer. But I wanted to establish a favor with the Quraysh so that my family and property are protected."

And this issue is especially relevant in our time in light of what is happening in Syria. And Allah knows best.

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## 078 - The Conquest of Makkah Part 3 [[TOP](#)]

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### When Did the Conquest of Makkah Take Place?

Today's lesson is primarily about conversions before the actual Conquest. The Prophet ﷺ departed Madinah on the 10th of Ramadan 8 AH, and arrived in Makkah on the 18th or 19th. He leaves one of the sahaba in charge of Madinah who was not very famous, Abu Rihm Kulthum ibn al-Husayn (ابو رهم كلثوم بن الحصين); and all major sahaba went to Makkah.

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### The Fiqh Ruling of Travel Does Not Begin From Within the City

It was Ramadan, so the Prophet ﷺ and the Muslims were all fasting; but as we know, of the permissible reasons for one to break his fast in Ramadan is traveling (and you are required to make up for the missed days afterward [see Quran, 2:184]), so as soon as the Prophet ﷺ and the sahaba reached an area called [Qudaid](#), they broke their fast. And this shows us a simple and important fiqh point: The fiqh ruling of travel does not begin from within the city. You cannot break your fast or shorten your prayer from within your home city if you haven't left yet. So for example, if it's Ramadan and your flight is at 4 PM, you are not allowed to break your fast before that time, nor to make the intention to not fast that day knowing that you are going to do safar. You have to begin the fast that day, remain fasting until you board your plane, the plane departs, and you are outside the city limits, \*then\* you may break the fast and start praying jama'/qasr.

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### Encounter With al-Abbas Who Was on His Way to Do Hijrah

So they are barely 2 days outside of Madinah, and when they pass by the valley of Juhfa, lo and behold, they find someone coming from Makkah to Madinah. It was none other than al-Abbas ibn Abdul Muttalib (the uncle of the Prophet ﷺ) with his family. Abbas had \*no\* idea the Conquest is taking place. He comes to do Hijrah, and Allah had written for him and his family the honor that nobody else got after them, and that is they are the \*last\* group of people ever to enter into the realm of the Muhajirun. There is a famous mutawatir hadith: "There is no Hijrah after the Conquest."

So Abbas comes and announces his Islam, and the Prophet ﷺ rejoices immensely, and he tells him, "Go take care of your family (i.e., make your way to Madinah and get your family settled in), and then come and join us quickly." So he quickly does this and then catches up to the army.

How many uncles of the Prophet ﷺ play a role in the seerah? 4: Hamzah, Abbas, Abu Talib, and Abu Lahab. As for the other uncles (al-Harith and al-Zubayr), they are not alive when the dawah phase begins. Only four uncles lived to see the Prophet ﷺ as a prophet. One of them, Abu Lahab, is the worst enemy; another, Abu Talib, is the best non-Muslim ever — this is the qadr of Allah; two blood brothers, one of them is the worst of the non-Muslims, the other is the best. And then we have the Muslims: Hamzah and al-Abbas; and again, there is a difference: Hamzah converts earlier in the middle of the Makkan period and becomes the Sayyid of the Shuhada; whereas Abbas is the very last Muhajir.

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## When Did al-Abbas Accept Islam?

There is a huge controversy among the scholars of the seerah: When did al-Abbas accept Islam? Scholars have written pages and pages on this. There are many opinions:

- 1) One is that he accepted Islam even before the Prophet's ﷺ Hijrah, i.e., in the Makkan phase. But there is not a shred of evidence for this.
- 2) He accepted Islam right before the Battle of Badr. The evidence for this is that the Prophet ﷺ said before the battle, "Do not kill three people, because they have been forced to come and fight against us" — and number one on that list of three was al-Abbas [see episode [38](#)].
- 3) He accepted Islam post-Badr. Recall the incident where he was taken as a prisoner of war [see episode [41](#)].
- 4) He accepted Islam before the Battle of Khaybar. What is the evidence? When a false news reached Makkah that the Prophet ﷺ had been defeated at Khaybar (it was a tactic that the Muslims used, that one of them said, "Defeat has occurred!") — and when this news spread, al-Abbas became distressed and extremely grieved. So that sahabi went to him and said, "Ya Abbas, it's actually the biggest victory the Muslims have seen!" And at this, Abbas shouted, "Allahu'akbar!" For him to be happy that the Muslims have won at Khaybar shows that he is a Muslim.
- 5) He converted right now where we are.

Opinion #3, #4, and #5 say he remained in Makkah as an informant at the behest/command of the Prophet ﷺ. But the fact of the matter is the evidence is somewhat ambiguous and you cannot say for certain when he accepted Islam. Ibn Abd al-Barr says he accepted before Khaybar, Ibn Hajar argues right now (this incident), and Ibn Kathir argues he remained in Makkah as a Muslim obeying the command of the Prophet ﷺ. So we have three great scholars with three different opinions. So Allah knows best. But one thing is for sure: After the Battle of Badr, his heart opened to Islam. Whether he accepted or not, Allah knows best; but even if he didn't, he knew Islam to be true. That is why he's helping and informing the Prophet ﷺ, and that is why he was so happy at the conquest of Khaybar. Again, recall when he was taken as a POW post-Badr, he said, "I swear by the One who has sent you with the Truth that you are the Messenger of Allah" [see episode [41](#)] — and scholars have interpreted this phrase to mean an acceptance of Islam. It's possible, but Allah knows best. We leave this vague.

Perhaps the best thing to say is his heart was a heart of Islam post-Badr and he was a believer in Islam, but he didn't declare it until now, i.e., until right before the Conquest of Makkah.

Also, in a very weak hadith in al-Tabarani's Mu'jam al-Kabir, the Prophet ﷺ is reported to have said to al-Abbas, "You are the last of the Muhajirun just like I am the last of the Messengers."

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## Al-Abbas ibn Abdul Muttalib RA

Abbas was the only elder of the Banu Hashim to live after the Prophet's ﷺ demise — he lived for another 20 years (d. 32 AH, in Uthman's khilafa). And the sahaba respected him an immense amount. After all, he is the brother of Abdullah and the uncle of the Prophet ﷺ. Once, when someone irritated al-Abbas, the Prophet ﷺ gave a khutbah and said, "O Muhajirun and Ansar, verily, the uncle of a man is like his father. Do not irritate my uncle." Subhan'Allah.

And it's mentioned that whenever Abu Bakr or Umar or any senior sahaba saw al-Abbas, they would get off of their camel/horse as a token of respect and not ride at a level above him.

In a hadith in Bukhari, it's mentioned that when the Muslims were suffering the drought in the 18th year of the Hijrah and the people were dying from thirst, Umar RA gathered all the sahaba to perform Salat al-Istisqa' (صلاة الاستسقاء - Rain Prayer), and he finished the khutbah by saying, "O Allah, we used to go through the Prophet ﷺ to get to you. And now we will do tawassul (توسل) through the uncle of Your prophet. Stand up, O Abbas, and make du'a for us." (Side note: Tawassul here means to ask somebody to make du'a.) This is a great honor for al-Abbas. There were Badriyun and many senior sahaba, but Umar chose him to make du'a for the entire community for the rain to fall.

And Abbas lived a long life; he died at around the age of 85, and he became blind towards the end of it. He is described as being very handsome and very loud-voiced. In the Battle of Hunayn [later, after the Conquest of Makkah], when the Muslims fled, the Prophet ﷺ told Abbas, "O Abbas, call them!" — and Abbas stood on his mount and called them back. And it is said in the books of seerah that Abbas had a slave who was a shepherd, and when the slave was grazing the flock 3 miles away, Abbas would just shout out from 3 miles away and the shepherd would hear.

And one of the biggest blessings Allah gave al-Abbas ibn Abdul Muttalib RA is that one of the longest reigning dynasties of Islam was the Abbasids, the direct descendants of al-Abbas. They ruled Islam from 750 CE – 1517 CE. So for ~750 years they were the khulafa of Islam.

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So Abbas accepts Islam and becomes the last of the Muhajirun and reaches the army and proceeds with them to Makkah.

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### **Conversions of Abu Sufyan ibn al-Harith & Abdullah ibn Abi Umayyah**

Today's lesson is about conversions before the actual Conquest. Very important conversions took place. We have now two more conversions.

The Muslim army is coming close to Makkah and the news has spread and reached Makkah that the Prophet ﷺ is coming — you simply cannot hide 10,000 men. So the Makkans were taken by surprise. And two people, out of panic and fear, decided to exit Makkah and tried to embrace Islam before the Prophet ﷺ conquered Makkah. So there are another two famous conversion stories before the Conquest. But note these two weren't Muhajir; they didn't emigrate to Madinah; they are simply converting outside of Makkah — around 20 km outside (1-day journey). The two people are:

#### **1. Abu Sufyan ibn al-Harith ibn Abdul Muttalib (أبو سفيان بن الحارث بن عبد المطلب)**

Note this is NOT the famous Abu Sufyan ibn Harb who is the father of Muawiyah. This is the first cousin of the Prophet ﷺ. His father al-Harith is the eldest son of Abdul Muttalib. (Side note: Most likely, al-Harith died even before the Prophet ﷺ was born; and he was the only son present when zamzam was discovered; and that was the time when Abdul Muttalib said, "O Allah, if you ever give me 10 sons, I will sacrifice one of them for you" [see episode [5](#)].)

#### **2. Abdullah ibn Abi Umayyah ibn al-Mughira (عبد الله بن أبي أمية بن المغيرة)**

This is another cousin of the Prophet ﷺ. His mother is Atikah the aunt of the Prophet ﷺ, i.e., the daughter of Abdul Muttalib. So Abu Sufyan ibn al-Harith ibn Abdul Muttalib is a first cousin to the Prophet ﷺ from the father's side (father's brother), and Abdullah ibn Abi Umayyah ibn al-Mughira is a first cousin to the Prophet ﷺ

also from the father's side (father's sister). By the way, Atikah was alive when Islam came — recall she saw the dream of Badr [see episode [36](#)]; but we don't know what happened to her after that. Nonetheless, this is Atikah's son, Abdullah ibn Abi Umayyah.

So both of them are first cousins to the Prophet ﷺ, but they were also open enemies and mockers of Islam, and they caused a lot of pain to the Prophet ﷺ.

As for Abu Sufyan ibn al-Harith, he was known for his poetry. In the Makkan stage, he composed many poems mocking the message of Islam and ridiculing the Prophet ﷺ. And in those days, this was the worst type of slander — to write poetry against another.

As for Abdullah ibn Abi Umayyah, an incident occurred in Makkah in public that he challenged the Prophet ﷺ in the early Makkan stage, "O Muhammad, your people have given you so many offers, yet you've refused them all. And they have asked you for wealth from your God (e.g., turn this mountain into gold), and you have not given us that. So I swear by Allah, I will never believe in you until you climb up to the skies in front of me with a divine ladder, and bring down a book/covenant from Allah (note this exact phrase is mentioned in the Quran [17:93]). Show us the angels; and even if you do so, I still won't believe in you." So he showed the height of arrogance; and he did this in front of the Nadi (parliament of the Quraysh) to embarrass the Prophet ﷺ. Can you imagine how the Prophet ﷺ would have felt? These are his first cousins with whom he grew up, but now they are mocking him publicly in a vulgar manner.

Now, it so happened that Abdullah's father is the father of Ummi Salama the Mother of the Believers (so Abdullah and Ummi Salama are half-siblings). So Abdullah goes to his sister Ummi Salama and begs her, "Can you go and intercede on our behalf in front of the Prophet ﷺ?" Ummi Salama feels pity for him and so she enters in to the tent of the Prophet ﷺ and says, "Ya Rasulullah, your paternal cousin and your maternal cousin are here. Do you have any need for them (which basically means can you help them out)?" The Prophet ﷺ said, "I have no need for them." Pause here before we move on.

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### **Tangent: Forgiveness vs. Harshness**

The Prophet ﷺ said, "I have no need for them."

When some Muslims in our time hear these types of incidents for the first time, it clashes with their perception of the Prophet ﷺ, and so they say, "How could the Prophet ﷺ say this? Wasn't he a mercy-for-mankind? Wasn't he someone who spared Ta'if? Didn't he forgive all the people of Makkah?" So their perception of the Prophet ﷺ seems to clash with this 'harsh' side of the Prophet ﷺ, and they are shocked when they hear such phrases, that, "I don't want to see them." However, the fact of the matter is that: "Indeed, in the Messenger of Allah you have an excellent example" [Quran, 33:21]. Yes, he was the mercy for mankind; yes, he forgave and forgave; but you simply cannot establish political rule and firmness by always turning the other cheek. You cannot forgive and forgive without once in a while showing harshness [see also: episodes [89](#) & [41](#)]. You cannot run a civilization and be a leader where everything is always forgiven. There has to be a balance. And that's why the religion that preaches "always turn the other cheek" and "always forgive" has never followed it in its own history; because — yes, such philosophy might work in your personal life, but — it will never work at a societal level. This is the reality. Otherwise, people \*will\* take advantage of you. That's why we see in the Prophet ﷺ that the general rule is mercy and forgiveness, but there has to be a line. And both of these cousins crossed that line.

Also we notice the Prophet ﷺ treated people according to who they are. The Bedouin is not treated like the senior sahaba are treated. The Bedouin is shown mercy, whereas the senior sahaba have a higher standard to follow. Once, Mu'adh ibn Jabal recites a long surah when he was leading a prayer, and when one of the ma'mum

complained to the Prophet ﷺ about this, the Prophet ﷺ reprimanded Mu'adh, "O Mu'adh, are you going to cause fitna to the people?" Also, in one sariyya, when Usama ibn Zayd killed a person who had said "La ilaha illaLlah," the Prophet ﷺ was furious at him and kept on repeating, "[O Usama,] what are you going to do with 'La ilaha illaLlah' on the Day of Judgment?!" until Usama felt, "Wallahi, I wish I was a brand new Muslim out of the anger of the Prophet ﷺ for me"—meaning he knows the Prophet ﷺ would've been more lenient with him had he been a new Muslim. Therefore, we understand why the Prophet ﷺ said what he said to Abu Sufyan ibn al-Harith and Abdullah ibn Abi Umayyah. These are cousins. They knew better. How could they have done what they have done to their own cousin, someone who they grew up with? How could they have betrayed him when he was the most in need of them?

So yes, strictness must be demonstrated, and so the Prophet ﷺ said, "I have no need for them," meaning, "Tell them to go back."

And there's another wisdom as well, and that is that, in this harshness, there is an imtahan (إمتحان - test) for them. This is the test of their sincerity. If they're half-sincere, they will reject Islam and be arrogant, that, "Fine. You don't want to see us? We don't want you either." But if they understand what Islam is and who the Prophet ﷺ is, they will insist, beg, and plead. So it was most likely a test — or maybe he ﷺ really did mean it. Allah knows best. We don't know what his intention was. But either case, this turned out to be the correct decision, because as we will see:

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### (Cont.) Conversion of Abu Sufyan ibn al-Harith & Abdullah ibn Abi Umayyah

As soon as Ummi Salama tells them, "Sorry, no audience," immediately, Abu Sufyan began raising his voice, begging for an audience knowing that the Prophet ﷺ can hear him. And he has with him one of his younger sons, Ja'far ibn Abi Sufyan (جعفر بن أبي سفيان) (who becomes a famous sahabi later on), and he raises Ja'far's hand and says, "If you don't let me come in, I swear by Allah, my son and I will leave here, go into the desert, and die a miserable death!" So, the books of seerah say, "The Prophet ﷺ felt softness for them"—subhan'Allah, at the end of the day, they are his cousins, and this child is his nephew. So when the Prophet ﷺ hears his cousin begging and pleading with his son (almost emotional blackmail), his ﷺ soft heart opened up, and he allowed the two of them to come in.

And Abu Sufyan had a poem prepared, and it's a beautiful poem. He recites this one-page long poem as mentioned in Ibn Ishaq and others, and when he came to the line that says: "هداني هاد غير نفسي ودلني إلى الله من" (A guide other than myself [meaning the Prophet ﷺ] guided me to Allah; a guide whom I myself repelled at every opportunity [but he continued to guide me to Allah SWT]," the Prophet ﷺ tapped him in the chest and said, "Wallahi, you repelled me every time you could"—this is like a brotherly chastisement. Subhan'Allah, this shows us the Prophet ﷺ is no doubt a human — he's hurt his cousin repelled him at every opportunity. So when Abu Sufyan says this line, the Prophet's ﷺ grief comes out, "Yes, wallahi, you repelled me every time you could."

(Abu Sufyan showed many brave stances after this, especially in the Battle of Hunayn [which will take place in a few weeks; see episode [82](#)]. We will see the Iman of this Abu Sufyan the cousin of the Prophet ﷺ.)

And so the Prophet ﷺ accepted their apology, and the two of them then became Muslim.

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### Conversion of Abu Sufyan ibn Harb

Now we move on to the fourth conversion story. So the Muslims continued proceeding onward and they are less than one day's distance to Makkah. The Quraysh are expecting some attack, but they don't know exactly when nor do they know how far the army of the Prophet ﷺ is.

The Prophet ﷺ camps outside Makkah in a place called Marr al-Zahran (مر الظهران) (now known as [Wadi Fatima](#) [وادي فاطمة]), and this is the final camping station; after this, you get up and march straight into Makkah. And so he tells the sahaba, "We will camp here, so go ahead and light your fires" — and can you imagine the scene of 10,000 people lighting fires? Subhan'Allah. And al-Abbas ibn Abdul Muttalib, the brand new convert who feels sympathy for the Quraysh, he begs the Prophet ﷺ, "Let me go and negotiate [with the Quraysh before you attack/before you enter into the city]." So the Prophet ﷺ gives him his own mule/ride and tells him, "Go and see what you can do."

So al-Abbas goes to the Quraysh in the middle of the night, and later he narrates this in the first person as recorded in Ibn Ishaq: "I said to myself, 'Oh, what an evil morning it is for the Quraysh if the Prophet ﷺ enters Makkah by force and attacks Makkah before they come to him and submit; it shall be their destruction for all eternity.'" Meaning if the Prophet ﷺ conquers the Quraysh in this manner through a bloody war, there shall be no more Quraysh after this. And he's worried what's going to happen. And as he's walking, he sees three people in the distance coming in his direction. So he becomes quiet and tries to listen to figure out who they are. It turns out they are three senior leaders of the Quraysh & Khuza'a: Abu Sufyan ibn Harb ibn Umayyah THE Abu Sufyan the leader of the Quraysh, along with [Hakim ibn Hizam](#), and [Budayl ibn Warqa'](#); and they've been, on a nightly basis, coming out to see where the army of the Muslims is, and they are worried when the Prophet ﷺ is going to attack. And on this night, they see the entire plain lit with 10,000 fires. And they are wondering, "What is happening?" In their minds, they simply cannot imagine the Muslims are that large. So Abu Sufyan and Budayl have a conversation, "Who do you think these people are?" It doesn't even occur to them it's the Muslim army. Budayl becomes happy and says, "This must be the Khuza'a (i.e., my people)! [They are here to defend us!]" But Abu Sufyan says, "They neither have the guts nor the quantity [to be this]." And while they're discussing, Abbas calls out, "Ya Aba Hanzala (أبا حنظلة)!" (Hanzala is Abu Sufyan's oldest son); and Abu Sufyan recognizes this voice, he says, "Abu al-Fadl [أبو الفضل]?" (Al-Fadl is Abbas's oldest son) (Note they address each other by kunyas, i.e., "Father of So-and-So.") And he says to him, "O Abu al-Fadl, what are you doing here?" — he doesn't know al-Abbas has become a Muslim. (Side note: In those days, people would travel for food — they would go hunting, get firewood, etc. So if you go missing for a day or two, it's not the end of the world.) Abbas says, "Woe to you! This is the army of Muhammad ﷺ. And if he conquers you tomorrow, know that you shall be executed."

Now, by now we all know who Abu Sufyan is. There is no leader in Makkah at this point who competes with his seniority. The more senior leaders have all died at Badr and Uhud; the only senior left that can claim to rule and represent all of Makkah now is Abu Sufyan. And after all that he had done, there is no way he will be allowed to live (according to al-Abbas). So Abu Sufyan says, "What can I do? What do you advise me?" So Abbas tells him, "Come with me and I shall ask the Prophet ﷺ to forgive and protect you. I will intercede on behalf of you in front of the Prophet ﷺ." And he cannot see any other option, so he agrees. And al-Abbas puts him on his mule (i.e., the Prophet's ﷺ mule), and in the middle of the night, they walk back into the army of 10,000 strong. And every time someone stops them and asks, "Who is there?!" al-Abbas says, "This is al-Abbas on the mule of the Prophet ﷺ, [Duldul](#)." And of course, if this person has the mule of the Prophet ﷺ, no more questions are asked. Wandering directly into 10,000 strong each one of whom would love to kill Abu Sufyan, in front of him is al-Abbas and both of them are riding the most sacred animal, the mule of the Prophet ﷺ himself, no one dares ask anything. And as they get closer and closer to the tent of the Prophet ﷺ, the seniority of the sahaba rises, until they pass by Umar ibn al-Khattab RA. (And again, this shows you the love the sahaba had for the Prophet ﷺ — all the sahaba are protecting and guarding him ﷺ in the middle of the night.)

Umar jumps up, "Who is there?" and he doesn't even have to wait for the answer, he recognizes from the eyes, "Abu Sufyan the enemy of Allah?! Alhamdulillah! Allah has given you to me without any covenant or treaty!" —



he is saying this is a gift, meaning, "In this state of war you are wandering in with no protection?! Allah has blessed us!"

Now, at this, Abbas says, "O Umar, he is under my protection." Recall when a Muslim gives protection to anyone, they are protected [see episode [62](#)]. But Umar does not let this go. So he accompanies Abu Sufyan to the tent of the Prophet ﷺ. And no matter what time of the night it is, this is Abu Sufyan, so he is granted an audience with the Prophet ﷺ. Umar immediately asks for an execution, "Ya Rasulallah, this is the enemy of Allah, and Allah has given him to us without any covenant or treaty." So Abbas begins arguing, "No, he is under my protection." But Umar insists, and then Abbas insists further. The Prophet ﷺ is silent. And then Abbas says, "Stop it, O Umar! For wallahi, if he were from the Banu Adi, you would never want to kill him! But because he is from the Banu Abd Manaf, you are brave enough to do this!" (Side note: Recall the Banu Abd Manaf combines the Banu Hashim [Abbas's tribe] and the Banu Umayyah [Abu Sufyan's tribe] — they are cousins; unlike the Banu Adi [Umar's tribe] that are very distant cousins.)

So Abbas brings in the tribal card and this clearly shows that he's a new Muslim — he's still thinking somewhat in tribalism lines. At this, Umar says, "Careful, ya Abbas. Wallahi, your acceptance of Islam the day that you accepted it was more beloved to me than my own father Khattab having accepted Islam had he been alive [only because the Prophet ﷺ was happier at your Islam than he would have been at the Islam of my father]."

Subhan'Allah. (Side note: And this is exactly what Abu Bakr will say as well when his own father accepts Islam [see episode [80](#)]. He cries, "Ya Rasulallah, I would give anything to see Abu Talib here accepting Islam at your hands rather than my own father.") This is the true love for the Prophet ﷺ.

When the Prophet ﷺ saw these tensions, he said, "O Abbas, take Abu Sufyan to your tent and bring him to me tomorrow morning," and so Abbas did this. And Abbas and Abu Sufyan spent the entire night going back and forth, that Abbas tries to convert him but Abu Sufyan is hesitant. Until finally he is brought to the Prophet ﷺ and the Prophet ﷺ says to him, "O Abu Sufyan, isn't it time for you to acknowledge 'la ilaha illaLlah (there is no god besides Allah)'?" And subhan'Allah, what does Abu Sufyan say? He says, "May my mother and father be given in ransom for you" — this is the height of praise; and then he says, "How gentle are you, how merciful are you, and how fulfilling are you to the ties of kinship!" — as a mushrik, he is overwhelmed at the kindness of the Prophet ﷺ that he is still gentle with him even after all that he had done at Badr, Uhud, and Khandaq; then he says, "As for this (la ilaha illaLlah), had there been any other gods besides Allah, I would have seen them help me by now." What does this show us? It's amazing that deep down inside, many of these mushriks genuinely believed in idolatry, and they were sincere in that belief. We keep on bringing this point up, especially to our younger brothers and sisters in the audience who naively think, "Let me just talk to somebody for 5 minutes and they will be accepting Islam instantaneously." Here we have the leader of the Quraysh seeing the Prophet ﷺ, interacting with him for 21 years, and yet he still believed that al-Lat and al-Uzza are gods besides Allah. Think about that. It's very difficult to change and abandon the theology that you have been raised in. It's very difficult to abandon the culture that you consider dear. And Abu Sufyan's light bulb is clicking NOW after 21 years. At Badr, Uhud, and Khandaq, he genuinely believed in his gods. Recall at Uhud, he said, "U'lu Hubal" [see episode [49](#)]. But now he is finally saying, "Yes, I agree with you now. There is no god besides Allah."

The Prophet ﷺ then said, "Woe to you, O Abu Sufyan. Isn't it time for you to testify that I am the Messenger of Allah?" And Abu Sufyan says the same phrase, "May my mother and father be given in ransom for you. How gentle are you, how merciful are you, and how fulfilling are you to the ties of kinship. [But] as for this matter, I am still hesitant." At this, Abbas loses it and says, "O Abu Sufyan, either accept or you will get killed!" — notice this is not the Prophet ﷺ speaking; in Islam, we don't threaten people like this. But al-Abbas is a new Muslim. And Abu Sufyan is his friend, so he is eager, "I did all that I could! Now it's your turn!" And so with reluctance, Abu Sufyan said the shahada.

What a story, subhan'Allah.

After so many battles and years, after the torture and threat, now, right before entering Makkah, the greatest

chieftain of the Quraysh alive, with difficulty and reluctance, accepts Islam. And wallahi, just think of the perfect setup that Allah SWT had planned for this incident to occur, down to the minute detail — even if we spend all the money in the world, we could've not brought about this perfect setup. Who is Abbas? Where is he at the point in time? When does he meet Abu Sufyan? What time was it? Everything is absolutely perfect. Had any other sahabi seen Abu Sufyan, he would have killed him, OR Abu Sufyan would not have trusted him. And Abbas happens to be on the mule of the Prophet ﷺ. Truly, this is Allah's qadr. There is no way you can set this up. Indeed, when Allah wants something to be, He simply says, "Be," and it is [see Quran, 36:82]. So eventually, after all these years, Abu Sufyan finally accepts Islam.

Again, no doubt, it's haram to threaten someone to accept Islam, but Abbas is Abu Sufyan's friend, and so he is being eager. Also, we see over here that there's no problem with someone accepting Islam half-heartedly. Some of us have a very different idea and say, "No no, you must accept Islam fully from the heart." But well, you see, the fact of the matter is we believe Islam to be true; and therefore, if somebody is half-hearted, we will tell, "Okay, bismiLlah, accept"; and when they accept, we are certain that Islam will win them over — because we are confident Islam is true. And this is exactly what happened with Abu Sufyan. He is not quite fully convinced right now, but eventually he will be convinced.

(Tangent: We talked about Abbas starting the Abbasid Dynasty. And well, Abu Sufyan from Banu Umayyah, he starts the Umayyad Dynasty. So here are two converts speaking with one another, little did they realize that between the two of them, they shall rule Islam for over 1000 years. Look at the qadr of Allah.)

When Abu Sufyan converted, Abbas said, "Ya Rasulullah, you know that Abu Sufyan is a man of nobility, [so] give him something to make him feel proud." So the Prophet ﷺ said that famous statement: "We are going to enter Makkah tomorrow — whoever is in the Haram shall be safe (we are not going to touch him), whoever is in his own house shall be safe, and whoever is in the house of Abu Sufyan shall be safe." Again, this shows us you must treat people according to their background. Abu Sufyan is a man of nobility, so the Prophet ﷺ gives him something to make him feel proud by making his house a sanctuary.

Then the Prophet ﷺ told Abbas to take Abu Sufyan to such-and-such a place at the neck of the valley and let him see all of the army as it goes through in its march to Makkah. So Abbas took Abu Sufyan to the top of the valley, and he was amazed — as far as the eye can see, convoys, cavalries, and people are coming in in groups. And each group had a different banner. And he's asking, "Who is this banner?" Abbas says, "This is the tribe of Sulaym." Abu Sufyan: "Who is this banner?" Abbas: "This is the tribe of Muzayna..." and so on. Abu Sufyan is a new convert and he cannot understand yet how Islam combines all these tribes. And he kept on saying, "How can we fight against the Muzayna... How can we fight against the Sulaym..." until right at the end came al-Khadra (الخضراء), the Convoy of the Prophet ﷺ which Ibn Ishaq described as: "You could see nothing but the brightness of the armors" — all the Muhajirun and all the Ansar. Abu Sufyan was amazed when he saw this, he said, "Who is THIS convoy?" Abbas said, "This is the Prophet ﷺ, the Muhajirun, and the Ansar." Abu Sufyan says, "We have no manner of opposing all of them. O Abbas, the kingdom of your nephew has become great!" Abbas says, "Woe to you. It is not a kingdom. It is prophethood [that has brought him this]." Abu Sufyan says, "Let it be prophethood then" — meaning, "Okay, if that's what you say it is, that is what it is."

Subhan'Allah, imagine 10,000 sahaba marching in and the leader of the Quraysh is witnessing all of this. Barely 3 years ago, Arabia combined to eliminate Islam, but now, look at the qadr of Allah SWT. Yesterday, our Prophet ﷺ was expelled from Makkah and was fleeing for his life; he only had Abu Bakr after Allah; they had to hide in a cave for three days; and now, subhan'Allah, just 8 years later, he ﷺ is leading a 10,000 strong army. Whereas the Quraysh, where are they now? Where is their honor and power? Indeed, to Allah belongs all honor and power [see Quran, 35:10].

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[[TOP](#)]





## 079 - The Conquest of Makkah Part 4 [[TOP](#)]

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We discussed the Prophet ﷺ reaching outside of Makkah and a number of famous people converting.

1. Abbas converted at the valley of Juhfa and he is considered to be the last Muhajir;
2. Outside Makkah, Abu Sufyan ibn al-Harith and;
3. Abdullah ibn Abi Umayyah converted — #2 & #3 are both first cousins of the Prophet ﷺ;
4. The famous Abu Sufyan ibn Harb converted after Abbas spent an entire night debating with him, and then the Prophet ﷺ talked to him directly.

(Here is a historical tidbit: It's very interesting that someone wanted to kill Abu Sufyan, but the Prophet ﷺ forbade him from doing so. Who was that person? Umar ibn al-Khattab himself. The dynamics of the group that respects, or we should say over-respects, the Ahl al-Bayt — what is their perspective of Umar? We know what they say about him and how they view Yazid the grandson of Abu Sufyan. Yet here we see Umar asking multiple times to finish off Abu Sufyan, the grandfather of Yazid. But the Prophet ﷺ himself said no.)

### Allah SWT Answered the Prophet's ﷺ Du'a

So we are now on the 20th Ramadan, 8 AH, and it is the morning of the Conquest of Makkah. And the people of Makkah still do not know the army is an hour away. Subhan'Allah. The Prophet ﷺ made a du'a that, "O Allah, conceal my plan from the Quraysh," and Allah answered. It is humanly impossible to conceal 10,000 people from the city. Yet because of that du'a, Allah did not allow the plans of the Prophet ﷺ to be exposed literally to the minute that the army of the Muslims walked in. It is truly a miracle that it was kept under such secrecy.

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### Entering Makkah

The Prophet ﷺ divided the army up. Al-Waqidi and others have a long list of which tribe did what — in general, there were three primary contingents, and each one had many smaller subgroups. On the one, the Prophet ﷺ put the Ansar in charge; on the other side, the Muhajirun; and in the middle was a mixture, and the Prophet ﷺ was in the middle group. For the Ansar, Sa'd ibn Ubadah was put in charge, who is the current leader of the Ansar. (Recall the two Sa'ds were the leaders of the Ansar, but Sa'd ibn Mu'adh died after Khandaq [see episode [59](#)].) And the Muhajirun have Khalid ibn al-Walid in charge. Al-Waqidi mentions that there were 700 Muhajirun and 4,000 Ansar — the rest of the army was from other tribes around Madinah. And as Sa'd ibn Ubadah is marching, he chants out, "Today is the day of death and destruction! Today, the Ka'bah itself will lose its haram and become halal!"

Abu Sufyan heard this and rushed to the Prophet ﷺ complaining, "How can the Haram become halal?" Of course by 'halal,' he is implying that war and everything else that is normally haram inside the Haram will be made halal, i.e., Sa'd is saying, "Today, the Haram will no longer be sanctified." Abu Sufyan and the Quraysh never verbally said this themselves; they may have done things inside the Haram that were wrong, but technically, they've always known it's a Haram. So upon hearing this, he rushed to the Prophet ﷺ to inform him, and the Prophet ﷺ said, "Sa'd made a mistake." And the Prophet ﷺ ordered the banner be taken away from

Sa'd because of this mistake, and he gave the banner to Zubayr ibn al-Awam, a Qureshi. The middle army was led by Abu Ubaydah Amir ibn al-Jarrah, so all the leaders were from the Quraysh — this clearly shows us the thinking of the Prophet ﷺ that the people who enter the Ka'bah should all be led by Qureshi. Only the Muhajirun should lead the conquest into Makkah.

And this also shows the Prophet ﷺ made ijtihad on the spot. Initially, he chose Sa'd; but when Sa'd made a mistake, he gave the banner to Zubayr ibn al-Awam to lead.

Then al-Abbas told Abu Sufyan that, "You had better rush back to Makkah and tell them (the Makkans) not to fight." So Abu Sufyan rushes back into the city, and this is when finally the people of Quraysh hear the news that the Prophet ﷺ is right outside the city. Honestly, it is truly mind-boggling how it's possible for 10,000 to reach the door of Makkah without anyone finding out. It's truly a miracle.

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### **"Come to My House and You Will Be Safe"**

So Abu Sufyan rushes in and is screaming at the top of his lungs, "O tribe of Quraysh! Here is Muhammad! He has come to you with an army you can never fight! So come to my house and you will be safe!" Subhan'Allah, the last place of safety that the Prophet ﷺ mentions, he makes it the only place of safety. And indeed, Abbas was correct [see episode [78](#)]. So now Abu Sufyan is almost boasting and is saying, "Come to my house and you will be safe!" And he runs through the streets of Makkah and the people are panicking. They gather around him and he tells them all the details, "I was just with Muhammad, and I have seen the army. You cannot fight. So go ahead and surrender, and do not take up arms." As he's surrounded by this crowd, his own wife is there and she cannot believe her husband is doing this.

His wife is none other than Hind who has done so much in the seerah, and will do more things. She eventually accepts Islam, but at this point, she is still a pagan. And when she sees with her own eyes the rumors are true that her husband is telling the Quraysh to give up, she darts through the crowd and smacks her own husband in public. And she twists his facial hair, and she starts giving him the vilest curses imaginable in public, that, "Kill this coward! What an evil leader he has been!" This was truly a public humiliation. But Abu Sufyan retained his dignity and responded, "Woe to you. Don't let her cause you to act rashly, for I tell you an army has come that you cannot fight. Come to my house, you will be safe."

One of them said, "Of what use is your house to all of us?!" meaning, "How can we all fit?" \*Then\* Abu Sufyan spills the beans: "Whoever enters the Haram is safe, whoever enters their own house and closes the door is safe, and whoever enters my house is safe." So whoever had a house entered their own house; those without a house, i.e., travelers, hujjaj, or even people whose house is too far away, they entered the Haram right in front of the Ka'bah, or Abu Sufyan's house. It's also said that the Prophet ﷺ allowed the house of Abbas to be a public safety house as well.

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### **The Conquest of Makkah**

The Prophet ﷺ divided the army into three, as we said — one of them entered Makkah from the western side, and the other entered Makkah from the eastern side. And the Prophet ﷺ forbade them, "Do not kill anyone unless they attack you. It is forbidden to kill anybody." However, he ﷺ made a few exceptions — he mentioned a few names [as discussed below] and said, "If you see these people, you may kill them."

In this immediate chaos, a small group of Qureshis banded together and decided to fight back. They literally had just minutes to run around, gather some people and get weapons. So it wasn't an organized assault against the Muslims — it was just helter-skelter. And the one in charge was Ikrimah ibn Abi Jahal along with Safwan ibn

Umayyah and Suhayl ibn Amr (the one who did Hudaybiyyah; Abu Jandal's father). So these three senior men, the remnants of the Quraysh, decided to band together and fight back. But it was doomed to failure. The books mention only a handful were killed, around 13-20 from the Quraysh; and from the Muslims, only two were killed in the flank of Khalid ibn al-Walid. After this small skirmish and all threats were eliminated, the Prophet ﷺ entered Makkah.

And thus Makkah was finally conquered on the 20th of Ramadan in the 8th year of the Hijrah with barely any loss of life. After 21 years of difficulty, the Prophet ﷺ returned to the place of his birth as the undisputed conqueror. The people of Makkah could not possibly put up a fight, so the Prophet ﷺ entered Makkah. And he entered it on his camel from the area that in today's time is called [Kuday](#) (كدي), and he was dressed in his armor (not ihram). And he had a red turban on him on this day, and it was flung underneath his beard. And Ibn Ishaq mentions that the Prophet ﷺ lowered his head all the way down to the camel, so much so that his forehead was almost touching the back of the camel. And he was praising and glorifying Allah immensely and reciting Surah al-Fath:

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا

"Indeed, We have granted you a clear triumph [O Prophet]" [Quran, 48:1].

### Idols Destroyed

The Prophet ﷺ made his way through the streets of Makkah, everyone in awe of him, until he gets to the Ka'bah still on his camel, and began doing tawaf riding the camel. And he had in his hand a staff, and every time he passed by one of the idols (and there were over 350 idols in Makkah, some say 360 — one for every day of their year), every time he passed by, he would point towards it, and if the idol had the face forward, it fell forward; and if its face was backward, it fell backward. And every idol was destroyed directly by the Prophet ﷺ simply by pointing the staff — another miracle from Allah AWJ. And the Prophet ﷺ kept on reciting:

جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا

"Truth has come, and falsehood has departed. Indeed is falsehood, [by nature], ever bound to depart" [Quran, 17:81].

And every time he passed by the Black Stone/the Hajar, he would touch it with his staff. Note he did not get off his camel this whole time.

The people were gathering while he is doing tawaf, and the Haram has been filling up, until finally the entire city is now packed inside the Haram. And in front of the Ansar and the Muhajirun and the people of Makkah, the Prophet ﷺ calls for the keys of the Ka'bah. And the keys are given to him; so he takes the keys, and with his own blessed hands ﷺ, he unlocks the doors of the Ka'bah and enters it. And he finds inside it as well signs of paganism: Pigeons made out of precious materials, etc. He takes them all out and destroys them to cleanse the inside of the Ka'bah. There were also images inside the Ka'bah, of angels, and also of Ibrahim AS with the divination arrows in his hands. So the Prophet ﷺ said, "May Allah curse them [the people who made this]. What has Ibrahim got to do with this divination?" Then he recited, "Ibrahim was neither Yahudi nor Nasrani. Rather, he was a pure hanif that was a Muslim; and he was not of the pagans" [see Quran, 3:67].

According to Ibn Sa'd, on one side of the Ka'bah was a picture of Mary and Jesus. The report however is very weak and it doesn't make sense either. It makes sense for the images of Ibrahim and angels to be there (since Ibrahim is their father, and the Quraysh thought the angels were the daughters of God [see Quran, 37:149]), but not so much Jesus and Mary. Nonetheless, all the images in the Ka'bah were destroyed.

Thus when all the idols had been demolished, the House of Allah returned to absolute purity.

### Short Sermon

When the Prophet ﷺ cleansed the Haram of all the filth, he turned to the people, speaking from the door of the Ka'bah, standing on the doorsteps of the Ka'bah with the doors wide open in front of him. Imagine the scene. It's such a pinnacle of the seerah. Here is the House of Allah; and the people of Makkah, Ansar, Muhajirun — more than 12,000 people are standing before the Prophet ﷺ. And they are all waiting for the Prophet ﷺ to speak. Now he stands and faces the entire gathering from the doors of the Ka'bah itself. What symbolism and imagery. Subhan'Allah.

And he gives a very short khutbah, as recorded by Ibn Ishaq and others: "، ونصر عبده ، صدق وعده ، لا اله إلا الله وحده ، لا اله إلا الله وهزم الأحزاب وحده ، (There is no God but Allah alone. He has fulfilled His promise, and He has aided His servant, and He has destroyed all the enemies by Himself. There is no God but Allah.) Verily, every single claim and matter of Jahiliyyah has now been abolished; except [two things]: The sadana (سدنة - custodianship) of the Ka'bah, and the siqaya (سقاية - feeding) of the pilgrims." (The custodianship of the Ka'bah was of course the keys, i.e., who's responsible for keeping the keys of the Ka'bah — and that was the right of Uthman ibn Talha and his tribe, the Banu Abd al-Dar. And the responsibility of feeding the hujjaj was Banu Hashim's.) Then he said, "Verily, Allah has abolished the arrogance of Jahiliyyah (the hierarchy of tribalism). All of you are from Adam, and Adam was from dust. 'O humanity! Indeed, We created you from a male and a female, and made you into peoples and tribes so that you may [get to] know one another. Surely, the most noble of you in the Sight of Allah is the most righteous among you. Allah is truly All-Knowing, All-Aware' [Quran, 49:13]."

And then with all of the Quraysh gathered, the Prophet ﷺ asked, "What do you think I shall do to you?" They said, "You will do the best for us, for you are one of us, you are a noble brother, and you are the son of a noble brother." And the Prophet ﷺ gave those famous lines: "Go, for you are free. There is no blame on you today." That is, he quoted Yusuf AS [see Quran, 12:92]. (And subhan'Allah, this verse came down in the Makkan phase [2-3 years before the Hijrah] when the Prophet ﷺ most needed it, when he was being persecuted and tortured, to show him that, "A time shall come that you be in a position of power such that you will utter these same words just like Yusuf did.") Wallahi, words cannot do justice to this scene. We simply cannot describe the significance and the beauty of what has just occurred.

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### Points of Benefit From the Event of the Conquest of Makkah

Benefits:

- 1) When the Prophet ﷺ conquered Makkah, he wanted to honor Makkah like no other city. And he conquered Makkah by commanding the conquerors not to fight and not to attack even. Never in the history of humanity has an army been told, "Don't attack; don't unsheathe your swords." Never has it happened that a city has been conquered simply by an army marching in. This is something Allah blessed the Prophet ﷺ with.
- 2) When Makkah was conquered, we see the humility and humbleness of the Prophet ﷺ. He did not enter Makkah with his chest puffed out with pride and arrogance; rather, he enters in a manner unprecedented in human history. Neither before nor after has a conqueror entered with his head bowed down in front of Allah, so much so that his face is almost touching the back of the camel. Who else can demonstrate this type of gratefulness and humility?
- 3) The first thing the Prophet ﷺ does when he enters the city is worship Allah. He goes straight to the Ka'bah and he venerates and honors Allah. This is the priority. Yes the biggest victory in mankind has just happened, but

Allah comes first. So he thanks Allah by doing the tawaf. And as he does the tawaf, along with worshipping Allah, he does the second greatest act, which is to reject taghut (طاغوت). He is worshipping Allah, and as he's doing tawaf, he destroys the filth around the Ka'bah by destroying the external idols. Then he turns to the internal idols and gets rid of them.

4) His sermon is short and to the point. He summarizes the main points: the worship of Allah alone with no idols — this is the reality of Islam — and after praising Allah, he then mentions, "All of your old ways are abolished and gone, and a new system of taqwa has come in — only the one of taqwa has a higher status; otherwise, everyone is from Adam AS, and Adam AS was from clay."

5) He asks them, "What do you think I should do with you?" — and this is truly beautiful psychology. He doesn't just command. He asks. By asking, many things are demonstrated. Firstly, his own superiority over them — that now he is in charge of them; and he demonstrated that in a very gentle manner. He is establishing the rank he deserves in a humble and gentle manner. At the same time, the implicit tone of the question is that, "You have done so much wrong and you deserve a punishment." He ﷺ does not say this, but it's implied. This is of the perfection of his mannerisms. He doesn't say, "How could you/why did you do this and that," but still he gets the point across implicitly. Lastly, by asking this question, he extracts their hope and admiration for him. At the end of the day, when push comes to shove, they knew he was a good man. And he allows them to testify to this with their own tongues, "You must do the best — after all, you are such a generous man who belongs to us. And your father as well belongs to us."

6) The Conquest of Makkah and the Incident of Ta'if put together is truly the seerah summarized. It demonstrates how the Prophet ﷺ is a mercy to mankind. When he was persecuted and alone in Ta'if [see episode 20], and when he was a conqueror at the head of an army at Makkah; at both times he forgave for the sake of Allah. This shows his character, that he is a mercy to mankind. And this also shows the reality of Islam. This religion is not about bloodshed or war, it's about the worship of Allah however it's done — if it requires war, then it's done through war; and if it can be done through peace, then it's done through peace. Sometimes strictness; usually mercy and peace. And this is demonstrated throughout the seerah.

7) It is said that the Prophet ﷺ prayed inside the Ka'bah. But we don't know exactly when. Some scholars say before, according to others it's after the sermon. Allah knows best, but it makes more sense that he prayed before he gave the khutbah. According to some, he prayed two rak'at, according to others, six rak'at (2 + 2 + 2) in three different directions. And Bilal RA was with the Prophet ﷺ when he prayed. It's narrated in Sahih Muslim that many years later, Ibn Umar asked Bilal, "Where did the Prophet ﷺ pray when he went inside the Ka'bah?" So Bilal pointed that he prayed here, here, and here. So Ibn Umar would always want to pray in those same places as well. And of course, praying inside the Ka'bah is an established sunnah from this act. But unfortunately, it is a sunnah that is very rare in our times since the Ka'bah is locked up. If somehow we are blessed to pray inside the Ka'bah, from the narrations of Bilal RA, we learn that we may pray facing any of the walls — the Prophet ﷺ began with the wall opposite the door, i.e., with his back to the door.

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### Custodianship of the Keys of Ka'bah

When the Prophet ﷺ came back out and he still had the keys in his hands, Ali RA says to him, "Ya Rasulullah, why don't you make the siqaya and the hijaba together and put it to us?" Meaning, "Why don't you combine the feeding of the pilgrims and the care of the Ka'bah to the Banu Hashim?" But the Prophet ﷺ did not answer. Rather, he said, "Where is Uthman ibn Talha?" He was brought immediately, and the Prophet ﷺ said, "Go ahead and take your keys, ya Uthman. Today is the day of fulfilling the promises and giving back what is due." Allah had revealed before, at this, that, "Indeed, Allah commands you to return trusts to their rightful owners" [Quran, 4:58]. (Many scholars interpret this verse to be applicable to this incident.) And so the Prophet ﷺ gave the keys back to Uthman ibn Talha. And since that time up until now, never in the history of our religion has anyone dared

to take it away from the descendants of Uthman. You can see on YouTube an interview of the descendant of Uthman ibn Talha to this day. So the key is still in the tribe of the Banu Abd al-Dar.

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### Conditional Permission for the Khuza'a to Retaliate

Recall, what allowed the Prophet ﷺ to conquer Makkah? One of the allies of the Quraysh attacked one of the allies of the Muslims: The Khuza'a were attacked by the Banu Bakr [see episode [76](#)]. The Prophet ﷺ had not forgotten this, so he allowed the Khuza'a to attack the Banu Bakr as a retaliation. He allowed them to engage in a minor skirmish, and he said, "You have until Asr and only Asr." So they only had a few hours and it was in the heat of the sun. This was intentionally done to finish the matter quickly. So after the prayer of Asr, the Prophet ﷺ then forbade them, "There shall be no more fighting or bloodshed in the Haram now; the Haram has returned to the sanctity it had."

But it so happened that on the next day, one of the people of Khuza'a killed one of the people from the Banu Bakr in revenge. At this, the Prophet ﷺ became extremely angry, and he gave a sermon to them, "If this is done again, then the one who does it, it shall be permissible for the murdered's family to extract qisas," meaning, "If you do this again, you are not under my protection anymore." And he said, "The Haram has returned to its sanctity the way that Allah AWJ had created it. And if anyone tells you that the Prophet ﷺ himself fought and shed blood in the Haram, then you say to him (and this is a hadith): 'Allah has allowed the Prophet ﷺ, and He didn't allow you. And Allah only allowed him for some time of the day, and it has then returned to its sanctity.'"

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### The Conquest of Makkah Was a Very Unique Conquest

The conquest of Makkah was very unique in that:

- No fighting was allowed
- No war booty was taken
- No prisoners of war were taken
- No land was taken

There was no actual battle; it was something Allah blessed the Prophet ﷺ with without all these things because of the sacredness of the Haram.

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### Those Who Were Not Granted Amnesty

As we said, the Prophet ﷺ mentioned to the sahaba a list of people who were not given amnesty. He ﷺ said everyone should be spared except for a few people. How many are these few people? Books of seerah mention different numbers. Al-Waqidi says six: Four men and two women. Ibn Ishaq does not give a number, but he gives names that al-Waqidi does not give. And Ibn Sa'd as well. So the earliest books of seerah, some mention 6, some 7, some 8, and some even 9. So between 6 and 9. From a city of 2,000+, less than a dozen were mentioned by name. And for these 6-9 people, the Muslims were told, "You may kill them wherever you find them." And the beauty of it is that even these people, more than half were eventually forgiven. Who were these people?

1) **Ikrimah ibn Abi Jahal** (عكرمة بن أبي جهل) — the son of the pharaoh of this ummah. He was eventually spared, and he has a very interesting story. When Makkah was conquered, he was the one trying to fight. When he lost, he fled immediately and he fled to Jeddah and then took the ship to Abyssinia. On the way to Abyssinia, a storm overtakes the ship. And the captain of the ship says, "We don't have the power to withstand the storm. For



sure we will drown. So now is the time to make du'a to Allah, for wallahi, you and I both know that our gods (idols) will not help us now." Even though the captain is a pagan, he is admitting that only Allah can help now. Subhan'Allah. And Ikrimah says — and he's narrating in the first person —: "That was when it struck me." Imagine, the son of the pharaoh of the ummah, Allah intended good for him. He was the number one on the list, and he deserves to be there, but Allah has another plan.

So, on the ship, after 20 years of fighting Islam, he said, "It occurred to me then if our gods will not help us when we need them, why should we worship them when we don't need them?" It's simple common sense. So he realized after all Islam is the Truth (which shows us again and again, that many of these people [Abu Sufyan, etc.] genuinely believed that these gods were living beings that could hear and answer their du'a.) So finally, he says, "O Allah, I promise you that if you save me, I will accept Islam. And I will go to Your Messenger, put my hand in his hand, and I will find him to be forgiving and merciful." And Allah saved him. He immediately went back to Makkah, wrapped his face in a turban to hide himself, and he made his way through the camp until he stood in front of the Prophet ﷺ. And he uncovered himself and said the kalimah, and then he gave this whole story. And the Prophet ﷺ forgave him and accepted his Islam. (And later on, Ikrimah died a shaheed fighting against the Romans [13 AH], showing his sincerity.)

2) **Abdullah ibn Khatal (عبد الله بن خطل)** — he had converted to Islam, came to Madinah and performed the Hijrah, the Prophet ﷺ sent him on an expedition with another sahabi, and on the way there, Ibn Khatal murdered the sahabi, took his stuff, and fled back to Makkah and became a murtad. Not only this, he purchased two slave-girls known for their poetry, and told them to write poetry against the Prophet ﷺ and the Muslims. In those days, this was the height of propaganda. So this is Abdullah ibn Khatal (note some books say Ibn al-Akhtal [ابن الأختل]). And he had a very harsh execution. He fled to the Haram itself and jumped on the doors of the Ka'bah when the army was coming in and the Prophet ﷺ is still outside. And he begged for forgiveness using the honor of the Ka'bah: He took the curtain of the Ka'bah and put it around himself and said, "Protect me by the honor of the Ka'bah," i.e., he is using the height of sanctity to protect himself. When the sahaba saw this, even they felt this is too much, so they sent an emissary to the Prophet ﷺ telling him that Ibn Khatal is protecting himself with the curtains of the Ka'bah. But the Prophet ﷺ said, "Kill him," so he was executed then and there.

3) **Miqyas ibn Subaba (مقيس بن صبابة)** — he too pretended to be a Muslim only to exact a revenge killing. Recall one of the sahaba had accidentally killed his brother in the Expedition of al-Muraysi' [see episode [54](#)], so he wanted to get revenge. So he pretended to be a Muslim, entered Madinah, assassinated the sahabi, and returned to Makkah. So he too was executed.

4) One of the most interesting stories is the story of **Abdullah ibn Sa'd ibn Abi al-Sarh (عبد الله بن سعد بن أبي السرح)**. He is a Qureshi. He accepted Islam, emigrated to Madinah, and he was one of the few who began writing for the Prophet ﷺ as a scribe. But eventually, he became murtad and returned back to Makkah, and he started fabricating lies against the Prophet ﷺ, saying that the Quran was from his dictation. (This story is used a lot by orientalists.) He would say, "I would change the Quran. I would write different to what Muhammad told me to write."

He was the foster brother of Uthman ibn Affan, so when the Muslim army entered Makkah, Abdullah ibn Sa'd ibn Abi al-Sarh got to Uthman and begged for forgiveness. So Uthman hid him until Makkah was conquered and things calmed down. After a few days, Uthman brings him to the Prophet ﷺ, and he begs for forgiveness and asks to be pardoned. He is standing in front of the Prophet ﷺ and all the sahaba are around. The Prophet ﷺ does not say anything. Complete deafening silence. The silence becomes so thick and dense, and after a long pause, the Prophet ﷺ says, "Okay. Accepted." Then Abdullah leaves. The Prophet ﷺ then turns to the sahaba and said, "Weren't any of you wise enough to understand why I didn't say yes? Why didn't you execute him?" Meaning the initial command was to execute, so why didn't you do it? One of the Ansar said, "Ya Rasulullah, why didn't you motion with your eyes?" The Prophet ﷺ said, "It is not befitting that a prophet of Allah gives signals with his eyes to kill someone."

But subhan'Allah, this man, when he repented, he truly repented. And eventually, his Islam became very strong, so much so that Umar RA appointed him to be the governor of Egypt. And he lived a righteous life and died a beautiful death. And again, it shows us the Prophet ﷺ is indeed the best human, but he is not Allah, and Allah had a different plan for Abdullah ibn Sa'd ibn Abi al-Sarh. No doubt he deserved to be executed, but Allah had something else planned.

5&6) Also on the list were the two slave-girls who had written lots of poetry, **Fartanah (فرتانة)** and **Sarah (سارة)**. And of these two, Fartanah was executed, whereas Sarah fled and eventually asked for forgiveness, and she was forgiven.

So we've discussed 6 people so far — 3 people were spared, 3 were executed. We'll discuss 3 more people to total 9 — and out of these 3, only 1 will be killed and 2 spared. So only 4 will be killed out of 2,000+.

7) **Habbar ibn al-Aswad (هبار بن الأسود)** — he was the one who refused to allow Zaynab, the daughter of the Prophet ﷺ, to emigrate to Madinah [see episode [41](#)]. Recall in Badr, Zaynab's husband was captured and the Prophet ﷺ made an agreement to set him free if he sends Zaynab to Madinah. So he followed up with that promise, and told his brother al-Kinana to take Zaynab to Madinah to the Prophet ﷺ. But his brother naively did this in broad daylight in the public. So when the Quraysh saw this, they said, "How dare we return the daughter of Muhammad to him?!" And they surrounded Zaynab's camel, and Habbar was the one who took his spear and shoved it at the camel. The camel jostled backward and Zaynab fell off, and at this, she had a miscarriage. So Habbar as well, his name was put on the list. But eventually, he too repents and he is forgiven. (Tangent: He was the founder of the Habbari Dynasty of India.)

8) **Al-Huwayrith ibn Nuqaydh (الحويرث بن نقيذ)** — he did something similar to Habbar to the younger daughters of the Prophet ﷺ (but there was no miscarriage). When the Prophet ﷺ emigrated, his daughters stayed in Makkah, and he ﷺ entrusted Abbas to bring them safely to Madinah. So Fatima and Ummi Kulthum were being taken by Abbas. But Huwayrith refused to let them go, threatened them, and both girls fell off their horses and received some harm. So he was executed. And it was Ali RA who executed him, which is justice.

9) **Wahshi (وحشي)** — the murderer of Hamzah ibn Abdul Muttalib. And Wahshi knew he would not be spared. So as soon as Makkah was conquered, he fled to Ta'if. And he only converted when the people of Ta'if converted, i.e., 1 year later — he was a member of the delegation sent from Ta'if to Madinah [see episode [95](#)]. When he converted, at that point in time, the Prophet ﷺ forgave him and asked him to tell the story of how he killed Hamzah in detail. So Wahshi told him everything. And it's said the Prophet ﷺ was crying when he heard this. After, the Prophet ﷺ said to him, "I have forgiven you, but don't show me your face." Subhan'Allah, what a punishment. So Wahshi, as long as the Prophet ﷺ lived — what a punishment — he could not be in the same area as the Prophet ﷺ. [See also: episode [48](#).]

So the full list of people is 9. Of this, only 4 are actually killed, and 5 are spared. So even the exceptions, half are forgiven.

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[[TOP](#)]



## 080 - The Conquest of Makkah Part 5 [[TOP](#)]

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We are still talking about the incidents that occurred in the Conquest of Makkah. And as is typical with all of the incidents of the seerah, we have lots of narrations but we need to piece the puzzle together. Last time, we discussed all the people who were on the list to not be forgiven — and it's understood that those stories happened over the course of 2-3 weeks, but we just lumped them all together for logistic's sake — and we discussed that even of those on the list (of up to 9), most were forgiven, and only up to 4 were executed. And as we said, this is the general rule of Islam: mercy, tolerance, and compassion. But at times, strictness must be shown as the exception, to send some fear in order that people do not cross the line.

### The Voice of Bilal ibn Rabah RA

Let us return to the actual Conquest. The Prophet ﷺ gave the khutbah standing on the steps of the Ka'bah with the doors wide open behind him, and there is clear symbolism here. That now the door of Allah is open to all, and anyone can embrace Islam. There is the Messenger of Allah ﷺ at the door inviting the people to accept Islam. And he tells the people, "Go forth, you are free today." At this point in time, he then tells Bilal ibn Rabah RA to stand on top of the Ka'bah and give the adhan. Allah honored Bilal RA to be the first-ever muezzin in Makkah. And truly, how amazing it is: the voice that used to cry out while being persecuted, the voice that used to testify to the Oneness of Allah, "There is only One," that same voice would be chosen by Allah to now proclaim His Oneness at the time of honor and power. He who remains firm during times of hardship and persecution, he will be honored at the time of ease and honor.

And truly, it was an honor that was unprecedented in the history of Arabia: An Abyssinian slave with no lineage or background is chosen to go literally and metaphorically on the highest step and give the adhan. He is literally above the Quraysh and he's been chosen on behalf of the Prophet ﷺ. And of course, the adhan summarizes Islam.

We also learn the truth of the Islamic principle: "al-jaza-u min jins-il-amal (الجزاء من جنس العمل - the reward/punishment will be the exact same as what you did to get that reward/punishment)." It's a theological maxim that Allah and the Prophet ﷺ have shown to be true. That is, you will be dealt with how you deserve to be dealt with. Good for good, and bad for bad. "Jaza" means "reward/punishment" — it will be the same characteristic as your actions. The one who persevered and whose voice declared the Oneness of Allah in times of persecution, now his voice is chosen to declare the Oneness of Allah in times of honor.

When Bilal's voice is proclaiming the adhan, Abu Sufyan is standing there with the elites of the Quraysh: al-Harith ibn Hisham (الحارث بن هشام) of the Banu Makhzum (he is Abu Jahal's full brother), and Itab ibn Asid (عتاب بن أسيد) of the Banu Umayyah — and Itab says a statement of Jahiliyyah, "Allah has honored my father (Asid) for having him dead right now — he doesn't have to see the humiliation upon us how this black man has been chosen above us." Al-Harith says, "Wallahi, if I thought this man was on the Truth, I would be following him." Abu Sufyan who is a new Muslim, he says, "As for me, my tongue is sealed — if I were to say anything, even the rocks would inform the Prophet ﷺ what I said" — this shows us Abu Sufyan is afraid, but he's still not firm on Islam. One side of him is still sympathetic to what Itab & al-Harith said, but another side knows the Truth. This statement demonstrates Iman has not fully entered his heart. He believes the Prophet ﷺ is a prophet, but still he isn't fully submissive. But still he is a Muslim. And we see this again and again: Islam is of levels. And Allah says this in Surah al-Hujurat (الحجرات):

"[O Bedouins,] you are not yet mu'mins (believers), you are Muslims (one who has accepted Islam). Iman has not yet fully entered your hearts" [see Qur'an, 49:14]. And wallahi, we see this in the sahaba and we see this nowadays too. People convert for marriage, less taxes, etc.

Later on, when the Prophet ﷺ is exiting the Haram and passes by Abu Sufyan, al-Harith, and Itab, he says, "I know exactly what the three of you said. As for you, O Itab, you said such-and-such. As for you, O al-Harith, such-and-such. And as for you, O Abu Sufyan, you said such-and-such" — he narrated letter for letter and word for word the whole conversation. So right then and there al-Harith said, "Wallahi, you must be a prophet! For nobody was listening to our conversation, and none of us went to inform you! I bear witness that there is no God except Allah, and I bear witness that you are the Messenger of Allah." And so he accepted Islam on the spot. Itab as well eventually accepted; and Abu Sufyan is already a Muslim.

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### **The Iman of Some of Those Who Converted After the Conquest**

Al-Harith ibn Hisham, later on, his Islam became very strong, and he narrated many ahadith. One is a beautiful hadith in Sahih Bukhari, that after the Conquest of Makkah, he asked the Prophet ﷺ, "O Messenger of Allah, tell me. How does the revelation (wahy) come to you?" The Prophet ﷺ said to him, "Sometimes the wahy comes to me like the ringing of a bell, and it's very difficult upon me. And sometimes Jibril AS comes to me in the form of a man and I understand what he says, and that's easier for me." And subhan'Allah, it's interesting that al-Harith had the audacity to ask a question that even Abu Bakr, Umar, and Ali would never dare ask. And it's true — sometimes, somebody much closer to you would be too shy to ask such probing questions. And that's why Ibn Umar once said, "We would love it when an intelligent Bedouin would come to Madinah so he would ask questions and we would listen." The senior sahaba had too much hayba (هيبة - reverence and respect) for the Prophet ﷺ to the level that they would not dare ask certain questions. But al-Harith ibn Hisham is a brand new convert, so he asks; and the Prophet ﷺ responds to him.

(And it is also narrated that one time, the Prophet ﷺ was in his tent and wahy began, and the sahaba would recognize, since the Prophet ﷺ would close his eyes, lower his head, and sweat would appear. So when that happened, Umar RA called al-Harith and told him, "Look, wahy is coming," so al-Harith saw the state of the Prophet ﷺ when wahy was coming down. This is a privilege given to him because he is after all one of the seniors of the Quraysh.)

So al-Harith converted at this stage, and he became a good Muslim. And later on, he died a shaheed fighting against the Romans in the Battle of Yarmouk [15 AH]. And he is involved in that famous story during the Battle of Yarmouk, which was the major battle between the army of the Byzantine Empire and the Muslims as it paved the way to open up half of the kingdom of the Romans. It was a victory for the Muslims, but in terms of lives killed, major losses occurred on both sides. It is narrated that in that battle, al-Harith ibn Hisham, Ikrimah Ibn Abi Jahal, and Ayyash ibn Abi Rabi'ah, all fell to the ground severely wounded. Al-Harith asked for water to drink. One of the soldiers brought water to him. But when he saw that Ikrimah was looking at him, he said, "Take this water to Ikrimah." But as Ikrimah received the water, he saw that Ayyash was looking at him, so he declined the water, saying, "Give it to Ayyash." But Ayyash died before the water could reach him. At that, the water-bearer ran back to Ikrimah, but Ikrimah had also died. So he ran over to al-Harith, but he had died, too. Subhan'Allah. We see the strength of their Iman, even though al-Harith and Ikrimah converted after the Conquest.

After the khutbah, the Prophet ﷺ made his way to Mount Safa, sat somewhere on the mountain, and there he took the oath of allegiance from all the people who were willing to embrace Islam. This is the primary visualization of the statement of Allah in Surah al-Nasr (النصر):

وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا

"And you [O Prophet] see the people embracing Allah's Way in crowds" [Quran, 110:2].

Hundreds were around him ﷺ waiting to give the bay'ah. And subhan'Allah, how perfect it is that where the dawah began, it shall end as well. Things are coming full circle. The public dawah began on Mount Safa [see episode 12], and it ends here. And our Prophet ﷺ sits down where he once stood to pretty much finish the job that began 2 decades ago. And now people are coming to him embracing Islam one after the other. And the bulk of the people of Makkah converted at this point in time.

### "There Is No Hijrah After the Conquest"

There is one interesting tidbit here, which a lot of fiqh is derived from. (The fiqh benefits of the Conquest of Makkah will be discussed in the next lesson.) A sahabi comes with his blood brother, and he says, "Ya Rasulullah, this is my brother. I want you to give him the oath and the blessings of Hijrah like you have given me." Meaning whenever someone migrated, the Prophet ﷺ would give them the good tidings that, "You have now done Hijrah and you shall be rewarded with Jannah, etc.," so this sahabi wanted his brother to get the same blessings he had — and this is Islam ("you want for your brother what you want for yourself"). But the Prophet ﷺ said — and this is one of the most famous mutawatir hadith in Bukhari and Muslim —: "There is no Hijrah after the Conquest (of Makkah)." For 7-8 years, Hijrah was fard ayn on every single Muslim — you \*had\* to make Hijrah to Madinah or else your Islam was deficient; but when the Prophet ﷺ conquered Makkah, that ruling was abrogated. There is no more Hijrah after the Conquest. (Side note: That special Hijrah has been abrogated, but of course we still can make personal hijrahs. But our personal hijrahs are not the same as \*the\* Hijrah. That special Hijrah for the ummah is gone, and every Muslim need not make Hijrah to Madinah.)

Then the Prophet ﷺ said, "The only thing that remains is jihad and good intentions," i.e., "If your brother really wanted the Hijrah and his intention was there, Allah will give him that," and also, "If your brother wants to make up what missed him, there is plenty of opportunity that is going to come now (i.e., the Muslims will fight jihad against the Romans and the Persians)."

### Women's Oath of Allegiance & the Back-and-Forth With Hind bint Utbah

So the Prophet ﷺ took the oath of allegiance from all the men. Then the women of the Quraysh were called, and they were all gathered before the Prophet ﷺ, and the verse from Surah al-Mumtahanah (الممتحنة) will be told to them:

يَا أَيُّهَا النَّبِيُّ إِذَا جَاءَكَ الْمُؤْمِنَاتُ يُبَايِعْنَكَ عَلَى أَنْ لَا يُشْرِكْنَ بِاللَّهِ شَيْئًا وَلَا يَسْرِقْنَ وَلَا يَزْنِينَ وَلَا يَقْتُلْنَ أَوْلَادَهُنَّ وَلَا يَأْتِينَ بِبُهْتَانٍ يَفْتَرِينَهُ بَيْنَ أَيْدِيهِنَّ وَأَرْجُلِهِنَّ وَلَا يَعْصِيَنَّ فِي مَعْرُوفٍ فَبَايِعْنَهُنَّ وَاسْتَغْفِرْ لَهُنَّ اللَّهُ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

"O Prophet! When the believing women come to you, pledging to you that they will neither associate anything with Allah [in worship], nor steal, nor fornicate, nor kill their children, nor falsely attribute [illegitimate] children to their husbands, nor disobey you in what is right, then accept their pledge, and ask Allah to forgive them. Surely Allah is All-Forgiving, Most Merciful" [Quran, 60:12].

Amongst them was Hind bint Utbah, the wife of Abu Sufyan, wearing the full-face veil so no one recognizes her.

(And of course, Hind has a history which we all know — what she did to Hamzah at Uhud [see episode 48]. So now she is scared of the consequence and wears the niqab.) (Tangent: It's well known that the face veil was something practiced by the women in the time of the Prophet ﷺ. Whether it's fard or not is a different story. But the claim that the niqab is an invention is clearly baseless and wrong. The veil is clearly a part of Islamic tradition — some scholars say it's fard, others not. Many progressives and modernists say there is no place for the face veil in Islam; but this is not true, as we see in the seerah.)

So the women come in front of the Prophet ﷺ, and he begins, "You shall give me the oath of allegiance"—and he then quotes to them the verse [60:12]:—"You shall not worship any besides Allah SWT." At this, Hind says from the middle of the crowd, "You are asking of us something you didn't ask of the men!" But this is wrong — she wasn't there when the men were giving their bay'ah, and she just assumed that this was a political conquest and not religious. She assumed that, "You are our ruler, but you are not going to tell us to give up our gods," so she got irritated and said, "You are demanding of us something you didn't demand of the men!" But then (when she saw no support and whatnot) she said, "Very well. We shall give it to you." (Notice as well, by the way, the very fact that she is speaking shows her character. And she is going to speak again and again, as we will see. She won't remain silent. Some people just have that type of personality — which most people don't find pleasant.)

The Prophet ﷺ then says, "And you shall not steal." At this, she says, "I used to take from the money of Abu Sufyan bit by bit without his knowing." And Abu Sufyan was there, so to try to resolve this, he said, "All of that that has happened in the past, I have forgiven it." And this conversation gives away who the woman in niqab is, so the Prophet ﷺ says, "Are you Hind?" Hind immediately says, "Yes, I am. And forgive the past; may Allah forgive you." But the Prophet ﷺ did not respond to this, and he simply moved on. (Wallahi, it's easier to forgive a crime against you than a crime against a loved one, especially when that crime was done to the dead body of your loved one [see episode 48]. So yes, the Prophet ﷺ did not punish her, but nor did he say, "You are forgiven." And this shows us how grieved he was at what she did to Hamzah. And \*yet,\* he still maintained his composure and simply ignored her. And this shows us the perfection of his akhlaq ﷺ.)

So he goes to the next condition, "And you shall not commit zina." Once again, Hind says something, "Do you expect a free lady to commit zina?!" (Subhan'Allah, this is interesting. It shows that Arabian society, no matter how debauched and lewd it was, free decent ladies would never taint their family honor by this crime. Only people of lewd character did this. For dignified, decent families, zina is unheard of. The scholars say crimes are of two types; one type is crimes that go against modesty and dignity, then there are crimes that are not of that nature — and zina is a crime that goes against modesty and haya'. Even in America 50 years ago, fornication was truly unheard of in a decent, dignified society. Only women of immoral character did this. So when the Prophet ﷺ puts this condition, immediately Hind gets irritated, "You expect us to commit zina?!") And again, the Prophet ﷺ just ignored her.

Then he said, "And don't kill your children." Here we see Hind's sharp tongue; she said: "As for this one, wallahi, we took care of them as babies, and you killed them as adults at the Battle of Badr!" This response was so unexpected that Umar RA began laughing so much he fell onto his back. The way she understood it, it was such a novel response that Umar burst out laughing.

So the Prophet ﷺ gave all the conditions, and they all agreed to this (Hind was the only one with the tongue to respond back). After this, he ﷺ tells Umar to take the women's oath of allegiance, so Umar took their oath of allegiance. The Prophet ﷺ never ever touched the hand of a woman not related to him.

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### **Tangent: Is It Allowed to Shake Non-Mahram's Hand?**

It's narrated mutawatir by Aisha RA and every single book of hadith that the Prophet ﷺ did not himself take the oath of allegiance from the women. In fact, later on (not this year), when a woman went to accept Islam and she

put her hand out, the Prophet ﷺ said, "I do not give the bay'ah with shaking your hand. My speech to the one of you is my bay'ah to all of you." And there is some controversy in the books of fiqh and hadith whether Umar RA took the oath of allegiance from the women with his hand or not. One group of scholars says he took the oath physically — and there are some reports of this nature. (And it could also be said that this is what is understood from the authentic narration when the Prophet ﷺ commands him, "You take their oath" — because if the bay'ah was only verbal, the Prophet ﷺ has done it. So the fact that he ﷺ is commanding Umar RA indicates that the bay'ah was more than verbal, and Umar is doing something the Prophet ﷺ didn't do.) However, another group of scholars says the ahadith that mention Umar touched the women are not authentic.

So from this, there is a controversy that has existed from the beginning of the classical fiqh: Is it allowed to shake the non-mahram's hand? The bulk of the scholars says no. Many Shafi'i and some Hanbali scholars say it is allowed with two conditions: (i) There is no fitna or desire, and (ii) there is a need to do so — and they point to this incident to show this. And they say it's why Umar was chosen because he was the strictest in terms of Iman and he would never touch out of desire. And in Sh. YQ's opinion, it is makruh and should be avoided; but not haram if these two conditions are met — and Allah AWJ knows best. And there's no denying the best example is that of the Prophet ﷺ who never touched any non-mahram women. Aisha RA says, "Wallahi, the hand of the Prophet ﷺ never touched the hand of any women except if it was one of his mahram."

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### The Ansar Feel Left Out

The Prophet ﷺ has given the oath of allegiance to the men and women of Quraysh. The Ansar begin to talk among themselves since they feel a bit neglected. After all, the Prophet ﷺ has returned back to his original home and they see all of his relatives accepting Islam. So the Ansar begin to grumble and mumble, and one of them says, "Now that he has returned here, softness has overtaken him for his people," meaning, "He has forgotten us." And subhan'Allah, the root of their pain is love for the Prophet ﷺ. They feel jealous that the Prophet ﷺ might forget about them. So one of them remarks, "The love of his relatives has overtaken him." And others seem to agree to this sentiment.

At this, Jibril AS came down and told the Prophet ﷺ what the Ansar are saying. And so when the Prophet ﷺ finished with all of the bay'ah, men and women, he called the Ansar and says, "O group of Ansar, did you say that the love of my family has overtaken me and I have become soft?" — he quoted them exactly. (It's amazing Allah tells him ﷺ through Jibril, \*yet\* he still verifies with the Ansar. Why? Is he denying the truthfulness of Jibril AS? No. But it's etiquette and courtesy and mannerisms. How beautiful of a message for us — when we hear someone remarks something about someone we know, first verify.) And the Ansar confessed and said, "Yes, this was said, O Messenger of Allah. We did say this."

At this, the Prophet ﷺ said, "I am a slave of Allah and His Messenger," meaning, "Don't doubt my promise." Recall the promise the Prophet ﷺ made at Aqaba [see episode [25](#)] — the Ansar asked him point-blank, "Will you leave us once the victory is yours?" and the Prophet ﷺ said, "No. My blood is your blood, and my destruction is your destruction," meaning, "I shall always be one of you." But now the Ansar are double-guessing. So the Prophet ﷺ says to them, "I am a slave of Allah and His Messenger. And I have emigrated to Allah and to you<sup>[1]</sup>. فالحيا محياكم والمات ماتكم (Life is your life, and death is your death)," meaning, "My life is your life, and my death is your death," meaning, "We are together in all of this." When he said this, the Ansar began to cry and begged for forgiveness, and they said, "We only said this based on what we thought and saw" — meaning they made an excuse. So the Prophet ﷺ said, "Allah and His Messenger believe you, and have accepted your excuse."

This is the primary story narrative. After this, we don't know the exact order of events.

## More Conversions

We know the Prophet ﷺ stayed in Makkah for the next 19 days. And in those 19 days, many things happened. But we don't know exactly when each of these things happened, so we just have to narrate bits and pieces.

For the remainder of today's lesson, we will concentrate on those people who did not accept Islam right now, but they accepted Islam over the next 19 days, or a little bit after. The bulk of the people of Makkah gave the bay'ah, but some very interesting characters delayed it. Of those people were:

### 1. Fudala ibn Umayr

Fudala ibn Umayr (فضالة بن عمير) is one of the Quraysh, and we don't know much about him other than this story. He seems to be a young man. And he's so angry at the defeat that he decides to assassinate the Prophet ﷺ. (And this would be a suicide mission, because even if he is successful, there is no way he is coming out of this alive. There is no way he is going to be able to flee.) So he hides the dagger and says, "I'll do it when Muhammad is doing tawaf." Why during tawaf? Because everyone gave the Prophet ﷺ his own space when he did tawaf — and the Prophet ﷺ did more tawafs than we can count. (Side note: And from this we learn the sunnah to do a lot of tawafs when we are in Makkah.) So in one of those tawafs, Fudala sneaks up behind the Prophet ﷺ and thinks, "This is it! I'll kill him and then whatever happens happens!" But as soon as Fudala is about to pull out the dagger, the Prophet ﷺ turns around, he sees him and says, "Is this Fudala?" Fudala says, "Yes, it is me." The Prophet ﷺ says, "What were you thinking about doing?" Fudala says, "Nothing. I was just doing dhikr of Allah and tawaf." At this, the Prophet ﷺ laughed, he said, "AstaghfiruLlah," and then put his hand on the chest of Fudala. And Fudala narrates, "Wallahi, as soon as he placed his hand on my chest, no one was more beloved to me in the whole world than the Prophet ﷺ." And Fudala accepted Islam, and the entire plot is gone.

There were also two high-profile converts: Safwan ibn Umayyah and Suhayl ibn Amr:

### 2. Safwan ibn Umayyah

As for Safwan ibn Umayyah (صفوان بن أمية), he is the son of Umayyah ibn Khalaf, the owner of Bilal RA. And Safwan was of those who tried to fight back [see episode [79](#)]. But when it didn't work, he fled, and he told his family, "I can't live anymore, so I will fling myself in the ocean. You take care of yourselves." So he basically said, "It's now end of story for me, I'm just going to commit suicide." So he fled from Makkah, made his way to Jeddah, and then he planned to take a ship and drown himself. But recall Safwan had a cousin/best friend named Umayr ibn Wahab who converted after the Battle of Badr [see episode [43](#)] — and in the Conquest of Makkah, Umayr is a member of the Muslims coming from Madinah; and now Umayr is hunting, "Where is my cousin Safwan?" and he finds out Safwan has fled and threatened to commit suicide. So Umayr begs the Prophet ﷺ, "O Messenger of Allah, please give your protection to Safwan," meaning, "Tell me that I can go and tell him he has protection." So the Prophet ﷺ says, "I have given him protection." Then Umayr says, "Give me something that I can show him so he will believe me." So the Prophet ﷺ gave Umayr the very turban he wore when he entered Makkah.

So Umayr rushes to try to catch Safwan, and he barely catches him in Jeddah before he boards the ship. And when Safwan sees him, he becomes angry, "So, you traitor and liar, now you are coming to kill me?!" Umayr



says, "No! I have not come to kill you! Rather, I have come from the best human being who has given you protection!" Initially, Safwan thinks he is lying and says, "You are a liar and traitor!" But Umayr persisted and said, "Ya Safwan, I have come to you from the best of all human beings. He is your cousin, he is the most merciful, the most kind. His sharaf (شرف - honor) is your sharaf, his kingdom is your kingdom, and his izzah is your izzah. And here is his turban, he has sent it to you promising if you come back, you will get protection." And Safwan instantly recognizes the turban since he saw the Prophet ﷺ wear it himself, and this shook him. So he reluctantly comes back, and the Prophet ﷺ was just finishing Salat al-Asr. At this, Safwan turns to Umayr and says, "How many times do you pray?" Umayr says, "5 times a day." Safwan: "5 times a day?! And he leads you in salah 5 times a day?!" Umayr: "Yes, he leads us in salah 5 times a day." Then when the Prophet ﷺ finished Salat al-Asr, Safwan — who was still on his horse too scared to get down; wanting to flee if necessary — shouts out, "Ya Muhammad! Umayr has come to me saying you have promised me protection! Is this true?" The Prophet ﷺ said, "Come down." Safwan said, "No! Until you promise me and you tell me I have two months of protection!" The Prophet ﷺ said, "We shall give you four months." When that was given, Safwan came down from his horse and discussed with the Prophet ﷺ — but he still did not accept Islam right now.

(Notice, by the way, the language that Umayr used when he was discussing with Safwan: "The Prophet ﷺ is your cousin; his honor is your honor," etc. — this is jahili talk being done for the service of Islam. Lineage and blood doesn't matter in Islam, but at the end of the day, it does to Safwan. He is still viewing the world from that paradigm. So notice here the techniques of dawah: As long as what you are saying is true, then yes, you can say it. So we look at what our society finds positive, and if our religion finds it positive as well, then we may use it. E.g., going green, animal rights.)

So Safwan was given four months. And eventually, when the Prophet ﷺ went to go fight in Hunayn and Ta'if [see episode [82](#)], he asked Safwan to lend 100 coats of armor. (Recall Safwan is one of the richest people in Makkah; he's inherited the fortune of his father.) Safwan says, "Are you forcing me or asking?" The Prophet ﷺ says, "Rather, it's a guaranteed loan/lending." (From this, much fiqh is derived; of them is that if you borrow something from someone, you are responsible for it — for its damage, etc.) So Safwan gave it to him, and he participated in the Battle of Hunayn with the Muslims (but not as a Muslim yet). After the Battle of Hunayn, when the Prophet ﷺ was awarded the largest ghanima in the history of Islam — even more than Khaybar — and Safwan is staggered at the wealth and he sees an entire valley of sheep and camels, the Prophet ﷺ says, "You are amazed at this?" Safwan says, "Yes, of course!" The Prophet ﷺ says, "All of this is yours. Go take it." This is a fortune. An entire valley of animals. Safwan at that point in time says, "Such a gift can only come from the heart of a prophet," and so he said the shahada. And he later narrates, as found in the books of seerah and hadith: "Before the Prophet ﷺ gave me, he was the most despised person to me. But he gave and he continued to give until he became the most beloved to me." So ultimately, Safwan needed to be bribed. People like him who are wealthy and used to a certain love of this dunya, when they are shown really what love is more powerful than the love of dunya (i.e., love of the akhira), they see sincerity. So he realized the Prophet ﷺ is a sincere man.

So Safwan converted to Islam, and he is an example of what is called muallafati qulubuhum (مؤلفة قلوبهم - those whose hearts were captured by generosity/affection). And eventually, Islam did enter his heart. And he became known later on as being a great worshiper of Allah SWT, and he died in 41 AH.

### 3. Suhayl ibn Amr

Yet another conversion story we will discuss is that of another senior leader, Suhayl ibn Amr (سهيل بن عمرو). He is of course the mastermind negotiator of Hudaibiyyah [see episode [65](#)], the one whose son is Abu Jandal. Now Suhayl ibn Amr is similar in age to Umayyah ibn Khalaf and Abu Sufyan — he is the elder guy. (As for Safwan and Ikrimah, they are a generation younger. They are just the sons of the leaders.) Suhayl is one of the true elites and leaders still alive right now of the senior age as the Prophet ﷺ.

So when the sahaba conquer Makkah, Suhayl becomes terrified and locks himself in his house. And most of his sons had converted; a number of them were in the army of the Conquest. So he tells his eldest son Abdullah (a Muslim) to go and beg for forgiveness from the Prophet ﷺ, even though his name was not on the list of those who aren't forgiven. But he's so terrified that he tells his son, "I don't know anyone still alive who has done more wrong to this man than me"—this is a bit of an exaggeration, but not entirely wrong either; because of the senior leaders, he is surely one of the few still alive and has done a lot against the Prophet ﷺ. And then he himself starts listing: "I was at Badr, then Uhud, then Khandaq. Then I showed Muhammad harshness at Hudaibiyyah. Now I don't know what he will do to me. So go and beg for forgiveness." You see he feels guilty and remorseful.

So Abdullah goes to the Prophet ﷺ and says, "Ya Rasulallah, my father is asking for protection." And when the Prophet ﷺ said, "Yes, he is protected by the protection of Allah," Abdullah rejoiced and raced back to tell his father the good news, to which Suhayl said, "Truly, this man has been righteous as a young boy, and as an adult"—what a beautiful phrase. He is testifying that before Islam, it was always known that the Prophet ﷺ was honest and righteous, and even now as an adult, he is still righteous.

The Prophet ﷺ then told the sahaba, "When Suhayl comes, give him respect, and do not stare at him (in a mean way), for he is a man of intelligence and honor, and he is too intelligent to be ignorant of Islam. If he sees the Truth, he shall accept Islam." Subhan'Allah, the Prophet ﷺ is telling the sahaba, "Don't even show anger in your facial expressions." (And wallahi, no one asked for forgiveness from the Prophet ﷺ except he was forgiven, including Abdullah ibn Sa'd ibn Abi al-Sarh, the one who the Prophet ﷺ himself wanted to execute but Allah willed otherwise [see episode [79](#)].) So Suhayl came to the Prophet ﷺ, and after a conversation, he did not accept Islam immediately, but eventually, after the Battle of Hunayn & the Siege of Ta'if (i.e., in a month) he accepted. And he then lived a life of charity, sadaqa, and zakat. [See also: episode [65](#).]

#### 4. Abu Quhafa

The conversion of perhaps the oldest man in Makkah at the time, Abu Quhafa (أبو قحافة), the father of Abu Bakr. At this point in time, Abu Quhafa is completely blind and cannot walk except with difficulty. And he refused to convert to Islam throughout the entire dawah. He expressed his anger at Abu Bakr RA [see also: episode [27](#)], and he was among those who verbally opposed the teachings of Islam. And since he was too old, he was unable to come to the actual gatherings and khutbahs of the Prophet ﷺ. But when the Prophet ﷺ was sitting and accepting the oath of allegiance, Asma bint Abi Bakr brought her grandfather by the hand and led him to the Prophet ﷺ to get the oath of allegiance. Abu Bakr was sitting with the Prophet ﷺ, and when Abu Quhafa came, the Prophet ﷺ said to Abu Bakr, "Why didn't you leave the old man? We would have come to him in his own house." Subhan'Allah. We see the immense humility of the Prophet ﷺ here. Indeed, didn't our Prophet ﷺ say in a hadith, "He is not of us who doesn't show respect to our elders, and mercy to our youngsters"? So the Prophet ﷺ is showing this respect to the oldest in Makkah. Also, why is Abu Quhafa being shown such respect? Because of Abu Bakr. And this shows us you treat people based on their rank. There is nothing un-Islamic about this. When there is a noble person who has done something positive for the community/for the service of the deen, his family you should treat different. The reason why the Prophet ﷺ is saying, "We would have come to him," is because of his son, Abu Bakr.

But Abu Bakr said, "No, wallahi, ya Rasulallah. It is more befitting he comes to you." And so Abu Quhafa was brought in front of the Prophet ﷺ, and the Prophet ﷺ spoke with him for a while, and eventually, he accepted Islam.

Abu Quhafa's beard and hair was pigeon white, so the Prophet ﷺ tells the women and the family around Abu Quhafa that, "When you go home, change this whiteness. But avoid black." And from this, the fiqh is derived



that those who have completely white hair should change their hair & beard color to something other than the natural color it was. This is the primary hadith used to show dying hair that is pure white is sunnah — but you should avoid black (or your natural color).

Abu Ishaq al-Heweny (أبو إسحاق الحويني) mentions a narration that when Abu Quhafa put his hand in the hand of the Prophet ﷺ to take the oath of allegiance, Abu Bakr begins to cry. So the Prophet ﷺ says, "O Abu Bakr, why are you crying? This is such a happy day — your father has accepted Islam!" Abu Bakr says, "Ya Rasulallah, how I wish the hand I'm seeing now is the hand of your uncle Abu Talib rather than the hand of my own father." Meaning everyone is accepting Islam, and even Abu Quhafa who never would accept Islam before is doing so — and Abu Quhafa is of the age of Abu Talib; he's the only person left of that elder generation — so memories are coming back associated with that generation, and all Abu Bakr can think of is, "Ya Rasulallah, I would give up anything to see the Islam of Abu Talib." And wallahi, this type of love is beyond words. We cannot do justice to this scene. Abu Bakr is crying because he wants a pleasure to the Prophet ﷺ, that is more pleasurable to him than the Islam of his own father, and that is the Islam of Abu Talib. Because he knows how happy the Prophet ﷺ would have been.

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## 081 - The Conquest of Makkah Part 6 [[TOP](#)]

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Today, we will conclude the Conquest of Makkah by discussing the benefits, morals, and fiqh that we can derive from the event. But before we get to that, let us wrap up some of the incidents that we haven't yet discussed. Of those who have converted after the Conquest, we have one or two people left:

### (Cont.) More Conversions

#### 5. Ummi Hani' bint Abi Talib

Ummi Hani' bint Abi Talib (أم هانئ بنت أبي طالب) was a female cousin of the Prophet ﷺ, one of the daughters of Abu Talib, and a full sister of Ali RA. She obviously knows the Prophet ﷺ since his childhood, but she has remained on her faith until the Conquest of Makkah.

The story we will discuss is not related to her conversion itself, but it's interesting for a number of reasons. Her in-laws had a problem with Ali RA. So during the Conquest, they were worried Ali RA might exact revenge, and so they wanted to flee. But they had nowhere to go. So they sent a message to Ummi Hani', since she is the full sister of Ali RA, and said, "Can you protect us from Ali?" So they went to her house, and she locked the door on Ali RA and allowed the two to remain. When Ali RA found out about this, he became enraged, "How dare you come between me and them?" and he threatened to harm them. So Ummi Hani', who was already a Muslim at the time, went directly to the Prophet ﷺ the next morning. And because she was a cousin, she was let into the chambers.

The Prophet ﷺ was taking a ghusl, and his daughter Fatima RA was standing with a cloth shielding him. (Of course, there were no separate showers or facilities in Arabia at the time; so if someone wanted to take a shower, you would typically get someone to hold a curtain, as in this situation.) The Prophet ﷺ said, "Who is this?" She said, "This is Ummi Hani'." So he lowered the curtain to see her, and — this is his cousin, so — he said, "Welcome, Ummi Hani' [after so many years]." And she told him the whole story with Ali RA, and the Prophet ﷺ said, "We shall protect anybody whom you want to protect."

This story is interesting for two reasons:

- i) As we have said many times: Protection (aman) can be given by anyone in the ummah — man, woman, child, elder, slave, etc. Everybody has the right to give a personal protection [see episode [62](#)]. (And subhan'Allah, it's such a lax and open law that is unprecedented.)
- ii) There is a fiqh point: Ummi Hani' said, after the Prophet ﷺ finished his bath, "I saw him pray 8 rak'at of Salat al-Duha (صلاة الضحى - the Duha Prayer)." And this is the only hadith that mentions the Prophet ﷺ praying Salat al-Duha, even though it was a regular habit of his. The only narration we have of the Prophet ﷺ himself praying and how many rak'at he prayed, is this one. Recall the general time of Salat al-Duha is after Shuruq (شروق - after the sun has risen 1m length), and it lasts all the way until right before Zuhr by 5-10 minutes. So the time frame is at least 3½ - 5½ hours, depending on the time of the year. And our Prophet ﷺ said in a hadith, "The best time to pray (Duha) is when the heat begins to strike you," i.e., 11:30 AM or so. And you can pray 2, 4, 6, or 8 rak'at. In one hadith, the Prophet ﷺ said that Allah SWT said, "Whoever prays 4 rak'at at the beginning of the day, I will

suffice him for the rest of the day." So 4 is the minimum of perfection; and of course 2 is the minimum that constitutes Salat al-Duha; and 8 is what the Prophet ﷺ would typically pray.

So this hadith is interesting because it is the only hadith that we learn about the Salat al-Duha of the Prophet ﷺ.

## 6. Abdullah ibn al-Zab'ari

The final conversion story that we will discuss involves the official poet of the Quraysh, Abdullah ibn al-Zab'ari (عبد الله بن الزبيري) from the tribe of Banu Sahm (بنو سهم). He would be the one who wrote poems against Islam and the Muslims before Badr, after Badr, before Uhud, after Uhud, etc. He was the one who had a one-on-one with Hassan ibn Thabit — he would write, Hassan would reply; he would write, Hassan would reply; and so on, back and forth. He was the one that, when a poem came from him, the Prophet ﷺ would say to Hassan, "Go and respond. And Jibril is with you." He lived a very quiet life other than poetry, so we don't have much incidents about him.

As for his acceptance of Islam: When the Prophet ﷺ conquered Makkah, Abdullah ibn al-Zab'ari fled to Najran, as he did not feel comfortable being around the Muslims and the Prophet ﷺ. When he fled, Hassan ibn Thabit gloated and he wrote a page-long poem, as recorded in Ibn Ishaq, which is the most scathing personal attack against Ibn al-Zab'ari, that he is a coward who fled, etc. It's a very harsh poem. (And obviously, poetry was the height of propaganda at this time.) When Ibn al-Zab'ari hears this, he feels depressed because he agrees with everything that is said; and he decides to really think about the contents of the message of Islam.

Eventually, within the next few days, he decides to convert to Islam from within Najran. And he starts packing his belongings. His cousin says, "Where are you going?" He says, "I have decided to accept Islam." His cousin says, "We have come all the way here, and now you are going to abandon me all alone?" Ibn al-Zab'ari responds, "Why should I not convert? Why should I remain with this strange tribe? Should I not go back to my own kith and kin, my own cousin (the Prophet ﷺ)? He is the best of all mankind. Why should I not go back to my own abode and house?" So he decides to come back.

The Prophet ﷺ is sitting with the sahaba in front of the Ka'bah, and in the distance, they see a figure coming. The Prophet ﷺ says, "That is Ibn al-Zab'ari; and I see from him the nur of Iman." Subhan'Allah. And so when he comes, no one says anything. And before the Prophet ﷺ says anything, Ibn al-Zab'ari says, "Assalamu'alayka, ya Rasulullah" and he says the shahada. And he says, "All praise be to Allah who guided me to Islam. I was your enemy for so long. And I incited (through poetry) against you" — his language is pregnant with meaning; it's so profound even when you listen to the translation: — "I rode on horses and traveled on camels and walked on foot to oppose you, and I even fled to Najran to avoid you. But Allah still wanted good for me" — you sense genuine Islam here — "And I have now come to you as a Muslim. Allah has caused me to realize how ignorant I was worshiping that which cannot think, worshiping a stone that we sacrifice to, we venerate; but it doesn't even realize it is being worshiped. All praise be to Allah for having guided me to Islam." So the Prophet ﷺ welcomed his Islam, and he told him, "Islam wipes away all that you have done in the past."

For the rest of his life, Ibn al-Zab'ari composed poem after poem in praise of Islam and the Prophet ﷺ as an expiation for what he had done. The scholars such as al-Qurtubi and others said, "He wrote much poetry for the Prophet ﷺ after his Islam, and through it, he canceled the evil that he had done before Islam. And he was a great poet." And it's narrated as well that after one poem that he recited in front of the Prophet ﷺ, the Prophet ﷺ took off his cloak and gifted it to him — an honor that he ﷺ rarely gave to anyone. (Side note: For some reason that we don't understand, much of Ibn al-Zab'ari's poetry has been lost, unlike the poetry of Hassan which has been preserved. Maybe because Ibn al-Zab'ari lived in Makkah, and Hassan was in Madinah. Allah knows best.)

## 19 Days in Makkah: Where Did the Prophet ﷺ Stay?

The Prophet ﷺ remained in Makkah for, some reports say 15, some say 19, some say 20, days. Ibn Hisham says 15; al-Tabari says 20; but Bukhari says 19, so we will stick with 19.

The question came up, whose house would the Prophet ﷺ occupy? Ali RA wanted to regain the house he and the Prophet ﷺ grew up in — the house of Abu Talib, Ali's own house. So he said, "Ya Rasulallah, aren't you going to go back to our house?" The Prophet ﷺ said, "And did Aqil leave any property for us to live in?" Now, pause here; we need to explain what is this reference to. (Side note: As for the house of Khadija, Allah knows best, but people had taken it over after the Prophet ﷺ left.)

Abu Talib died a mushrik, and he had many sons. Of course, his eldest was Talib; and after him was Aqil. When the Prophet ﷺ was in Makkah, these two did not embrace Islam, unlike their younger brothers Ali and Ja'far. And because Talib and Aqil were not Muslim when Abu Talib died, they inherited their father's house. (As for Ja'far and Ali, they did not get anything.) What this means is — and from this we derive a fiqh benefit —: The mushrik is inherited by mushriks; and Muslims don't inherit from mushriks. And the Prophet ﷺ approved of this, as he said in a hadith: "لا يرث المسلم الكافر، ولا الكافر المسلم" (A Muslim cannot be the heir of a kafir, nor can a kafir be the heir of a Muslim)" [Sahih Bukhari].

And after the Prophet ﷺ migrated to Madinah, Talib (the eldest) dies, and Aqil decides to sell all the property. Now at the Conquest, Ali wants the house back, but it doesn't belong to Aqil anymore (who by the way has converted at the Conquest). Aqil has sold it — and it was a legitimate transaction, so the Prophet ﷺ has no right to then confiscate that property back.

So what does the Prophet ﷺ do? He does not have a house to stay in, so he sets up a tent in his own city of Makkah for the next 19 days. And the place he chooses is the famous mini-valley close to the Ka'bah called [al-Hujun](#). (And still to this day, the Makkans know where this is.) Al-Hujun is very symbolic. It is the place where the Quraysh gathered together to sign the treaty/pact to boycott the Banu Hashim [see episode [18](#)] — and this was the worst the Quraysh ever did. So no doubt, there is an element of symbolism here — look at how Allah tests people and then blesses them. Allah AWJ tested the Prophet ﷺ through what happened at al-Hujun, and now He blesses him ﷺ to live in al-Hujun as the conqueror of Makkah. Allah AWJ demonstrated His perfect justice. This place was where the worst atrocity the Quraysh ever committed occurred, but now at the same place, our Prophet ﷺ is being given the greatest honor.

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## 19 Days in Makkah: Praying Qasr

The Prophet ﷺ lived in Makkah for 19 days, and during this period, he prayed all the prayers in the Haram. And more interestingly, throughout these 19 days, he did qasr (قصر - shortening every four-rak'at salah into two rak'at), but he didn't do jama' (جمع - [combining salahs](#)). We will discuss the fiqh of this later.

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## 19 Days in Makkah: Points of Benefit From the Sermons of the Prophet ﷺ

During these 19 days, the Prophet ﷺ did numerous short sermons where he taught the people of Makkah the basics of Islam and any fiqh they needed to know. We have many hadiths from this period, most of which deal with teaching new Muslims the rulings of Islam. We will summarize some of the things the Prophet ﷺ taught:

1) He reinstated the sanctity of Makkah. He wanted everyone to understand how holy Makkah is. And one of the first speeches he gave — perhaps even on the day of the Conquest, if not the next day (Allah knows best) — is that he gathered the people and said, "O people, Allah has made Makkah sacred the day that He created the heavens and the earth, and it shall remain sacred until the Day of Judgment. It is not allowed for any believer who believes in Allah and the Last Day to shed any blood (human or animal) in the Haram. And it is not allowed for people to pluck the leaves. Makkah was never halal (nonsacred) before me, nor shall it be halal after me. And even for me, it was made halal just for 'an hour' of the day" — Allah SWT lifted the sanctity of the Haram just for 'one hour' for the Prophet ﷺ to conquer Makkah — "And now it has returned to its sanctity as it was before. So if somebody says, 'But the Prophet ﷺ fought in Makkah,' you respond back to him, 'Allah has made it halal for the Prophet, and He has not made it halal for you.'" So he is emphasizing to the people of Makkah the extreme sanctity of the city of Makkah. (And that's why some of the sahaba would go to such extremes that even if a pigeon landed on their belongings or on them, they would not even shoo it away out of fear that they are disturbing the creation of Allah in the Haram.) And Allah says in the Quran, "...Whoever INTENDS to deviate by doing wrong in it [in the Sacred Mosque], We will cause them to taste a painful punishment" [Quran, 22:25]. (Note: Generally, intending to do wrong does not necessitate a punishment, unless the person acts upon it. But the Sacred Mosque is unique in that intending to sin in it is sufficient to bring punishment from Allah, unless the person repents.)

2) Also, of the things the Prophet ﷺ decreed as well, as recorded in Sahih Bukhari, is: "Allah and His Messenger forbid you from selling alcohol, and selling carcasses, and selling idols." Now, where did this thing come about from? — Of course, every house in Makkah had idols and alcohol. In fact, the people of Makkah had a very lucrative business: They would take any wood/stone, carve an idol out of it, paint it, and sell it to the people who came from outside. And why would people buy from them? Because they consider an idol from Makkah to be prestigious. And because it was considered prestigious, it would go for a higher market value, and so the people of Makkah had a very highly profitable business selling these idols to the pagan hujjaj and the Bedouins. But then, recall, on the first day of the Conquest, the Prophet ﷺ forbade shirk — no more idol worship. So then what did the people of Makkah do? They began selling off any remaining idols to get rid of them. Hence now comes the prohibition to sell the idols as well. They have to now literally smash the idols and pour the alcohol into the streets. And this is a standard principle of fiqh now: "That which is haram to use and benefit from, it is also haram to sell to others" — we get this principle from the Conquest of Makkah. (Note: But there are some minor exceptions, e.g., silk — you can sell it to others because it's halal for the women. But generally speaking, if an item is impermissible to use, it is also impermissible to acquire or sell.)

3) Another prohibition was that of zawaj al-mut'ah (زواج المتعة). Now, this is a controversial issue between the Sunni and the Shia groups. From the perspective of Sunni Islam, there is almost an ijma' that mut'ah is not allowed. Scholars differed over when it was prohibited. Imam al-Nawawi and others say it was allowed twice and prohibited twice: It used to be halal, then made haram in the Battle of Khaybar, then made halal again, and then made haram again in the Conquest of Makkah. Ibn al-Qayyim and others are very much opposed to this opinion; they say, "No. It was only made haram once in the Conquest of Makkah." In any case, by and large, the standard Sunni position is that it's haram. As for non-Sunni groups, they don't accept these prohibitions and say it's halal.

4) Of the fiqh we learn from the Conquest was the famous ruling in Islam that, in your will, you are only allowed to leave  $\frac{1}{3}$  of your money outside of the people that Allah has allocated shares to. In Islamic law, you have to give your money according to the fractions in the Quran [4:11-14]. What about a friend, distant uncle, cousin, benefactor, etc.? We all know the maximum we can give is  $\frac{1}{3}$  — and we learn this from the Conquest of Makkah: Sa'd ibn Abi Waqqas fell seriously ill and he thought he was on his deathbed, so he says, "Ya Rasulullah, Allah has blessed me with lots of money, and I only have two daughters. So what if I give  $\frac{2}{3}$  of my wealth to people that I want to?" The Prophet ﷺ said, "No, too much." Then he said, "How about  $\frac{1}{2}$ ?" The Prophet ﷺ said, "No, too much." So Sa'd said, "How about  $\frac{1}{3}$ ?" And the Prophet ﷺ said, "Okay,  $\frac{1}{3}$ . But even  $\frac{1}{3}$ , you are pushing it." Then he ﷺ said, "Were you to leave your descendants/heirs rich, it is better than leaving them poor having to beg others for help." Meaning these are your daughters and family, so it's better to be

generous with them rather than other people. So from this hadith, we learn the famous ruling that you are only allowed to give a maximum of ⅓ to people outside of the list mentioned in verse [4:11-14] of the Quran.

5) Another fiqh point involves an incident that we are all familiar with: One of the women of the Banu Makhzum was caught stealing. And so the people of her tribe spoke to Usama ibn Zayd, the Beloved of the Prophet ﷺ. (Usama was born in the Prophet's ﷺ house, and the Prophet ﷺ loved him immensely so much so that he was called Hibbu Rasulillah [حب رسول الله - The Beloved of the Messenger of Allah].) So the tribesmen of Banu Makhzum went to Usama —because they knew the Prophet ﷺ had a soft spot for him— and said, "Why don't you suggest to the Prophet ﷺ to forgive this lady? She is a noble lady from amongst us. So let the punishment go." So Usama entered in and asked the Prophet ﷺ, "Ya Rasulullah, she is a very noble lady. Why don't you just forgive her and let her go?" At this, the Prophet ﷺ became enraged, "You want to intercede when it comes to the boundary from the boundaries of Allah? Wallahi, if my own daughter committed theft, I would not forgive her." (Meaning Islam doesn't operate this way, that the rich and famous get off the hook, and only the poor and lowly are punished. No.) And the Prophet ﷺ called all of the people of Makkah and gave this khutbah: "If my own daughter Fatima bint Muhammad committed a crime, I would establish the punishment on her." And Aisha RA narrates that the Makhzumi lady, after the punishment was done, would regularly visit Aisha RA, and she would petition the Prophet ﷺ for favors; and Aisha RA would raise her petitions to the Prophet ﷺ to grant her her requests. (And this shows us that in Islam, once the punishment has been done, once a person has been punished, they are not treated like a criminal for the rest of their life.)

6) Another fiqh ruling. There was the case of a child that was born in dubious circumstances, i.e., an affair was alleged. There's a married couple, a child was born, and someone alleged, "This child is mine." (Note both parties are famous Muslims, and this all occurred before Islam. And as we know, Islam forgives all previous sins, so we don't think bad of them.) The two people involved were Sa'd ibn Abi Waqqas and Abdullah ibn Zum'a (عبد الله بن زمعة). Abdullah ibn Zum'a was married to the lady who gave birth, and Sa'd ibn Abi Waqqas said, "This child is mine." And now that they conquered Makkah, the child is a young boy, and they are contesting who should have custody of the child. So the Prophet ﷺ gave the famous verdict that every student of fiqh studies, "The child is to the bed it was born on" —meaning any time a child is born, we shall assume without question that the child belongs to the parents who are married. We don't delve into rumors and whatnot. We simply base it on the verdict of who is married. So even if someone says something, we don't pry and probe — we try to cover up faults and sins, and we assume children belong to the married parents — and we don't question it. (And if someone is proven to be an adulterer, they will be punished accordingly.)

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### The Entire Arabian Peninsula Embraces Islam

One of the main effects of the Conquest of Makkah is the embracing of Islam of the entire Arabian Peninsula. Note Arabia was disunited before this point in time — each tribe had its own mini-city and province. So the Conquest of Makkah was taken as a symbolic conquest of the central nervous system of Arabia. Many books of tafsir and hadith and seerah document that the tribes who did not get involved in the conflict between the Quraysh and the Prophet ﷺ were waiting to see who wins. Al-Qurtubi and others explicitly mention this: "The other tribes were waiting to see what happens. If the Prophet ﷺ eventually conquers Makkah, this is an indication for them that there is no stopping him ﷺ, and they must embrace Islam. One of them even remarked, 'Allah had protected Makkah from the [People of the Elephant](#). So if Allah allows this man to conquer it, it must show he is a prophet.'" So there was a theological symbolism given by the Arabs to the Conquest of Makkah.

The entire Arabian Peninsula is subservient to the city of Makkah when it comes to holiness. There's no competition. Everybody considers Makkah to be the bastion of their race — their fathers, Ibrahim and Ismail AS, had associations with Makkah. So the Conquest of Makkah translated for the Arabs as the victory of Islam over paganism. Therefore, when the Prophet ﷺ conquered Makkah, neutral tribes began sending delegations,

beginning from now, all the way until the death of the Prophet ﷺ, informing him ﷺ that they have converted to Islam. This is exactly what Allah says in the Quran, "And you [O Prophet] see the people embracing Allah's Way in crowds" [Quran, 110:2].

Therefore with the Conquest of Makkah, the Arab tribes, one by one embraced Islam. This is a very interesting point: The Prophet ﷺ did not fight over 90% of the Arabs of his time. He only fought the Quraysh and their allies. How about central Arabia? Southern? Far north? Eastern and western provinces? Nothing. There is no direct battle. How did they embrace Islam? See, this was the wisdom of choosing the grandson of Abdul Muttalib to be the prophet. This is the true wisdom of choosing someone with the most impeccable lineage. You cannot compete with the grandson of Abdul Muttalib; you cannot compete with someone born and raised in Makkah; with someone who has the victory of the Ka'bah. As Allah says, "Allah knows best where to place His message" [Quran, 6:124]. "Allah selects messengers from both angels and people, for Allah is truly All-Hearing, All-Seeing" [Quran, 22:75]. So Allah chose our Prophet ﷺ for a reason. Of the most obvious reasons: his lineage, his city, and his circumstance. He's coming from the best of the best, he's coming from the cream of the crop, he's coming from the holiest of all cities. And now he comes back to his own city — he's not conquering a strange land. (That's another point here. Imagine how the Arabs would have felt if another tribe conquered Makkah. But our Prophet ﷺ is from Makkah, and he conquers his own city, which happens to be the holiest city on earth — and the Arabs all agree to this.)

Now with this Conquest, this is when the people began to embrace Islam. And from this point onward, there is a non-stop trickle of tribes sending delegations. Insha'Allah, we will discuss the Year of Delegations in future episodes [see episodes 94-96]. What is the Year of Delegations? The 9th year of the Hijrah<sup>[1]</sup>. Why is it called this? Because every second, third day, a new delegation arrived saying they have embraced Islam. No army, no fighting; it's just literally people are realizing this is the Truth.

It's truly an amazing miracle that paganism is wiped away from the entire Arabian Peninsula within just 25 years of Islam coming.

### Surah al-Nasr: The Beginning of the End

Of course, Surah al-Nasr is a surah about the Conquest. And later on, many years later, in the khilafa of Umar ibn al-Khattab RA, Umar would have a senior meeting with the elder sahaba — Ansar and Qureshi — and the youngest person to be admitted was Ibn Abbas, the cousin of the Prophet ﷺ, around 15-16 years old. Some of the elder sahaba objected to Ibn Abbas's admittance and said to Umar, "Ya Amir al-Mu'minin, we have sons older than him and you don't allow them to come to this gathering. Why are you allowing this man to come?" Ibn Abbas narrates the hadith, and it's in Bukhari: Ibn Abbas says, "One day, Umar called me — and I think he called me just to test me. And when all the people were gathered, he asked the sahaba in the gathering, 'Can you explain to me إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ... (i.e., Surat al-Nasr)'" And of course, Surah al-Nasr [110] is:

إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ

1. When Allah's [ultimate] help comes and the victory [over Makkah is achieved],

وَرَأَيْتِ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا

2. And you [O Prophet] see the people embracing Allah's Way in crowds,

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا

3. Then glorify the praises of your Lord and seek His forgiveness, for certainly He is ever Accepting of Repentance.

One sahabi said, "Allah is saying when He blesses you, thank Him." Another said something else generic. Then



Umar RA turned to Ibn Abbas and said, "Now you interpret it." Ibn Abbas said —and he narrates this in the first person—, "They (the elders) have not spoken correctly. Rather, Allah is informing the Prophet Muhammad ﷺ that when Makkah is conquered, your time on earth is about to come to an end. So prepare to meet Allah by increasing your worship and seeking His forgiveness. Verily, Allah is ever Accepting of Repentance." Umar RA said, "This is the only knowledge I have of the surah," i.e., "You have spoken all that I know." (And with this, Umar RA made the point to the elders that this is why Ibn Abbas was admitted — because he has profound knowledge in tafsir; he's an intelligent young man.)

So, in fact, Surah al-Nasr is the beginning of the end. It tells us for the very first time that death for the Prophet ﷺ is close by. He's reached his pinnacle, he has achieved the Conquest of Makkah, and now there's a short time left. And Ibn Abbas understood this. This shows us the importance of the Conquest. Quite literally, the Conquest is the pinnacle. The Prophet ﷺ reached the highest point with the Conquest, and now he just has to wrap up a few last things before Allah will cause his mission on earth to come to an end. And as we know, barely 2 years after this, our Prophet ﷺ passed away.

Also, from this surah, we see that Allah SWT is telling the Prophet ﷺ, despite who he is, to prepare for His meeting with extra worship and extra istighfar. How about us then? Are we ready to meet our Lord? The best human being is being told, "Prepare for death by worshiping extra and asking forgiveness," so we as well had better take a lesson and heed, and increase in our worship and istighfar.

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### 19 Days in Makkah: Destroying Major Idols

What else did the Prophet ﷺ do during these 19 days? He sent a number of mini-expeditions around Makkah to invite the neighboring tribes to Islam and destroy the major centers of idolatry. There were two types of idols: The personal, home idol, and then the big, public, temple idol people go to. As for the idols in the homes, the Prophet ﷺ gives a general command, "Everyone destroy your own idol, get rid of them." As for the temple idols, the Prophet ﷺ sent the sahaba to get rid of them. And he sent Khalid ibn al-Walid to destroy al-Uzza, the idol mentioned in the Quran [53:19]. He also sent a group to destroy Manat [idol mentioned in Quran, 53:20] and others.

It's reported that when Khalid arrived at the temple of al-Uzza, he came across the custodians of the idols, and when they saw Khalid coming, one of them flung an ax around the neck of al-Uzza and said, "O Uzza! You protect yourself! I have to flee!" and they all left. And of course, al-Uzza did not do anything, so Khalid destroyed al-Uzza.

So within the span of a few days, all of the idols in the vicinity of the Hejaz were destroyed.

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### The Mistake of Khalid ibn al-Walid RA

All of this greatness was marred by a mini-tragedy done by one of the companions. And this, by the way, shows us that no matter how much greatness you have, there is no perfection in this world. Humans are always prone to errors and mistakes. This is the greatest time in Islam, but still, something trivial happens that mars it. And the mistake was made by Khalid ibn al-Walid. Now recall, Khalid is a brand new Muslim — he converted just before the Conquest and so right now he doesn't know much fiqh. So he makes a very serious mistake.

Khalid was sent on several expeditions, and he has a checklist of tribes to go to. One of the items on the checklist was to go to the tribe of the Banu Jadhimah (بنو جذيمة) to invite them to Islam. But Khalid had a personal history with the tribe of Banu Jadhimah. In the days of Jahiliyyah, this tribe had killed his uncle. So when Khalid



appeared with an army behind him, the Banu Jadhimah assumed he came to exact revenge. So a group of them took out their swords and led an attack. And this led Khalid to attack back.

But other members of the Banu Jadhimah understood what was going on (that Khalid hadn't come for revenge), and they announced their submission to Islam. And in our religion, if a person does this —even if he is your enemy, even if he announces it on the battlefield (i.e., even if you could say his intention is questionable)— you need to stop your attack then and there. You cannot touch a hair on his head if he proclaims to be a Muslim. (We know the story of Usama ibn Zayd when he killed someone who had said the shahada [see episode 78]. The Prophet ﷺ got very angry at Usama and said, "Did you open up his heart?" i.e., "You don't have the right to question his intention even if the shahada was said on the battlefield.") Now Khalid didn't know any of this stuff, he's a brand new Muslim. So when a group attacked, he attacked back, and he attacked according to the customs of Jahiliyyah, which is no mercy — he killed a lot of innocent people. And he ordered the other sahaba to attack with him, but they refused. Amongst them were Abdullah ibn Umar and Abd al-Rahman ibn Awf — they disobeyed their leader. (In Islam, you only obey your leader if he commands you that which is allowed.) And Khalid got irritated at them, that, "I am your commander!" But Abd al-Rahman ibn Awf didn't budge, "No, I will not attack." And upon this, Khalid gave Abd al-Rahman ibn Awf a vile curse.

Another cause of confusion appears to be that, the tribe of Banu Jadhimah did not say the appropriate and usual phrase. They didn't say, "Aslamna (أسلمنا - We have embraced Islam)," rather, they said, "Saba'na (صَبَّأْنَا - We have embraced Sabianism)!" Recall, the Arabs would consider the new religion of Islam to be Sabianism (Sabi'un/صابئون). So when somebody embraced Islam, they would incorrectly say, "Saba'ta (صَبَّأْتَ - You have embraced Sabianism)!" And this is what the people of Banu Jadhimah said, "Saba'na (We have embraced Sabianism)!" Now the senior companions understood the reference and didn't do anything. But Khalid ibn al-Walid did not take this into account; he didn't understand, so he ended up killing the innocents.

Immediately, news reached back to the Prophet ﷺ — and this hadith is in Bukhari: The first thing the Prophet ﷺ did is he stood up, faced the Ka'bah, raised his hands, and said, "O Allah, I absolve any responsibility from what Khalid has done," i.e., "I didn't command him to do that." And the Prophet ﷺ immediately sent Ali RA to resolve the issue. He gave Ali ibn Abi Talib a large amount of wealth to resolve the blood money. So Ali RA went, and he gave very generously to each family, and he apologized on behalf of the Prophet ﷺ. When Abd al-Rahman ibn Awf came back, he complained to the Prophet ﷺ about what Khalid had done and said (the vile curse). In response, the Prophet ﷺ gave the beautiful hadith:

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### **"Do Not Curse My Companions"**

In response, the Prophet ﷺ gave the beautiful hadith: "Do not curse my companions, for if any of you were to spend gold equal to [Mountain of] Uhud in charity, it would not equal a handful of [what] one of them [would give], or even half of that" [Sahih Bukhari].

Who is this hadith being said to? Khalid ibn al-Walid, i.e., another companion. Khalid is being told, "You had better not curse the senior companions. If you were to give a mountain of gold, it wouldn't be equal to half of what they give." If this is being said to Khalid, then where do \*we\* stand on that scale? No doubt, Khalid is a brand new Muslim right now, but we all know who he would eventually become — one of the most respected sahaba. So Khalid's status itself is way up there. Yet, even he was being told, "You can never reach the level of Abu Bakr, Umar, Uthman, Ali, Abd al-Rahman ibn Awf, et al." So where do we stand? The context of this hadith makes us respect the sahaba —especially the senior sahaba— even more.

As we said, the Prophet ﷺ remained in Makkah for around 19 days. The main point here is that he consolidated the immediate vicinity. But there was one major center left and that was Ta'if. Ta'if was the city that expelled him, tortured him, and pelted him with stones; it was the city he had the opportunity to destroy but chose to forgive [see episode [20](#)].

Now, Ta'if could not be attacked with an army. Even though the Prophet ﷺ had 12,000 men, Ta'if was a difficult city to attack because it's on the top of a mountain — it's on a plateau. So it's difficult to get there. And even once you're there, they have a thick fortress, and they have rainfall, plenty of water, vegetation, etc. — they can last out a siege. And the Muslims haven't yet developed a way to get past a fortress. They don't have the mechanisms/weapons to destroy thick walls. Recall in Khaybar, they literally had to wait it out — and it worked because they could cut off the supplies. But with Ta'if, they could not do this.

We will discuss what happened with Ta'if next time. For now, we will conclude with more fiqh benefits from the Conquest of Makkah, and one main theological benefit:

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### Fiqh Benefits From the Event of the Conquest of Makkah

Fiqh Benefits:

- 1) We learn that it's allowed to break your fast during Ramadan for a legitimate reason. The Prophet ﷺ and the sahaba left Madinah and they broke their fast [see episode [78](#)]. It was Ramadan, and it was the 8th year of the Hijrah — and Ramadan was obligated in the 2nd year, so now it's an established farida— but still, all of them broke their fast. So we learn from this that you are allowed to break your fast in a travel.
- 2) Traveling begins outside of your home city, not outside of your home. Where did the Prophet ﷺ and the sahaba break their fast? Outside Madinah fully [see episode [78](#)].
- 3) For Salat al-Duha, 8 rak'at is the perfection. (But it's nafl, so 2, 4, or 6 is fine. 8 rak'at is the sunnah of the Prophet ﷺ.)
- 4) It's recommended for the musafir (مسافر - traveler) to pray all 4-rak'at prayers as 2 rak'at (i.e., do qasr). This is strongly encouraged. How do we know? The Prophet ﷺ was in the holiest of holy places where every single prayer is equivalent to 100,000 prayers elsewhere, but he still prayed 4 rak'at salahs as 2. (Side note: The Prophet ﷺ was the imam, so of course he could do this. As for us, when we go to the Haram, we pray behind the imam — so we will follow the imam and pray the 4 full rak'at. But say, if we miss the congregational prayer, then we are strongly encouraged to pray qasr as visitors. If you are praying by yourself, the 4 rak'at all become 2 — even in the Haram.) Qasr for the traveler is an established sunnah.
- 5) Q: For how long is qasr allowed?  
A: Very simplistically, the Malikis, Shafi'is, and Hanbalis say 4 days — so if you know you will stay for more than 4 days (or 21 salahs in Hanbali), you cannot do qasr. The Hanafi position says 15 days. There's no problem sticking with these mainstream positions, but Ibn Taymiyyah and others held a view that there is no time limit — it goes back to your own psychological state of affairs whether you are a legitimate traveler or semi-settled-in [see episodes [91](#) & [92](#)]. [Further reading: [The Definition of "Travel" \(safar\) According to Islamic Law, by Dr. Yasir Qadhi](#)]
- 6) When a couple converts to Islam, their marriage contract remains valid regardless of who converts first for a period of time. In the Conquest of Makkah, there were a number of men embracing Islam, and then their wives after them. Also the wives first, and then husbands a few weeks later — the classic example is Ikrimah ibn Abi Jahal and Safwan ibn Umayyah (recall they fled Makkah [see episodes [79](#) & [80](#)]; so their wives who remained in

Makkah ended up converting first). And when they come back to Makkah and embrace Islam a few weeks later (or a month later in Safwan's case), they were not asked to do a new nikah ceremony — no new mahr or new witnesses. This shows us that when a person converts to Islam, a time frame (the length of the iddah period) is given for the other spouse to convert. (But do note there is an ikhtilaf on the length of the iddah period.) And if that other spouse converts within the given period, their marriage contract that was non-Islamic automatically becomes an Islamic contract, and they need not do a new nikah. [See also: episode [62](#): the Story of Abu al-As ibn al-Rabi'.]

7) Women are allowed to take money from their husbands without their knowledge if it's done for a legitimate cause, e.g., the husband is being extra stingy. Islam allows the wife to take the husband's money if the needs of the family are not being met. The hadith of Hind demonstrates this [see episode [80](#)].

8) When an item is haram, it's also haram to sell it.

9) It is mustahabb for a person — an elderly man/woman who has completely white hair — to dye their hair. We learn this from Abu Quhafah's conversion [see episode [80](#)].

10) The permissibility of visiting and entering Makkah without ihram (but there is a bit of a controversy among the scholars). Some scholars say it was only for the Prophet ﷺ — because they say going to Makkah and not doing Umrah or Hajj is not befitting. And we understand this sentiment. But at the same time, think of those people whose businesses involve Makkah. For example, taxi drivers or fruit sellers. Think of them. (Don't think of us in the West. Indeed, it's a big shame if one of us were to go to Makkah for \*any\* reason and not do Umrah and tawaf. It's honestly pathetic.) But for someone who goes to Makkah 5x a day or 5x a week, they can use this incident of the Conquest to say that it's not mandatory to do tawaf and Umrah every time you enter Makkah; it's not mandatory to wear ihram. Indeed, the Prophet ﷺ was wearing the armor when he entered Makkah [see episode [79](#)].

11) Again, this is a bit of a controversy, but some scholars derived from the Conquest of Makkah that breaking one condition of a treaty is tantamount to breaking the entire treaty. How did the Prophet ﷺ conquer Makkah? The Quraysh broke one clause [see episode [76](#)].

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### Theological Benefit From the Event of the Conquest of Makkah

The theological benefit is pretty obvious: In the end, victory will always be on the side of the Truth. "Surely, the ultimate outcome belongs [only] to the righteous" [Quran, 11:49]. Allah says in the Quran, "Allah has decreed, 'I and My messengers will certainly prevail.' Surely, Allah is All-Powerful, Almighty" [Quran, 58:21]. The Conquest of Makkah clearly shows the power of Allah — and we as Muslims truly believe it's a miracle from Allah. For the Prophet ﷺ to come back after being expelled and conquer the capital of Arabia without a war, and then for this Conquest to spark the embracing of Islam of the entire Arabian Peninsula, it's truly a miracle and a divine gift from Allah. It's demonstrating that when you are patient, when you persevere, when you do not falter in the Path of Allah, eventually Allah will reward you with victory. Our Prophet ﷺ demonstrates this — the ups and the downs. You must suffer in the Path of Allah before you get the reward. Even the prophets have to put in the effort. You have to stand up and strive. You have to do what you can. You have to show Allah your dedication and determination. And you will suffer. Indeed, how much has our Prophet ﷺ suffered? He went through so much torture, persecution, death of loved ones, wars, etc. But in the end, when you put in the sweat and the toil and the effort, Allah SWT never causes the efforts of the righteous to go unrewarded. And we see this in the Conquest of Makkah. After all of the difficult years, our Prophet ﷺ is rewarded with the greatest victory imaginable.

[\[TOP\]](#)

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## 082 - Battle of Hunayn Part 1 [\[TOP\]](#)

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### "Wasn't There Anybody That Had Mercy in His Heart to Stop This?"

Recall we discussed Khalid's mistake [see episode [81](#)]. There is another tragedy that took place which we didn't mention, and it was very interesting because it shows the soft spot of the Prophet ﷺ. Of the little incidents that took place, one of the prisoners of war executed by Khalid was a young man, and he begged a sahabi to take him to the women's side, so the sahabi agreed; and there, he talked to his betrothed since he was engaged, and he versified a beautiful love poem for her, as mentioned in Ibn Ishaq. And she in return is wailing and gives back a love poem. And as he is executed, she takes him, and he dies in her arms. (Obviously, again, this was not something the Prophet ﷺ commanded. Khalid made ijihad, and he was criticized — and the compensation was paid.) When the Prophet ﷺ heard this story, he became enraged even more, and he said, "Wasn't there anybody that had mercy in his heart to stop Khalid from doing this?"

It's interesting that the Prophet ﷺ had a soft spot and tenderness for romanticism, for the romantic poetry that was versified between the two.

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### Thaqif Wants War

Getting back to Makkah: Recall the Prophet ﷺ camped there for 19 days. And in one of those days, news came that a large army was gathering outside of Makkah. Who is now going to attack? The only large city within attacking distance from Makkah is Ta'if. And indeed, it's them. And if you recall, the tribe name of Ta'if is Thaqif; and their idol is al-Lat; and the Thaqif and the Quraysh have been competing for centuries. But now that the Quraysh has been defeated, Thaqif comes to their aid. They want to now fight the Muslims. Why did they want to fight? Some have said Thaqif assumed that the Prophet ﷺ was going to attack them rather than Makkah. But this opinion seems to be a bit of a stretch — because why would the Prophet ﷺ attack the citadel of Ta'if? Rather, what seems to be the case is that the tribe of Thaqif understood that the Conquest of Makkah meant the end of idolatry: "If we don't take Makkah back, idolatry will be gone." Also, they wanted to gain control of the Ka'bah. So they had two intentions:

- 1) They want to protect paganism. They realize with Makkah conquered, there is no stopping monotheism from spreading.
- 2) The Quraysh have been vanquished, so they wanted to become the new custodians of the Ka'bah.

So the tribe of Thaqif began sending out emissaries to every single pagan tribe in the vicinity. And it is amazing that with every battle, the number of the pagan army increases exponentially. Never had the Arabs united the way they united in the last 10 years. We see this constantly: First in Uhud, then in Ahzab, and now in the Battle of Hunayn (which is going to happen right now) — each time, the numbers grow. And the Battle of Hunayn was the largest gathering of pagan Arabs in the history of Arabia.

So Thaqif send out as many emissaries as they could; and eventually, over 20,000 pagans gathered together under the banner of Thaqif. Thaqif was the largest, and the second largest was the Hawazin. (And there were plenty more tribes, which we will not mention because it will get confusing.) And to be simplistic, the Thaqif

comprised of the people living in the city of Ta'if; and the Hawazin were the Bedouins who lived around Ta'if. These were the two largest, and they together formed around 10,000.

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### **Back-and-Forth Between Abdullah ibn Abi Hadrat and Umar al-Khattab**

The Prophet ﷺ obviously heard rumors that things are taking place. So he sent a relatively new convert, Abdullah ibn Abi Hadrat (عبد الله بن أبي حذرت), to intermix with the people of Ta'if, pretend he's walking along with them, and gather information. He comes back and informs that, "Never have I seen this many people" — and he tells the Muslims of their armory/weaponry. Now as we mentioned before, the people of Ta'if had a natural advantage: They lived on a plateau and were naturally protected. And because of this, generally speaking, they were also, masha'Allah tabarak'Allah, better fed — they had access to rainwater, vegetation, and fruits. And they had also built fortresses around their city. And they were known to be good fighters.

So Abdullah ibn Abi Hadrat informs the Prophet ﷺ about what is happening. And what does the Prophet ﷺ do? As always, he calls the senior companions — Abu Bakr, Umar, et al. — and he says, "What should we do?" The senior companions are shocked and taken aback. They just conquered Makkah — it's a happy time — and suddenly there is war. So there was confusion, silence, and sudden concern.

Umar RA said, "Perhaps Abdullah is wrong." And Abdullah became enraged; he said, "Perhaps if you think I am wrong, don't forget you thought someone better than me was wrong too." So he prodded back at Umar RA saying, "You were once a kafir and you once thought the Prophet ﷺ was wrong." So Umar RA became enraged and he complained to the Prophet ﷺ — and the Prophet ﷺ responded, "Indeed, O Umar, you were misguided, and Allah guided you to Islam."

This small incident shows the humanity of the sahaba. They were not perfect. You will never find any society that doesn't have differences and minor arguments. In Allah's wisdom, He demonstrated for us the most perfect society that had these differences. (But at the end of the day, when it came to protecting the religion of Islam, the sahaba were a unified force.)

And we also learn the wisdom of the Prophet ﷺ. He just calmed the situation down and didn't take sides.

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### **Muslim's Preparations**

The Prophet ﷺ realized there would be war, so he asked help from the new Makkan converts. There were around 2,000 men in Makkah in addition to the 10,000 who came from Madinah. Therefore, some of the big names of Makkah, some of whom weren't even Muslim, participated in the Battle of Hunayn. There is a controversy as to whether non-Muslims can fight on the side of Muslims in an Islamic war: This incident suggests yes. In any case, of those who fought was Safwan ibn Umayyah, the son of Umayyah ibn Khalaf. Right now he isn't a Muslim [see episode [80](#)]. But he has lots of weapons and armor; so the Prophet ﷺ goes to him and asks for the armor, "I need your armor; I'm going to fight in Hunayn." Safwan said, "Are you confiscating it from me, or are you asking me to lend you?" The Prophet ﷺ said, "I'm asking you for a loan that I guarantee I will pay back," meaning, "I am going to borrow it, and if anything is damaged or harmed, you will get something equivalent or the price of it back." (This, by the way, shows us the fiqh principle: When you borrow something from somebody, you are responsible for it. If something happens to it in your possession, Islamic law requires that you pay back the damage.) He ﷺ also went to Abu Sufyan ibn al-Harb and borrowed armor from him; and also from Hakim ibn Hizam. All of this was borrowed and it was all later paid back.

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## Marching to Ta'if

The Prophet ﷺ left Makkah on the 6th of Shawwal. As we said, the Prophet ﷺ stayed in Makkah for 19 days, as reported in Bukhari — other scholars and sources say 10, some say 2 weeks, etc., but we will stick with 19. For those who said less than 19, they say he left Makkah on the 28th of Ramadan; but we will stick with Bukhari, so we say he left on the 6th of Shawwal, and arrived in Hunayn on the 10th. There were around 12,000 people — 10,000 sahaba and 2,000 from Makkah most of whom are Muslims but not all. They arrived in a valley in Hunayn. Why Hunayn and not Ta'if? Because the people of Ta'if had already camped in that region.

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## Clash of the Young With the Old

The people of Ta'if numbered around 20,000, and their chieftain was a newly elected young man by the name of Malik ibn Awf al-Nasri (مالك بن عوف النصري) — a 30-year-old. This is his first major battle, and an interesting thing happens, which is very common in all cultures and civilizations, and that is the clash of the young with the old. It's mentioned in the books of seerah that one of the oldest most senior noblemen of Ta'if, Durayd ibn al-Sima (دريد بن الصمة), was brought to the battle for the people to get his blessings. He is an old guard; he's fought in so many battles; so the army wanted the blessings of his presence, and also his wisdom. Note he was blind. So when he was brought to the battlefield, he says, "I can sense there are women and children, and there are animals here — who has commanded all of them to come to the battle?" And he is told, "The new chieftain, Malik ibn Awf." So he says, "Bring Malik ibn Awf to me."

And he tells Malik, "Why is it that I can hear the babies crying, the goats bleating, and the mules braying? Why have you brought the entire civilization of Thaqif here?" Malik says, "I have brought them because I want every man to have his family and property behind him so that he fights the best fight possible." But Durayd severely rebuked him and told him it was a foolish move, "Your women, children, and goats won't help you win the war — a man who will lose is not going to win merely because his family is behind him. Rather, winning requires men with swords." Durayd then asked for particular subtribes that were known for warfare and intelligence. But he was told that all of those subtribes he named, they didn't show up. So he realized those tribes knew that what Malik was doing was unwise. So he said, "They have done the right thing. Had this truly been a day of honor and glory, these people would never have abandoned this plain that you are in. And I advise you as well to go back, O Malik, rather than fight. And if you are not going to listen to me, at least take the precious eggs of Thaqif (meaning the women, children, etc.), and bring them back to the fortress, for their presence in this battle will not help you. If you win, you will go back and enjoy their company; if you lose, at least they will be safe back home." This is a very sensible suggestion; and the people of Thaqif began contemplating, "This is a very wise decision. Maybe we should listen to him." But Malik mocks Durayd and says, "You've lost the plot. You don't understand what's going on. Just go back to your old people's home and leave the battle to us." And when Malik saw the people were still not fully sure whose side to take, he said to his people, "Wallahi, if you don't listen to me, in front of you I will take my sword and kill myself!" So with this emotional blackmail, the people of Thaqif were quieted down, and they kept their families and flock on the battlefield.

Truly, this is the age-old problem between youthful ignorance & zeal vs. elderly wisdom & maturity. Every society faces this issue.

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## The Danger of Pride/Overconfidence

In any case, the Muslims exited Makkah. And note, never up until this time the Muslim army numbered 12,000. It's a massive amount. Now the pagans were 20,000 of course, but the Muslims had so much weaponry, artillery, and never had they had the number of horses and camels. So one of them remarked, "How can we possibly be



destroyed when we are 12,000?" The news reached the Prophet ﷺ that, "There is a Muslim boasting," so the Prophet ﷺ immediately responded back, "Do not say this, for verily, there was a prophet from amongst the prophets who looked at his army and got puffed up, and as he looked, Allah SWT sent a disease/pestilence (some type of calamity), and right then and there the army was destroyed without meeting the enemy in the battlefield." And of course, the Prophet ﷺ is trying to show us the problem of pride and arrogance. Never assume you are the best, or that you are undefeatable. Look at how the Prophet ﷺ entered Makkah [see episode [79](#)] — his head was bowed down all the way to the camel's back.

So the Prophet ﷺ became worried that this arrogance is spreading. Allah talks about this in Surah al-Tawba [9:25]:

وَيَوْمَ حُنَيْنٍ ۖ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنْكُمْ شَيْئًا وَضَاقَتْ عَلَيْكُمُ الْأَرْضُ بِمَا رَحُبَتْ

"On the Day of Hunayn, when your quantity deceived you (i.e. you felt arrogant), all of your quantity was not able to help you. And the earth, despite the fact that it is so vast, felt very narrow and constrained for you" [see Quran, 9:25]. [We will discuss what the verse means later — see next episode.] (Side note: Subhan'Allah, Hunayn is mentioned explicitly in the Quran. Only two battles are mentioned by name in the Quran: Badr and Hunayn. [The word Ahzab also occurs, but it refers to the confederates; and not to the name of the battle.]

So the Prophet ﷺ rebuked them and said, "You should not feel arrogant walking into the battlefield."

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### The Hadith of the Hanging Tree

One of the reasons some Muslims were feeling arrogant was because they were brand new Muslims who had just accepted Islam. This is shown in a long, interesting hadith that happens on their way to Hunayn, as narrated in Tirmidhi, Musnad Imam Ahmad, and Ibn Ishaq. It's the famous hadith of Abu Waqid al-Laythi (أبو واقد الليثي). He's a brand new convert who's just converted one week ago. And Abu Waqid narrated this hadith, and it's called "the Hadith of the Hanging Tree." Abu Waqid says, "When we were on our way to Hunayn, we passed by a tree called Dhat Anwat (ذات أنواط - the Hanging Tree). This tree was magnificent, lush, and green, so the Quraysh would make a festival around this tree. And every year, they would go to it, sacrifice animals (they made the tree into an idol), and they would hang their weapons on this tree for good luck to help them in battle."

So the Muslims passed by this tree, and Abu Waqid al-Laythi says, "O Messenger of Allah! Why don't you make for us a hanging tree just as they have the Hanging Tree?" — he wants a good luck charm. Our Prophet ﷺ said, "Subhan'Allah! I swear by the One in whose Hands is my soul, you have said exactly like the Children of Israel said to Moses when they said..."

يَا مُوسَى اجْعَلْ لَنَا إِلَهًا كَمَا لَهُمْ آلِهَةٌ

"O Moses, make for us a god just as they have gods" [Quran, 7:138].

We all know the story where Allah saved the Children of Israel at the Red Sea. And when Allah brought them across the sea, they came upon a nation that was worshipping idols. So they said to Musa, "Make for us an idol like they have idols." And Musa AS became angry with them. Of course, this is in the Quran. So the Prophet ﷺ said, "Subhan'Allah! You are asking me exactly what the Bani Israel asked from Musa AS," and he ﷺ quotes the Quran, and quotes what Musa AS said, that, "You are an ignorant people." And he says, "Wallahi, this is the custom (this is decreed) that you will follow the pathways of those before you."

This is the famous Incident of Dhat Anwat, and it has many theological benefits:

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## Theological Benefits From the Incident of the Hanging Tree

This incident has many theological benefits. Of them:

1) The issue of good luck charms: The prohibition of wearing something that you think is blessed or holy, or doing something that you think will bring about good or save you from evil. Obviously, any Muslim who understands "la ilaha illaLlah" will understand that only Allah has the power to help, and only Allah has the power to protect. That is the whole point of "la ilaha illaLlah (there is no god besides Allah)," and "la hawla wa la quwwata illa biLlah (nothing can change, and there is no power, except by the will of Allah)." To ascribe such power to other than Allah is to ascribe another god besides Allah. If you say, "I have a good luck charm," "I have a good luck tree," "I have a special ring that I wear," "I have a gemstone that will protect me," etc., you are ascribing to another entity the power to help or preserve or protect or cure or give you good luck. So in Islam, we don't believe in any such superstitious rituals or paganistic customs, e.g., black cats crossing, Friday the 13th, knocking on wood, or upside down horseshoes. But unfortunately, some Muslims have their own symbols as well, such as ta'wiz with weird symbols, the panjtan pak, the turquoise eye that they believe would protect them from al-ayn (العين - the evil eye), etc. — these are all a type of paganism. It's in essence a type of idol — you are giving your hope, servitude, and tawakkul in that thing besides Allah, and if something happens to that thing, you get worried, "Who will protect us?" — it becomes a bad omen now.

Therefore, this hadith demonstrates clearly that believing in superstitions and evil omens is no joke — they are shirk. The Prophet ﷺ swore by Allah that Abu Waqid said exactly what the Children of Israel said, even though Abu Waqid didn't explicitly ask for another "god" like the Children of Israel did — the words are different, but the essence and meaning is the same; so the Prophet ﷺ is swearing by Allah they are the same.

(Point of note: The Quran cannot be equated with a ta'wiz. Why? Because the Quran is the Uncreated Speech of Allah. It's an attribute of Allah. It's not separate from Allah. We can seek protection through the Quran. So when we are scared, we recite the Quran and expect it to benefit us. When we are in trouble, we recite the Quran. Therefore, to have a physical copy/verse of the Quran in your house/somewhere, it can never be shirk. But some scholars have said it is not befitting the dignity of the Quran to be used as a talisman/amulet physically; and it should be used/said verbally. It's not shirk and can never be, but the issue is showing respect to the Quran. If you for example have the Quran in the glove compartment in the car, it cannot be shirk; but is it dignified to throw the Quran into the glove compartment with some spare pencils and loose change? Not really. The Quran is a mighty Book [Quran, 41:41] — so some scholars have said it's not befitting to treat it in this regard. And others have said if it's done properly with the right intention, then it is halal. Note the controversy is over is it showing respect to the Quran or not, and it's not over is it halal or haram. Similarly, if someone writes Ayat al-Kursi and folds it into a small pouch and makes it a ta'wiz, the question isn't "is it haram/shirk?" rather, the question is "is it befitting to have the Quran dangling from your neck?" What will you do when you have to go to the bathroom? What will you do when you are committing sins? Is it befitting? What will you do if you have relations with your spouse? So the question is, is it showing dignity to the Quran? So we should be careful because the Quran must be treated as a holy Book. And we put it high on the shelf and we show respect to it. If you put it on the wall for barakah, we say the same thing — it's not wrong as long as you are showing proper respect.)

2) Another thing we learn is at times of amazement, we should say an Islamic phrase — being vulgar is not of the etiquette of Islam, and it should be avoided. When the Prophet ﷺ heard something astonishing to him, when he heard essentially, "Let's do shirk," did he utter a curse word? No. He said, "Subhan'Allah." So phrases like "subhan'Allah," "Allahu'akbar," "alhamdulillah," should be incorporated into our vocabulary. Here we have the Prophet ﷺ teaching us the best of manners.

3) Abu Waqid al-Laythi asked for blatant shirk, but was he considered a mushrik? No. Our Prophet ﷺ pronounced a verdict on his saying, but not on him. This is a very important distinction the average Muslim needs to learn to make. A person committing shirk doesn't necessarily become a mushrik. A person committing kufr doesn't necessarily become a kafir. A person committing bid'ah (بدعة - innovation) doesn't necessarily become a mubtadi' (مبتدع - innovator). There are conditions that have to be met and excuses that have to be

removed — and this is the job of the scholars; not the laymen. It's not the lay Muslim's job to start pronouncing kafir, mushrik, mubtadi'. A Muslim might commit an action of kufr but not be a kafir. And this is proven by the hadith of Abu Waqid. Abu Waqid is literally asking for shirk as defined by the Prophet ﷺ, but he was not pronounced mushrik. Why? Because of ignorance — he doesn't understand Islam right now. He thinks, "Okay, I've left paganism, I can't worship that tree we used to revere as pagans, but maybe Islam can give me another special tree." So the Prophet ﷺ gives him the excuse of ignorance. And this clearly shows us a person might commit an act of kufr/shirk and not necessarily be considered a kafir/mushrik. And this is especially true in our day and age. Muslims are so ignorant of their own religion that they'll do the most bizarre things in the name of Islam. So we need to teach them with wisdom; not pronounce verdicts on them.

4) Our Prophet ﷺ prophesied that we will follow the ways of the people before us. And this shows us what is prohibited is to abandon our theology and rituals and to take theology and rituals from other religions. (And what is not prohibited is to take culture and science from others.)

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### **Muslims Camp at Hunayn**

So the Muslims reached the camps at night, and they prayed Salat al-Isha — this is outside of Hunayn. One of the companions volunteered to guard the camps overnight, and the Prophet ﷺ gave him the good news of Jannah. Another group came back reporting the large quantity of camels and sheep of the enemy, and they said even their women, children, and property are there too. This worried some of the Muslims because when you have all the property, animals, etc., this shows immense confidence — and this is what the young chieftain wanted. But the Prophet ﷺ smiled and said, "Tomorrow, this will be the ghanima that we will take, insha'Allahu ta'ala." This shows us two things: (i) Optimism — it's a part of Islam to always be optimistic and to think the best of what will happen, and (ii) whenever you say something about the future, you must say "insha'Allah."

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### **Thaqif & Hawazin's Devious Tactics**

Now, what happened? This was of course Thaqif's territory, so they knew it inside out. And what they had done was that they planned devious and intelligent tactics. They selected a valley that the people of Makkah would have to cross to get to the other side, and they stationed at the end of that valley a small contingent from Hawazin that was fully battle prepared so that the Muslims would think, "This is where we must attack"; however, the tribes of Thaqif and Hawazin stationed groups of archers in the mountains on top to the left and right — they stationed multiple groups of archers throughout the entire length of the mountains. So the goal was that the Muslims be lured into the valley, and once they are inside, the contingent of Hawazin will pretend to be defeated, causing more Muslims to rush in, and when all the Muslims are in between the mountains, the real attack will be launched which is twofold:

- 1) Archers from the top — hundreds of archers showering volley after volley onto the entire Muslim army and they cannot do anything;
- 2) The actual army of 20,000 would charge forward into the valley to kill the Muslims.

And this was exactly what happened as they planned it down to the dot:

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### **The Battle of Hunayn**

The Muslims rushed forward, the initial Hawazin contingent pretended to be defeated and they scattered away, this made the Muslims happy, so they rushed all forward, and then when the bulk of the Muslim army is between the pass, the signal is given — there was a loud noise; and instantly, volleys of arrows start coming in from everywhere. And the main Hawazin and Thaqif army charged in, and the Muslims panicked. And this is exactly what Allah mentions in the Quran:

وَضَاقَتْ عَلَيْكُمُ الْأَرْضُ بِمَا رَحُبَتْ ثُمَّ وَلَّيْتُم مُّدْبِرِينَ

"The earth became narrow for you despite its vastness, and all of you turned and fled" [see Quran, 9:25].

So they turned and fled en masse. Hundreds of Muslims just running for their lives with no care for anyone else. This was compounded by many things:

- 1) Many of these were brand new Muslims — some of them were not even Muslim;
- 2) The attack was such a surprise they had no idea it was coming;
- 3) The problem with arrows is that they just come out of nowhere, and by the time you see it, it's too late to deflect it; especially when you have people firing from the top, it's almost impossible to deflect;
- 4) Because of the sheer quantity of the Muslims (12,000), the bulk of them did not have the proper helmets and armor to defend themselves against the arrows.

So everybody started to panic, and people began to rush helter-skelter to find any type of shade or covering to protect them from the onslaught of the arrows. And the Prophet ﷺ was almost left unguarded. Of course he did not flee; he was on his mule — and it was as if everyone was fleeing around him. So the Prophet ﷺ stood up on his mount and began to call out loudly, "Come to me! I am the Messenger of Allah! I am Muhammad the son of Abdullah!" With him were Abu Bakr, Umar, Ali, and some of the Quraysh. And the Prophet ﷺ was with Abbas —and he was known to be a man with a loud voice— so he said to Abbas, "O uncle, call out to so-and-so"—and he mentioned name after name after name. "Call out to the people of Ridwan (the people of Hudaybiyyah)!" — they were the first on the list, showing their status and level of Iman [see episode [65](#)]. Then he said, "Call out to the Ansar!" —and he mentioned tribe after tribe, "O Banu Sulaym!" "O so-and-so!" And Ibn Ishaq mentions, it's as if, as each tribe was mentioned, they awoke from a slumber and realized, "What are we doing fleeing like this?!" so they all began going back to the Prophet ﷺ, and they responded by saying, "Here we respond to your call, O Messenger of Allah!" And the Prophet ﷺ himself kept on raising his voice and said those famous lines, "أنا ابن عبد المطلب، أنا النبي لا كذب، أنا ابن عبد المطلب" (I am the Prophet, there is no lie about this! I am the son [grandson] of Abdul Muttalib!) This is very interesting; he combines between religion and tribalism.

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### Tangent: Is Nationalism Halal?

The Prophet ﷺ said, "I am the Prophet, there is no lie about this. I am the son [grandson] of Abdul Muttalib." This clearly shows he ﷺ is invoking both Islamic loyalties and tribal loyalties. Because, who are the people around him? They are new Muslims from the Quraysh, and they will most likely respond to the Prophet ﷺ being the grandson of Abdul Muttalib rather than him being the Messenger of Allah. In our times, tribalism is almost gone and is replaced with nationalism. And this incident shows us that nationalism (the equivalent of tribalism) can be used for good purposes if used properly. Some people have gone to an extreme and say nationalism is haram or whatnot. But no. Not all types of nationalism are haram. Rather, if used properly, any type of sentiment can be used for good. And this is demonstrated here. The Prophet ﷺ is invoking, "Who am I? My grandfather was Abdul Muttalib." Now, we all know that in Islam, it doesn't matter who your father or grandfather is — we all know that on the Day of Judgment, it's not going to help you. But in this world, it might. Invoking it for a legitimate cause is fine.

This also shows us there is nothing haram in having a generic pride in your heritage or ancestry as long as that pride is within the pride of Islam (i.e., it should never be more than the pride of Islam). After all, who is Abdul Muttalib? The greatest Arab who ever lived in Jahiliyyah. The most prestigious and beloved man — every single Arab knows and loves him for all that he did [see episode 5]. And who is the Prophet ﷺ? The son of the most beloved son of Abdul Muttalib. And the Prophet ﷺ himself was the most beloved grandson to Abdul Muttalib. So now he brings back that lineage, and there is nothing wrong with this.

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### Iman of the New Converts

And of those who remained along with the immediate sahaba like Abu Bakr, Umar, et al., was his first cousin, Abu Sufyan ibn al-Harith ibn Abdul Muttalib. It's narrated that the Prophet ﷺ looked around trying to see who is around him, and there was a man in armor holding on to the stirrup of the mule. And he ﷺ said, "Who is this?" Abu Sufyan said, "Ya Rasulallah, I am the son of your mother (i.e., grandmother)." — As we mentioned, he begged the Prophet ﷺ to forgive him [see episode 78], and this incident now proves his Iman. And he was of those who called the people and the Quraysh back to the places.

Contrastingly, we see the weakness of faith of some of the people who have newly embraced Islam (and recall not every Qureshi is a Muslim at this point in time). Of those was the brother of Safwan ibn Umayyah, and also Safwan ibn Umayyah — the two sons of Umayyah. When the Muslims began to flee, the brother of Safwan said, "Good. Today, the magic spell will be broken," meaning the Prophet ﷺ, whom they accused of being a magician, would lose in battle. To this, Safwan replied, "Shut up! May Allah destroy all of your teeth (may you never speak again)! For by Allah, I would rather be ruled by a Qureshi than by a Hawazini!" Meaning what? Pure tribalism. Nothing to do with Islam or him being the Prophet ﷺ. Now we see why the Prophet ﷺ is saying, "I am the son of Abdul Muttalib." This is the mindset he is dealing with. And even the other main Abu Sufyan (ibn Harb) seems to have expressed some satisfaction at what is happening. This clearly demonstrates not all of the new converts had fully converted.

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### Interesting Arabic Phrases

And we learn of an interesting phrase here that Safwan said to his brother, "فُضَّ اللهُ فَاكْ" (May God destroy all of your teeth), i.e. "May you never speak again." But the very common opposite expression in our days is a play on this, which is, "لا فُضَّ فُوكْ" (May God never destroy your teeth), i.e., "May you always speak eloquently."

Another phrase from this incident, which is common in the Arabic language, the first people to ever say it was the Prophet ﷺ, and people use it to this day. That phrase is, "الآن حمي الوطيس" (Now the real fight begins), i.e., when the fight is getting to the main serious part. The Prophet ﷺ is the first Arab to ever say this expression. When did he say it? When the sahaba came around him and fought back. He said, "Now the battle will begin!" From that time up until now, it's a common saying the Arabs use. (Side note: "الوطيس" [al-Watis] is one of the things they would call the tribe of Thaqif and Hawazin. This is one of the nicknames of that tribe.)

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When the sahaba came running back, this roused up the army, and the Prophet ﷺ stood up again and took a symbolic handful of dust, threw it toward the tribe of the Thaqif, and he said, "شاهت الوجوه" (May the faces be disfigured), i.e., "May you all be vanquished." And it is said this was a miracle as well, and it blinded them, and the entire group of archers could not fire after this. And the Prophet ﷺ began praying and making du'a, and the

Muslims surged forward, and that was when the battle changed.

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## 083 - Battle of Hunayn Part 2 [\[TOP\]](#)

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### Recap

Recall we started the Battle of Hunayn which was a battle between the Muslims and the tribes of Thaqif and Hawazin (plus smaller tribes). The Thaqif is the tribe of Ta'if, and the Hawazin is the Bedouin tribe outside of Ta'if. How many were on the side of the mushrikun? Around 20,000. And the Muslims were around 12,000. And for the first time in their lives, the Muslims felt overconfident, so much so that one of them remarked, "How can we possibly be destroyed." And the Prophet ﷺ told them, "Be careful, for there was a prophet who said this, and in front of his eyes Allah took his army away from him." But the damage had been done and they walked into a trap. In that trap, they started running helter-skelter and they began running from the Prophet ﷺ. But the Prophet ﷺ stood his ground and did not flee. He remained firm. And around him were the elite of the sahaba: Abu Bakr, Umar, Uthman, Ali, his uncle Abbas, and some Ansar.

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### (Cont.) The Battle of Hunayn

And slowly but surely, as the Prophet ﷺ called out, the sahaba gathered around him, and more and more people continued to come back. Especially when Abbas began calling them name by name, tribe by tribe. We also said at this stage, the Prophet ﷺ took a handful of dust/stones, and he threw it in the direction of the mushrikun, which affected their eyesight and allowed the sahaba to congregate again. This is what Allah mentions in the Quran, in Surah al-Tawba verses 25-26, that He helped the Muslims:

لَقَدْ نَصَرَكُمُ اللَّهُ فِي مَوَاطِنَ كَثِيرَةٍ ۖ وَيَوْمَ حُنَيْنٍ ۖ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنْكُمْ شَيْئًا وَضَاقَتْ عَلَيْكُمُ الْأَرْضُ بِمَا رَحُبَتْ ثُمَّ وَلَّيْتُم مُّدْبِرِينَ ۚ ثُمَّ أَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ وَأَنْزَلَ جُنُودًا لَمْ تَرَوْهَا وَعَذَّبَ الَّذِينَ كَفَرُوا ۚ وَذَلِكَ جَزَاءُ الْكَافِرِينَ

"Indeed Allah has given you [believers] victory on many battlefields, even at the Battle of Hunayn when you took pride in your great numbers, but they proved of no advantage to you. The earth, despite its vastness, seemed to close in on you, then you turned back in retreat. Then Allah sent down His reassurance upon His Messenger and the believers, and sent down forces you could not see, and punished those who disbelieved. Such was the reward of the disbelievers" [Quran, 9:25-26].

So Allah mentions Hunayn explicitly in the Quran. On that day, the sahaba were "impressed with their own numbers," but they were of no use. And the vast earth seemed "constrained, and you turned your back and fled." — So in one verse, Allah describes in vivid detail the first phase of Hunayn.

And after this, Allah sent His sakina, i.e., His peace. And Allah "sent an army you could not see," i.e., once again, the angels helped the believers. And it's reported that a number of Muslims and non-Muslims saw these angels come down. Of them is Jubayr ibn Mut'im (who at this time is a Muslim), the son of Mut'im ibn Adi. He narrates that, "When the two armies met, I saw a large black cloud come down from the heavens and disperse among the people like ants." So he said he saw this very dense cloud which spread everywhere. And then Jubayr says he realized these are the angels coming to help the believers.

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### The Story of Shayba ibn Uthman

There's also an interesting story mentioned in Ibn Ishaq, and that is the story of a third/fourth cousin of the Prophet ﷺ, and this is Shayba ibn Uthman (شيبعة بن عثمان) from the Banu Abd al-Dar, one of the sister tribes of the Banu Hashim. His father, Uthman ibn Abi Talha (عثمان بن أبي طلحة), was one of those killed in the Battle of Uhud on the side of the pagans. And Shayba has just accepted Islam at the Conquest, and his heart is still angry and bitter that his father died at Uhud at the hand of the Muslims. So when he saw all the sahaba fleeing and the Prophet ﷺ is alone, immediately he thought, "Let me get revenge for the death of my father!" So he narrates the story that he took his spear and began galloping toward the back of the Prophet ﷺ hoping that he could kill him in the chaos. But, he says, "Out of nowhere, a light came, and it was about to burn me. And it was so bright I had to cover my eyes." The Prophet ﷺ turned around — and he must have seen what's happening; either he saw the angels and the light, or he saw Shayba going berserk — so he raised his hands and made du'a to Allah, "O Allah, cause shaytan to depart from the heart of Shayba. O Allah, guide Shayba. O Allah, guide Shayba. O Allah, guide Shayba." At this, Shayba narrates, immediately, Iman entered his heart, and he joined fighting with the Prophet ﷺ against the tribe of Thaqif and Hawazin. And he lived a pious life after this. Subhan'Allah, it is amazing that one second he is trying to kill the Prophet ﷺ, and the next second his heart is full of Iman and he's fighting with the Muslims.

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### **The Mushriks Flee Helter-Skelter**

Eventually, when the Muslims gathered around the Prophet ﷺ — we don't have much details, but the books of seerah say the same thing, which is that: — the tribes of Thaqif and Hawazin fled. It appears the tribes of Thaqif and Hawazin were relying entirely on that one tactic. They only had plan A which was to shower the Muslims with arrows and let them flee. It appears they didn't have a plan B. So when plan A failed and the Muslims gathered again and charged forward, the mushriks fled helter-skelter. It appears they did not have any other backup plan. And the Prophet ﷺ commanded the sahaba to pursue them to the valleys and mountains. Why? Because they are 20,000 — they will eventually congregate if left alone. So after the Battle of Hunayn, there is a long list of mini-expeditions: 200 sahaba were sent in one direction, 300 sent in another, and so on.

So the Battle of Hunayn ended at Hunayn, but several mini-skirmishes followed. In them, some of the famous sahaba were injured and killed. Of them is the uncle of Abu Musa al-Ash'ari:

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### **The Martyrdom of the Uncle of Abu Musa al-Ash'ari RA**

A javelin was struck into the uncle of Abu Musa al-Ash'ari, and his nephew Abu Musa came to him, who saw the javelin sticking out of his uncle's chest. So Abu Musa says to his uncle, "Tell me who has killed you!" His uncle points to someone, so Abu Musa then and there attacks this man viciously, slaughters him, comes back, and says, "I have taken care of him. Now what can I do to help you?" His uncle says, "Take the javelin out," so he does this. But the blood is too much it's obvious he is going to die. So then his uncle says, "Go and tell the Prophet ﷺ what happened, that I died in this manner. And give him my salam, and ask him to make du'a for me."

So it was a beautiful ending. And Abu Musa comes back to the Prophet ﷺ and tells him in vivid detail what happened and how his uncle died. The Prophet ﷺ was lying in his tent at this time; and when he heard Abu Musa's uncle asked for du'a, he ﷺ asked for water, did wudu, and then stood up and raised his hands as high as he could (to the point that his armpits could be seen), and then he made du'a: "O Allah, forgive the sins of Abu Amir (أبو عامر), and raise his ranks among the Illiyyin (العليين)" — it's a beautiful du'a, so when Abu Musa heard all of this, he said, "Ya Rasulullah, for me as well." And so the Prophet ﷺ made du'a for Abu Musa as well, "O Allah, forgive him his sins, and cause him to enter a good abode on the Day of Judgment."

And Abu Musa's son Abu Burdah (أبو بردة) — who was one of the famous scholars of the tabi'un in Madinah (d. 103 AH)— was very proud of this hadith, that the Prophet ﷺ made du'a for his father and granduncle.

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### Noncombatants Should Not Be Killed

It's also reported that in the aftermath, when the Thaqif and Hawazin have run away, the Prophet ﷺ was walking on the battlefield and he saw that a woman had been killed. So he said, "It was not right for her to have been killed (i.e., this should not have happened)," and he said, "Who did this?" And he was told that it was Khalid ibn al-Walid. So he said, "Go and catch Khalid ibn al-Walid before he goes forward (i.e., he had been sent on another expedition, so go and catch him before he goes further). And tell him that he is not to kill any more women, children, or servants/elderly (i.e., those who are not fighting — civilians)." This is the famous hadith and ruling used in all of the books of fiqh to show that the Prophet ﷺ clearly forbade the killing of noncombatants.

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### Skirmishes

So what happened to the people of Thaqif and Hawazin? As we said, they fled in many different places, and a number of mini-battles took place. And by and large, almost all of these skirmishes were successful (meaning the Muslims won). But the tribe of Thaqif did not flee into the wilderness — they fled back to Ta'if. Along with whoever was in that direction, they fled back to the city of Ta'if. And so that is where the Prophet ﷺ turned to next. And perhaps, the second largest group, they fled to a place called [Awtas](#) (أوطاس). And there was another battle there with some casualties, but overall, the Muslims were victorious.

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### Victory Comes From Allah SWT

The biggest lesson from the actual Battle of Hunayn is that, no matter how prepared you are, if you don't have Iman and thiqah (ثقة - reliance) and tawakkul in Allah, it's not going to help you. If you rely on yourself and your own preparation, you set yourself up for failure. Never were the sahaba this many, and never did they have as many weapons, arrows, and armor; they were never as well equipped; they had never been as well rested (they have been in Makkah for 19 days and have eaten to their full) — yet this was the cause of their downfall. Therefore, this shows us victory comes from Allah, and not from us. No matter what you do, your heart must have full tawakkul that Allah will take care of you; not your preparation.

And eventually, Allah did give them victory when they responded to the call of the Prophet ﷺ.

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### Ghanima

The battle brought forth the largest ghanima the Muslims had ever conquered up until this point. Because when all of these tribes came, they made a massive mistake of bringing all of their families, animals, and property with them — the elder chieftain told them this was a foolish move, but the younger chieftain was adamant [see episode [82](#)]. And so it is estimated that at least 6,000 prisoners of war were taken — that is a \*massive\* amount — and over 24,000 camels, and over 40,000 goats. In our time, this is tens of millions of dollars. It's a fortune the likes of which the Muslims had never seen. And the Prophet ﷺ gathered together all of these spoils of war in a valley called [Ji'ranah](#) (جعرانة).



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### **Shayma the Foster Sister of the Prophet ﷺ**

It is narrated in Ibn Ishaq that when the prisoners of war were being led in, one of the ladies started screaming and shouting, "How dare you treat me like this?! Don't you know I am the sister of your own companion?!" They said, "What do you mean?" She said, "I am his (Prophet Muhammad's) foster sister!" So the sahaba were shocked and told the Prophet ﷺ what happened. And the Prophet ﷺ told them to bring her to him. When she came, she said to the Prophet ﷺ, "I am Shayma." He said, "How do I know you are Shayma?" — Remember, he hasn't seen her for 56 years (he is now 60 years old). So she said, "I still have the mark on my back that you bit me one time when I was carrying you [as a baby]." At this, the Prophet ﷺ laughed and realized this is indeed Shayma. So he said to her, "I have two choices for you: Either you stay with us and we shall treat you honorably, or I shall gift you and you can go back to your tribe." And Shayma chose the latter option.

And it's not known whether she accepted Islam.

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### **Halimah and Her Husband, the Foster Parents of the Prophet ﷺ**

In al-Bayhaqi and other books, we learn of an even more interesting narration (though this narration is weaker): It's said Shayma brought her mother and father, i.e., Halimah and her husband (the Prophet's ﷺ foster parents). And this is not impossible — Halimah would have been around 80 by now, so it's reasonable. And it's said when Halimah came, the Prophet ﷺ stood up for her, took off his own shawl and laid it on the ground for her. (It's the highest honor possible that you take off your own shawl and put it on the ground.) And he honored her immensely and gave her many gifts.

Did she accept Islam or not, the narration does not say.

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### **Trick Question: "Which Is the Battle That All of the Khulafa Were Wounded In?"**

In the Battle of Hunayn, only four people died, but many were wounded. And of those who were wounded, interestingly enough — and this is a trick question — which is the battle that all of the khulafa were wounded in? It is the Battle of Hunayn: Abu Bakr, Umar, Uthman, and Ali RA, they were all wounded in the Battle of Hunayn. And all four of them stood by the Prophet ﷺ.

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### **Parallels Between the Battle of Badr and Hunayn**

The Battle of Badr and the Battle of Hunayn are the only two battles mentioned by name in the Quran [see Quran, 3:123 & 9:25].

And there are so many parallels between the Battle of Badr and Hunayn. (We could give a 20-minute tangent just about the parallels, but we are not going to, because insha'Allah, each one of you can think about them.) The main parallel is that both of them were amazing victories: Badr was an unparalleled spiritual victory, and Hunayn was an unparalleled financial victory. And in both, Allah sent angels down; and in both, the Muslims tried their best and then ultimately Allah helped them and gave them victory.

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## The Siege of Ta'if

The prisoners of war and ghanima were kept at Ji'ranah, and the Prophet ﷺ put armed guards to protect all of this. He then made his way to Ta'if. Generally speaking, the scholars of seerah combine two incidents in one: The Battle of Hunayn and the Hisar of Ta'if (حصار الطائف - the Siege of Ta'if) — there was a battle in the fields of Hunayn, and then from there, literally, the Prophet ﷺ marched on to Ta'if and laid siege to the city. They are two separate incidents, but since they occur back to back and since the enemy is common, you always find both lumped together. So much so that scholars have differed, "Should we count these two as one?"

And Ta'if was not a battle; it was a siege. And the Muslims arrived during the last week of Shawwal.

Remember, Ta'if is a city nestled in the mountains. And it's a beautiful city. There is no semblance of desert in Ta'if — it's a green, luscious place. They have natural water, luscious fruits, grapes, etc. It's not like the barren valley of Makkah. And the people of Ta'if always competed with the people of Makkah. And they felt themselves superior. But they didn't have the one thing the Makkans had, and that is the Ka'bah. They cannot compete with the Ka'bah. But they did compete with wealth, finance, and fortification. They had fortified their city with massive walls. And they also had built instruments to defend against any attack, e.g., they had things on the tops of the walls to throw down (burning oil, arrows, etc.). You won't find this in any other city in Arabia. And they had stocked supplies for almost a year inside their city. On top of this, they have running water. So they could last a long time in their city. And it's clear this was a long-term strategy in place; they were preparing to attack the Prophet ﷺ for many months.

The Prophet ﷺ from Makkah (i.e., even before the Battle of Hunayn took place), when he heard of the people of Thaqif and Hawazin attacking, he sent 2-3 sahaba to another tribe, including Urwah ibn Mas'ud and Ghaylan ibn Salama (غيلان بن سلمة), to the tribe of Jurash (جرش), in order to learn specific instruments of war that the Muslims had never used before. Of them was the catapult. And the first Muslim to use a catapult was the Prophet ﷺ himself. And by the way, subhan'Allah, what does this show us? This shows us the immense preparation and foresight of the Prophet ﷺ — that in Makkah he's already thinking, "I may have to lay siege to Ta'if." And this is exactly what happened.

And so when he arrives at Ta'if, those sahaba have come back with the knowledge of how to build a catapult and battering rams to break down doors/walls. And the third thing they learned was how to form a testudo (i.e., the tortoise formation — a type of shield wall formation used in battles) — the army walks under large shields to get to the siege wall. So they learned three new things:

1. Catapult
2. Large battering ram
3. Testudo

So right outside Ta'if, for the first time ever, a catapult is built by the Muslims. Initially, the sahaba camped at a certain area, but they were showered with volleys of arrows, so the Prophet ﷺ told them to go to another location (and this location, by the way, later became the site of the first mosque in Ta'if; and to this day, that masjid is the main masjid of the city of Ta'if — it's called the [Masjid of Abdullah ibn Abbas](#); these days, that masjid is inside the city because the city has expanded; but when the Prophet ﷺ camped, the location was obviously outside the city). And at this place, the Prophet ﷺ began the actual siege. The sahaba tried a number of things: On one occasion, they used the testudo to come close to the walls, but the burning oil still got through and it burned many of them; so they fled from under the shield, but lo and behold, then the showers of arrows came, and a number of people died. So the Muslims grew a little bit desperate: What is to be done now? How do you attack a city with thick walls? What can you do? The battering rams did not work; the catapults caused some damage but they did not cause the doors to open.

So they just waited out there. The Prophet ﷺ suggested, "Let us leave the people of Ta'if for now and come back at another time." But some of the Muslims were adamant and said, "Ya Rasulallah, will we leave them now when we are so close?" —they had tasted the victory of Makkah and Hunayn; they are on a roll and wanted to finish the job. So when the Prophet ﷺ saw the sahaba wanted to stay, he allowed them to stay.

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### **Burning of Lands and Produce**

And the Muslims resorted to a tactic allowed in Islam under extreme circumstances. And that is they started burning the lands, crops, and produce outside the city walls. Now, burning a land means you cannot grow on it for decades. You are ruining it for a very long time. But the Muslims were desperate, so they were forced into doing this. And when the people of Ta'if saw this, they started begging from the rooftops, "We ask you by Allah and by our kinship and by our rights of neighborhood, don't do this!" —because it was more difficult for them than the loss of a life; this is their livelihood for generations to come. And when they begged in this manner, the Prophet ﷺ relented and forbade the sahaba from burning any more agricultural produce.

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### **Siege Concluded**

The Prophet ﷺ also made an announcement to the people of Ta'if, "Anybody who comes and joins us shall be protected; any slave who leaves and joins us, you will automatically be free." So, many slaves joined the Muslim army — in the middle of the night, they snuck outside, converted, and joined the Muslims. And in the course of the next few days, perhaps two dozen or more came down to join the Muslims; but by and large, the city of Ta'if remained the same.

The Muslims really did not know what to do; another mini-massacre takes place from the showering of arrows, and the sahaba became demoralized. And so for the second time, the Prophet ﷺ says, "Let us go on." And this time, they quietly agreed.

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### **How Long Did the Prophet ﷺ Stay Outside Ta'if?**

How long did the Prophet ﷺ stay outside Ta'if? There are so many different opinions: Some say 20 days, some say 30 days, some say 40 days, and some say 2 weeks. Allah knows best, but what seems to make the most sense if you look at the entire narrative of the seerah is less than 2 weeks (11 or 12 or 13 days).

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### **The Prophet ﷺ Makes Du'a for Thaqafi**

Before the Muslims left Ta'if, the sahaba said to the Prophet ﷺ, "Ya Rasulallah, make du'a against Thaqif." So the Prophet ﷺ raised his hands —and everyone raised their hands with him— but instead of making du'a against them, he ﷺ made du'a for them, "O Allah, guide the people of Thaqif. O Allah, bring the people of Thaqif to us."

The Muslims then returned to Ji'ranah where the ghanima was.

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## Lessons From the Siege of Ta'if

From this incident we learn:

- 1) The importance of shura. Our Prophet ﷺ wanted to leave, but when he saw the younger sahaba wanting to stay, he allowed them to stay. This shows us a wise leader never forces his decision onto others.
- 2) It shows us the sahaba should have listened to the Prophet ﷺ the first time. Ultimately, the Prophet ﷺ knows best.
- 3) It also shows us the mercy of the Prophet ﷺ for the people of Thaqif — he made du'a for them. (And subhan'Allah, Allah answered his du'a.) This shows us the goal of Islam is not vengeance and blood; it is mercy and guidance. If anyone deserves to be killed, it is Thaqif [see episode 20]; but still, the Prophet ﷺ is hopeful, "O Allah, guide them to Islam."
- 4) Of the greatest lessons that is very profound is we learn that this world is never a world of ultimate victory. Look at our Prophet ﷺ: In his greatest moment of glory, he does not get Ta'if. He has won Makkah, you would expect Ta'if is just icing on the cake. But no, this world is a world of tests — it's not going to be a bed of roses. It's a world of trials and tribulations. You won't get one thing after another. You're going to get some, and you're going to get deprived of others. Even in his moment of glory, our Prophet ﷺ was shown that you are not going to get everything. And he had to suffer: The Siege of Ta'if had at least 4x the number of casualties than Hunayn. And the Prophet ﷺ did not win over Ta'if. Therefore, if this is the case with the Prophet ﷺ — that he won some and lost some — how about us? Will everything be easy for us? No. Also, just because you might lose one, it doesn't mean Allah is angry with you. It just means this is life. This is how Allah tests you.
- 5) We also see the Prophet ﷺ does not have an issue learning sciences and technology from anybody. He sent the sahaba to a faraway tribe to learn this knowledge. Knowledge is universal; and any beneficial knowledge, we should take. Islam is not anti-science or anti-technology — whatever is of benefit, we will take it as long as it does not conflict with our theology.
- 6) We also learn the importance of psychological warfare: (i) The Prophet ﷺ called out to the noblemen and slaves of Ta'if, "Come and we will protect you!" "Come and we will free you!" (ii) The issue of burning the crops and produce — even though the Prophet ﷺ relented in the end, this incident shows us the *asl* (أصل - basic ruling) is that it is allowed under extreme circumstances.

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## Incentives to Convert

Let us return to Ji'ranah where the Prophet ﷺ went back to, where all the spoils of war are. In front of him were literally tens of millions worth of treasure. Thousands of camels, goats, weapons, etc. The Prophet ﷺ camped at Ji'ranah and waited for more than a week. So since the actual Battle of Hunayn started, around 20-25 days have passed. What was he waiting for? He was waiting for the tribe of Hawazin to come back and negotiate a settlement for their property and families. At the end of the day, this is their women and children. And he wanted the Hawazin to come and accept Islam — and if they did, everything will be returned back to them. Subhan'Allah. (In our times, with our Western mindset, we will immediately ask, "Aren't these people being bribed to accept Islam?" And our response is, yes, they are; and so what? Anything is allowed, because — and here's the point — we are speaking from the paradigm of Truth that is Islam. So we can use anything halal as long as it's not forced.)

And obviously, everyone will want Islam if he will get his wife and children back — there's nobody that will say, "Khalas, I'm not going to be a Muslim. You can keep my wife and kids and money." And when he takes the

money and family and he has to pretend to be a Muslim, then what's going to happen? Eventually, Islam will enter his heart. This is the difference between Islam and others. We will give that Truth — as long as it's not coerced — with whatever bribe is necessary, because once that bribe is taken and Islam is tasted, eventually, Islam will become beloved to that person. (And this is the reality that we see around us as well — the phenomenon of marriage conversion is common: Initially, the person accepts Islam just for marriage purposes, but eventually, his/her Islam becomes very strong. Also, never has a group been bribed into a faith and then they have retained that faith for generations as a society, except for Islam. And subhan'Allah, missionary work in Muslim lands has been, by and large, an utter and dismal failure. In large segments of the Muslim world, there has never been mass conversion away from Islam. Ultimately, the true religion will enter the heart; and Islam is true.)

So the Prophet ﷺ patiently waited for nearly a month for the people of Hawazin to come back. And this, by the way, has occurred before as well with the Banu al-Mustaliq in Madinah when the Prophet ﷺ married Juwayriyya RA [see episode [54](#)] — and the entire tribe became Muslim, so they went back with all their property and belongings, and carried on like normal except they are now Muslims. So the Prophet ﷺ wanted the same thing to happen to Hawazin.

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### Distribution of Ghanima

However, Hawazin do not come back, and now the Muslims are eager, "Where's my share?" According to Islamic law — and the rules of ghanima are relatively complicated — it's said this type of ghanima that is left behind, it's up to the ruler to decide what to do with it [see also: episode [53](#)]. So the ghanima of someone who has been killed has its own rulings, and the ghanima left behind in the camps has separate rulings. And the tens of millions left behind that are now in Ji'ranah are of the latter type. So the soldiers do not have any guaranteed share of it, and it's up to the Prophet ﷺ to decide. And what did he do? He began to give the largest gifts that had ever been seen in Islam to specific people. One by one by name, choosing them. Ibn Ishaq lists up to a dozen people, most of whom were from the Quraysh, including Abu Sufyan ibn Harb: The Prophet ﷺ gave him 100 camels at a time when most of the people of Makkah didn't even have a single camel. And having a single camel is a huge deal — it means you are upper middle class. Yet the Prophet ﷺ gave Abu Sufyan 100 camels, which is a fortune. And he gave Safwan ibn Umayyah — the one who's still not a Muslim and has a four-month grace period — 100 camels as well. From the tribe of Ghatafan, [Uyaynah ibn Hisn](#), who was one of the coarse Bedouins but has a massive tribe behind him, got 100 camels as well. From the tribe of Tamim up in Najd, al-Aqra' ibn Habis (الأقرع بن حابس) got 100 camels as well. And so on and so forth. And he gave large gifts to Muawiyah the son of Abu Sufyan, and to the full brother of Abu Jahal, al-Harith ibn Hisham. So basically, many of the dignitaries of the Quraysh go back with fortunes. Perhaps up to 60-70 people were given massive fortunes. And all of the Muhajirun as well were given some of the shares (but not as big as 100 camels). The one group that was left completely untouched was the Ansar:

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### The Status of the Ansar

The one group that was left completely untouched was the Ansar. Not a single penny, out of the big share, was given to them. (Note: But out of the regular, smaller share, that is a different story). And human nature kicked in, so some of the younger sahaba of the Ansar began murmuring (the narrations clearly mention it was the younger ones). They say, "When there is war, we are told to come, but when there is booty and money, we are nowhere to be found." Another said, "May Allah forgive Rasulullah, he gives to the Quraysh and leaves us, even as our swords are still dripping with their blood." So it's human nature; money is money — you see people getting fortunes and you think they are enemies of Allah, and yet they go with the fortune but you are left with nothing — so the younger sahaba murmured. Until finally, Sa'd ibn Ubadah, the senior of the Ansar, kindly requests an audience with the Prophet ﷺ to talk to the Ansar — and he hints there are problems within the

group. The Prophet ﷺ asks him, "Where do you find yourself?" Sa'd says, "I am one of my people." (Subhan'Allah, deep down inside, he also has that desire; he is a human — but he does not complain. He goes to the Prophet ﷺ to solve the problem and not to complain. This shows us the Iman of Sa'd.) So the Prophet ﷺ tells him, "Bring all of the Ansar, and make sure no one is in the tent except the Ansar."

So they crammed until there was \*no\* space at all. And people are outside listening in from the Ansar. And the Prophet ﷺ gave one of the most powerful moving lectures ever to the Ansar. Full of praise of the Ansar. One of the most powerful lectures in the seerah. He said, "If all of mankind were to go in one direction and the Ansar in another, I would go with the Ansar." And he said, "Were it not for the Hijrah, I would be from the Ansar." And then he said, "I give to some people because I fear for their greed and desires; and I don't give to others because I trust what Allah has given in their hearts (i.e., the fortune of Iman) is more than what I can give them." And he continued, "The Quraysh is still new to Islam, and I wish to comfort them by bringing them close to me." And he said, "O Allah, have mercy on the Ansar, and the children of the Ansar, and the children of the children of the Ansar." And he said at the end a line that shook them to their core, and the room began to cry until their beards were wet; he said, "Are you not happy that people go back with sheep and camels and goats, but you go back home with the Messenger of Allah?" So they began to cry so much and said, "We are content with Islam and you, ya Rasulallah!" And the Prophet ﷺ calmed them down.

This incident really shows us the status of the Ansar. The Prophet ﷺ didn't give them a single penny: Why? Because what Allah had given them was more precious than money. And that is why there is a hadith, "Loving the Ansar is a part of Iman, and hating the Ansar is a sign of nifaq."

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### Generosity Will Sway the Heart

So the Prophet ﷺ took care of the muallafati qulubuhum (مؤلفة قلوبهم). Muallafati qulubuhum are those whose hearts you need to bring close — there are those people whom money sways them. And Safwan ibn Umayyah is a prime example. This is when he converted to Islam. Right now when the Prophet ﷺ gives him 100 camels. Because he realizes it's not possible for the Prophet ﷺ to be a man of this world, i.e., a man who wants this world. (And subhan'Allah, by the time the Prophet ﷺ was done handing out fortune after fortune, not one single penny went into his pocket — it's humanly impossible for anybody to live like this. It's a sign that he's a true prophet.) And Safwan later said, "Wallahi, the Prophet ﷺ was the most despised to me. But he continued to give and give and give until he became the most beloved to me." It's human nature that such generosity will sway the heart.

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### "Ya Rasulallah, I Will Never Ask Anybody for Any Money After This"

Hakim ibn Hizam, who converted at the Conquest of Makkah, as well got a mini-fortune. And this is free money, so he said, "Give me some more," and the Prophet ﷺ gave it. And again he said, "Give me some more," so the Prophet ﷺ gave him some more. Three times this happened. And the fourth time, the Prophet ﷺ said, "O Hakim, this money is sweet, luscious, and green. And whoever takes it with an open and generous heart, Allah will give him blessings. But whoever takes it wanting more out of greed, this is like the one who eats and is never satisfied (an Arabic saying which means the one who keeps on wanting and never is satisfied with what he has). Allah will put you in charge to see what you are doing with your money," meaning every money you have, you have to answer for on the Day of Judgment. We are accountable for everything. So when Hakim heard this, he said, "Ya Rasulallah, I will never ask anybody for any money after this." And subhan'Allah, for the rest of his life — and he lived a long life (d. 54 AH) — he never once asked anybody for anything. This hadith really shook him.

## Bedouins Convert For Money

And it was at this time that the converts began flooding in from the Bedouin tribes. Why? Because people just wanted money, money, money. That's why they were converting. And we have at least 6 or 7 incidents of people asking for money. Of them is the chieftain of the Bedouin who comes and grabs the Prophet ﷺ by the collar, yanks his collar, and says, "Give me some of this money that you are giving to others." So the Prophet ﷺ smiled and said, "Give him some."

In one occasion, the Prophet ﷺ was surrounded by Bedouins begging for money until his back was against a thorny bush, and his upper garment becomes stuck. This was at the very end when the money had all been finished. And understandably, our Prophet ﷺ became slightly frustrated and said, "Return my garment to me, for wallahi, if I had as many camels as the shrubs around us, you would have found me to give the last one of them to you. I would not keep anything for myself, and you would have found me to be a generous person, not stingy or miserly."

## The Beginning of Ultra-Fanaticism

It is also here the famous incident occurs — which is a theological tangent — where the beginnings of ultra-fanaticism/kharijite-mentality come into play. This is when a man with a straggly beard and large forehead came to the Prophet ﷺ and said, "Ya Muhammad" — and you do not address the Prophet ﷺ by his first name, but he did — and he said, "Be fair in this money," meaning, "You are not giving me as much as I deserve." And the Prophet ﷺ said, "Woe to you. Who will be just if I am not just on this earth?" But the man said, "This is a distribution that you are not doing for the sake of Allah." The Prophet ﷺ said, "Will you not trust me when the One who is in the heavens trusts me?" After this, the man basically harshly walked away — and this is truly kufr, which is why Umar asked to execute him. But the Prophet ﷺ refused and said, "Woe to me if the people start saying I kill my own companions." And then he ﷺ said the famous statement, "From his ilk will come a group of people that will recite the Quran but it will not leave their throats (i.e., they won't understand what they recite). And you will think their salah is better than your salah, and their zakat is better than your zakat, and their actions of worship are better than your actions of worship; yet they will leave Islam like an arrow leaves the target once it has hit it." And he said, "These people are the worst of people" — and in one version, the word "khawarij" is used (but Allah knows best if this hadith is sahih or not). In any case, the name kharijites eventually was called to them — and these were the ultra-fanatics. And we still have them around to this day, where quite literally they will kill innocent people, and yet they still pray tahajjud and read the Quran and whatnot. Killing people is no issue to them, but they are very careful with the food they eat. [Meaning they limit religiosity only to rituals, and they have no respect for the sanctity of human life. Abdullah ibn al-Mubarak [عبد الله بن المبارك] [d. 181 AH] said, "It is dangerous when a person has religion but not character, because that means they are either hypocrites or they have misunderstood the religion — otherwise, what they know of the religion would rectify their character."] So it's a fanatic mentality — and many of us are aware of these types of people (or some of us have dealt with them in the past). And the Prophet ﷺ said these types of people will continue to exist until the Day of Judgment — and this man was the prototype; he literally thinks he is more righteous than the Prophet ﷺ. He thinks he is holier than Rasulullah, saying, "You aren't just in handing out money; I can do a better job." Think about that. And that's exactly the type of mentality that exists in the ultra-fanatics of our times.

One of the interesting things: When the Bedouins came to the Prophet ﷺ and they are harsh with him, sometimes he is gentle with them and other times he is slightly irritated, but he never gets genuinely angry. But when this guy comes, he did. Why? Because it's not just rudeness anymore, it's theological now — you cannot challenge the status of the Messenger of Allah ﷺ. You cannot accuse him of not being sincere. It's not personal anymore, it's theological. The line was crossed. The Bedouin comes, yanks him ﷺ and says, "Give me money."

Okay — the Prophet ﷺ knows this is just greed, so he overlooked it and was gentle. The Bedouins surrounded him and asked, "Money! Money! Money!" he gets a little irritated and said, "If I had, I would give" — but still nothing really major. But then this guy comes and accuses him ﷺ of basically not being a just prophet — you cannot allow this to go. When the status and sanctity of the Prophet ﷺ is challenged, you cannot overlook it. Therefore, the Prophet ﷺ said, "Woe to you. If I am not going to be just, who is going to be just in this world?" — he is not defending himself; he is defending the wisdom of Allah SWT choosing him to be a prophet. It's not a personal issue — it's an issue of Allah choosing an appropriate person to be His Messenger. When you challenge the Prophet's ﷺ status, you are challenging Allah's wisdom. And this is why the Prophet ﷺ says, "The one in the heavens has trusted me, will you not trust me?" And notice when Umar RA said, "Let me execute him" — yes, the Prophet ﷺ forbade Umar from doing this, but — did he ﷺ defend the man's honor saying, "He has some good in him," etc.? No. Why was he not executed? For the greater good of the community (i.e., maslaha). Not because he had any legitimate excuse. Recall Hatib [see episode 77], when he sent the letter to the Quraysh before the Conquest, the Prophet ﷺ defended him and said, "He was a Badri," etc. But this man, the Prophet ﷺ did not defend him at all — because he has crossed the line, which is to mock the maqam al-nubuwwah (مقام النبوة - status of prophethood). Challenging the maqam al-nubuwwah is something that cannot emanate from a heart of even the slightest bit of Iman.

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### Maslaha in Islam

Note the reason the Prophet ﷺ didn't execute the man, what was it for? For the PR of the ummah. There are some amongst us who say, "I don't care what anybody says!" But this incident clearly shows the concept of PR exists in our religion — you have to think of the broader image. This is exactly what the Prophet ﷺ said, "Let not the people say I kill my own companions." In our religion, there is something called maslaha: the greater good of the community. So sometimes, a good course of action is avoided for the greater good of the community. Indeed, perhaps this man's penalty was death, but for the greater good of the community, the Prophet ﷺ overlooked it. Because those who spread rumors will say, "He kills his own people" — they will misinterpret it or twist it.

There are many evidences of maslaha. Another famous example is that, after this, when the Prophet ﷺ returns to Makkah, he ﷺ complains to Aisha RA that the Quraysh have not built the Ka'bah upon the proper foundation [it was supposed to be a rectangle, not a square — see episode 9], so he said, "Look at what your people have done." Aisha RA replied, "Why don't you just rebuild it upon the foundation of Ibrahim (rectangular)?" But the Prophet ﷺ said, "Because your people are brand new Muslims — Iman is still fresh. So destroying the Ka'bah and rebuilding it will be difficult for them." This is called maslaha. And because the Prophet ﷺ left it, it remained that way for 14 centuries — except for 9 years in the time of Abdullah ibn al-Zubayr who rebuilt it on the foundations of Ibrahim AS [64 AH], until Hajjaj ibn Yusuf broke it down and rebuilt it into a square [73 AH]. And when the next khalifa came, he asked Imam Malik, "Should I break it down and bring it back as according to the hadith?" But Imam Malik said, "No. I don't want the Ka'bah to become a toy for the khalifas that they come along and do what they want with it." This is the fiqh of Imam Malik: Ideally, it should be a rectangle upon the foundations of Ibrahim AS — this is what the Prophet ﷺ wanted — but he realized it will cause too much fitna, so he just let it be. This is also maslaha. [See also: episode 55.]

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### The Hawazin Finally Comes to Embrace Islam

As we said, the Prophet ﷺ waited for the Hawazin to come for nearly a month, but they didn't come; so eventually, he ﷺ distributed everything. But lo and behold, after everything had been distributed, they came and embraced Islam hoping it is still not too late to get all their property and wealth back. The Prophet ﷺ said, "It's



too late now. But choose between your wealth and your families; let's see what I can do for you." They said, "Of course our families." So the Prophet ﷺ said, "Okay, this is what we will do: After Salat al-Zuhr tomorrow, you will stand up in front of all of the people and ask to have your families given back to you. And ask intercession from me for the Muslims."

Explanation: The prisoners of war have now been taken by the sahaba, and their ransom is worth a lot of money. So the Prophet ﷺ is saying to the Hawazin to choose one out of wealth and families since he can't ask the sahaba to give everything back; and the Hawazin obviously choose their families. And the goal is to get the families released without any money, but that is a lot of money to give up. So the Prophet ﷺ is basically saying to the Hawazin, "Let's try to rely on the generosity of the Muslims" — he doesn't want to force the sahaba because they did wait, so it's fair and square. So now he ﷺ says to the Hawazin, "After Salat al-Zuhr tomorrow, stand up and ask, 'Ya Rasulallah, we ask you to be our intercessor for all of the Muslims to give our families back. And O Muslims, you as well intercede with Rasulallah to give our families back.'"

So they did as they were told. And the Prophet ﷺ stood up and said, "As for the prisoners in the Banu Abdul Muttalib (i.e., my tribe), I am in charge of them. So all of them are yours. Take them." This of course is a sign to the other leaders to stand up and start giving their prisoners up as well. And this is exactly what happened. Every one of the Quraysh leaders stood up and said, "As for the ones in mine, they are for you, ya Rasulallah." So each tribe gives up their prisoners, except for some new Muslim Bedouin tribes. They said, "No, we won't give them for free, you can purchase them from us." So the Prophet ﷺ said, "Okay, I will take charge of this. I don't have money now, but as soon as the next wealth comes, you will have the first share." And so all of the families were returned back to the Hawazin. Most tribes gave the families back for free, but some Bedouin tribes wanted money, so the Prophet ﷺ took care of that, so in the end, the Hawazin got all their families back (and not their property/wealth).

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### Performing Umrah

On the way back to Makkah from Ta'if, when the Prophet ﷺ is camped at Ji'ranah, this is where he wore his ihram. He then made his way back to Makkah and did Umrah for the third time in his life. We consider the Prophet ﷺ to have done four Umrahs in his lifetime. Three real, one reward only:

- i) As for the rewarded Umrah, it's the Umrah of Hudaibiyyah — he didn't physically do it, but Allah gave him the reward [see explanation in episode [72](#)].
- ii) The second is Umrah al-Qada [the next year after Hudaibiyyah — see episode 72].
- iii) Then the third is this Umrah from Ji'ranah. (And notice, when the Prophet ﷺ conquered Makkah, he did not do Umrah. Why? Because he came as a military conqueror — and even all the sahaba were wearing full armor. So for 19 days, he did not do an Umrah — he did lots of tawaf and lots of nafl, but no Umrah. He went to Hunayn, went to Ta'if, came back to Ji'ranah, distributed the booty, and only then did he go back to Makkah wearing the ihram and did Umrah.)
- iv) The fourth and final Umrah is the one he did in the Hajj [see episode 100] — he did a Hajj al-Qiran (i.e., he did Umrah and Hajj together in one ihram).

So the Prophet ﷺ did four Umrahs in total (one of them is reward only).

And the sunnah is to do Umrah when you enter Makkah [i.e., do only one Umrah per entry to Makkah], and not to go to Makkah and do multiple Umrahs. Our Prophet ﷺ and the senior sahaba never did multiple Umrahs at once, unlike what some of us do in our times (they go to Tan'im and come back and so on). But is it wrong to do

multiple Umrahs at once? No, it's not wrong. Is it haram? No, it's not haram. Is it bid'ah? No, it's not bid'ah. But the ultimate sunnah is to do Umrah only once when you enter Makkah.

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One final point: Eventually, the tribe of Thaqif accepted Islam the next year, as we will discuss [see episode [95](#)].

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## 084 - Conversion of Ka'b ibn Zuhayr [TOP]

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We will continue from post Conquest of Makkah. What happened in the remaining months in the 8th year of Hijrah? The first interesting incident occurred around 2 weeks after the Prophet ﷺ returned from Makkah and came back to Madinah, and that is the Islam of the single most famous poet in the entire Arabian Peninsula — in fact he was most likely the greatest poet alive at the time. We already mentioned by now the poets of the Quraysh had either been executed or accepted Islam. The role and nature of poets were propaganda machines, so they were considered the worst, and thus were executed at the Conquest. But some of them repented and accepted Islam, therefore were forgiven, e.g., Abdullah ibn al-Za'bari.

### Conversion of Ka'b ibn Zuhayr

The premier and most renowned poet of all Arabs at the time was Ka'b ibn Zuhayr (كعب بن زهير). He is the son of Zuhayr ibn Abi Sulma (زهير بن أبي سلمى) — Zuhayr himself was one of the authors of the Seven Hanging Poems; he was amongst the greatest poets in Jahiliyyah times, and he died before the coming of Islam. But his son Ka'b was alive and had animosity against Muslims, so he wrote poetry and satire against the Muslims. Eventually his brother accepted Islam, so he got more angry until he crossed the line that you do not cross — he began talking about Muslim women. And he used vulgar words and went to a level that's not acceptable. By the way, he is not of the Quraysh — he's never seen the Prophet ﷺ or been to Madinah. He's from a northern tribe of Muzayna. His brother, after the Conquest of Makkah, wrote him a heartwarming letter telling him, "Flee this land if you value your life, or else convert to Islam and seek forgiveness for if you repent, the Prophet ﷺ always accepts the repentance of those who repent." So even though Ka'b had done the worst possible thing at the time which is to write poetry against the Prophet ﷺ and Muslims, his own Muslim brother still had care and love for him and told him to convert.

So Ka'b thought for a long time, and he realized in fact he didn't believe in idol worship, and so he realized he does actually want to convert to Islam. So he came to Madinah, and no one recognized him in terms of face — in terms of name everyone knows him, but not face — so he enters Madinah and he spends the night at the house of a distant relative who knew him, and he told the relative to keep the matter a secret. After Salat al-Fajr, he came to the masjid, and he approached the Prophet ﷺ — he put his hand in the Prophet's ﷺ hand and he says, "Ka'b ibn Zuhayr is seeking your protection, repenting for what he's done and accepting Islam, will you accept?" i.e., he's pretending to be a messenger. The Prophet ﷺ said, "Yes." Then Ka'b said, "I am Ka'b ibn Zuhayr." As soon as he said this, one of the Ansar stood up to basically execute him on the spot, but the Prophet ﷺ said, "Let him be, for he has come repenting and accepting Islam." Then Ka'b said, "May I recite for you a poem?" The Prophet ﷺ said, "Go ahead." And Ka'b recited a poem that is called in the classical seerah books the Poem of Banat Su'ad (بانث سعاد) — but later scholars call it the Qasidat al-Burda (قصيدة البردة - Poem of the Cloak).

Note there are two Qasidat al-Burdas:

- i) The original Qasidat al-Burda which is this one. It is said when Ka'b recited this poem, the Prophet ﷺ took off his cloak and gave it to him. That is the highest possible honor you can give to a poet, that you take off your own shawl and give it to him. So this is the original Burda which hardly anyone reads because it is in deep classical Arabic.
- ii) There is another poem commonly called Qasidat al-Burda: the Qasidat al-Burda of al-Busiri (البوصيري), and

this is the famous al-Burda commonly known today. Al-Busiri was a poet of the 7th century Hijrah, i.e., 700 years later — he was a medieval poet. The reason why he is famously known to all cultures is because al-Busiri claims he saw the Prophet ﷺ in a dream, and he recited this poem to him in his dream, and the Prophet ﷺ in his dream took off his cloak and gave it to him. This is obviously only coming from the author (so no doubt it raises questions).

Nonetheless, we are discussing the original Qasidat al-Burda of Ka'b ibn Zuhayr. It's a 2-page poem upon the methodology/style of classical Arabic poetry. And it begins as all classical Arabic poetry does which is with a love story, which is a metaphor — it's not literal. Banat Su'ad roughly means "Su'ad Left Me" — the girl is Su'ad, she leaves the man; and the poetry goes on. We are interested in the last third of the poem which consists of praises for the Prophet ﷺ, and it's very beautiful. It's very deep Arabic and it's almost impossible for an average Arab speaker to translate without immense help:

أُنْبِئْتُ أَنَّ رَسُولَ اللَّهِ أَوْعَدَنِي \*\*\* وَالْعَفْوُ عِنْدَ رَسُولِ اللَّهِ مَأْمُولُ  
مَهْلًا هَذَا الَّذِي أَعْطَاكَ نَافِلَةً \*\*\* الْقُرْآنَ فِيهَا مَوَاعِيظُ وَتَفْصِيلُ  
لَا تَأْخُذْنِي بِأَقْوَالِ الْوُشَاةِ وَلَمْ \*\*\* أَذْنِبْ وَقَدْ كَثُرَتْ فِي الْأَقَاوِيلِ  
لَقَدْ أَقَوْمُ مَقَامًا لَوْ يَقُومُ بِهِ \*\*\* أَرَى وَأَسْمَعُ مَا لَمْ يَسْمَعْ الْفِيلُ  
لَظَلَّ يَرْعُدُ إِلَّا أَنْ يَكُونَ لَهُ مِنْ \*\*\* الرَّسُولِ بِإِذْنِ اللَّهِ تَنْوِيلُ  
حَتَّى وَضَعْتُ يَمِينِي لَا أَنْزَعُهُ \*\*\* فِي كَفِّ ذِي نَغَمَاتٍ قَبْلَهُ الْقَيْلُ  
لَذَاكَ أَهْيَبُ عِنْدِي إِذْ أَكَلَّمُهُ \*\*\* وَقِيلَ إِنَّكَ مَنَسُوبٌ وَمَسْنُودُ  
مِنْ خَابِرٍ مِنْ لُبُوثِ الْأَسَدِ مَسْكَنُهُ \*\*\* مِنْ بَطْنِ عَثْرٍ غِيلٌ دُونَهُ غِيلُ  
يَعْدُو فَيُلْجِمُ ضِرْغَامَيْنِ عَيْشُهُمَا \*\*\* لَحْمٌ مِنَ الْقَوْمِ مَعْفُورٌ خَرَادِيلُ  
إِذَا يُسَاوِرُ قَرْنًا لَا يَحِلُّ لَهُ \*\*\* أَنْ يَتْرَكَ الْقِرْنَ إِلَّا وَهُوَ مَغْلُولُ  
مِنْهُ تَظَلَّ سَبَاغُ الْجَوْضَامِرَةِ \*\*\* وَلَا تَمْشِي بِوَادِيهِ الْأَرَاجِيلُ  
وَلَا يَزَالُ بِوَادِيهِ أَخُو ثِقَةٍ \*\*\* مُطَرَّحَ الْبِرِّ وَالْدَّرْسَانَ مَأْكُولُ  
إِنَّ الرَّسُولَ لَسَيْفٌ يُسْتَضَاءُ بِهِ \*\*\* مُهَنْدٌ مِنْ سَيْوِفِ اللَّهِ مَسْئُولُ  
فِي فِتْنَةٍ مِنْ قُرَيْشٍ قَالَ قَائِلُهُمْ \*\*\* بِبَطْنِ مَكَّةَ لَمَّا أَسْلَمُوا زُلُوفُ  
زَالُوا فَمَا زَالَ أَنْكَاسٌ وَلَا كُشْفٌ \*\*\* عِنْدَ الْلِقَاءِ وَلَا مِيلٌ مَعَارِيزُ  
شَمُّ الْعَرَانِينَ أَبْطَالُ لُبُوسُهُمْ \*\*\* مِنْ نَسَجِ دَاوُدَ فِي الْهَيْجَا سَرَابِيلُ  
بَيْضٌ سَوَابِغٌ قَدْ شَكَّتْ لَهَا حَلَقٌ \*\*\* كَأَنَّهَا حَلَقُ الْقَفْعَاءِ مَجْدُولُ  
يَمْشُونَ مَشْيَ الْجَمَالِ الزُّهْرُ يَعْصِمُهُمْ \*\*\* ضَرْبُ إِذَا عَرَدَ السُّودُ التَّنَائِيلُ  
لَا يَفْرَحُونَ إِذَا نَالَتْ رِمَاحُهُمْ \*\*\* قَوْمًا وَلَيْسُوا مَجَازِيعًا إِذَا نِيلُوا  
لَا يَقَعُ الطَّعْنُ إِلَّا فِي نُحُورِهِمْ \* وَمَا لَهُمْ عَنْ حِيَاضِ الْمَوْتِ تَهْلِيلُ

36. I was told God's Messenger had threatened me,  
But from God's Messenger pardon is hoped.

37. Go easy, and let Him be your guide who gave to you  
The gift of the Qur'an in which is warnings and discernment!

38. Do not hold me to account for what my slanderers have said,  
For, however great the lies against me, I'm not as guilty as they are claiming!

39. I stood where I saw and heard what would have made  
The mighty elephant, had it stood in my stead,

40. Quake with fear unless the Messenger of God,  
By God's leave, granted it protection,

41. Until I placed my right hand, without contending,

In the hand of an avenger, his word the word.

42. He is more dreaded by me when I speak to him  
And I am told, "You will be questioned and must answer,"

43. Then a lion, snapping and rapacious,  
Its lair in Aththar's hollow, thicket within thicket,

44. Who in the morning feeds flesh to two lion whelps  
That live on human flesh, flung in the dust in chunks,

45. Who when it assaults its match is not permitted  
To leave its match unnotched,

46. For whom the braying onager falls silent,  
In whose wadi no hunters stalk their prey,

47. In whose wadi lies an honest man, his weapons and torn clothes  
Flung in the dust, his flesh devoured.

48. The Messenger is surely a sword from whose flash light is sought,  
One of the swords of God, an Indian blade unsheathed,

49. In a band of Qureshis whose spokesman said to them in Makkah's hollow  
When they submitted to Islam, "Depart!"

50. They departed, but no weaklings departed with them,  
None who flee the battle, none unsteady in the saddle, none unarmed.

51. Haughty, high-nosed champions, who on battle day  
Don shirts of David's weave,

52. White, ample, their rings interlocking  
As if they were the qaf'a plant's interlocking rings.

53. They walk as the white camels walk when kept in check by blows,  
While the stunted black ones go astray.

54. Neither jubilant when their spears strike down a tribe,  
Nor distraught when they are struck,

55. The spear does not pierce them except in the throat,  
Nor do they shrink from death's water troughs.

The one phrase that is the most famous is when he says, "The Messenger is surely a sword from whose flash light is sought." And notice Ka'b compared the Prophet ﷺ to an unsheathed sword from Hind/India (which by the way is the only real praise for the Pakistani/Indian/Bengali ethnicity in the seerah). Why an Indian sword? Because Indian swords were the best swords in 7th century Arabia — it was the pinnacle of perfection.

And the Prophet ﷺ was so moved at this poem he gave Ka'b his own shawl. The Prophet ﷺ also said to him, "O Ka'b, you have harmed the Ansar with your tongue, so now praise them." So Ka'b wrote beautiful poetry about the Ansar.

And Umar's favorite poet was Ka'b — he would quote Ka'b all the time.

So Ka'b basically died a Muslim and he is the most famous poet of his era and he accepted Islam at the hands of the Prophet ﷺ.

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### Conquering Smaller Tribes Around Makkah

What else happened during the last few months of the 8th year of the Hijrah? After the Conquest of Makkah, the Prophet ﷺ began conquering the smaller tribes around Makkah that are semi-independent. He sends small expeditions to each of these tribes.

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### Putting Bureaucracy in Place

The Prophet ﷺ also chooses leaders and zakat collectors and teachers to send across Arabia. Sometimes he will send a governor; other times he will send a teacher to teach the Quran, sunnah, and salah; other times he will send a zakat collector to collect the zakat and jizya; and sometimes the same person will do multiple jobs. But we will gloss over this chapter since there is no need to mention all of the names and who went where. The point is for the first time we see the Islamic state being organized and politicized. There is a bureaucracy put in place by the Prophet ﷺ.

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### Destroying Smaller Idols

Also, the Prophet ﷺ sent a number of expeditions to destroy the smaller idols. The larger idols had been destroyed, but smaller tribes still worshiped smaller idols. So for the next year, he sent expeditions to do this. He sent Tufayl ibn Amr (طفيل بن عمرو) to a tribe in Yemen who worshiped an idol called Dhi al-Kaffayn (ذي الكفين) which belongs to the tribe of Daws (the tribe in which Abu Hurairah is from). They had a massive idol called Dhi al-Kaffayn, and they even built a massive structure they called the ka'bah to compete with the Ka'bah in Makkah. So the Prophet ﷺ sent Tufayl ibn Amr with 400 people to get rid of this structure. And Tufayl said, "Ya Rasulullah, I have a problem riding a horse — I always fall off." But the Prophet ﷺ made du'a for him, "Ya Allah, make him firm," and thenceforth, he never fell off a horse ever again. So he went and burned down the massive temple which had the idol Dhi al-Kaffayn in it.

The Prophet ﷺ also sent Jarir ibn Abdillah to Dhi al-Khalasa (ذي الخلسة). This was another idol that was worshiped in Yemen. He ﷺ said, "Will you not get rid of Dhi al-Khalasa for me?" — meaning he isn't at peace knowing these idols are being worshiped in Arabia, and he did not want idolatry to be especially in the Arabian Peninsula. And this is what Allah reveals in the first few verses of Surah al-Tawba which is going to be sent down in a few months, which basically says from now on, no mushriks should be in the Arabian Peninsula.

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### Conversion of Adi ibn Hatim

The Prophet ﷺ also sent Ali ibn Ali Talib to the tribe of Tayy (طيء), which is now in the city of Ha'il (حائل) in Saudi Arabia. The famous person of Tayy is Hatim al-Ta'i (حاتم الطائي), and he is well known in pre-Islam for being the most generous person. He is considered to be the pinnacle of generosity. His son, Adi ibn Hatim (عدي بن حاتم) is to become a famous sahabi. His father Hatim was known by every single Arab — he's a legend and fable. It's said he would feed all of his guests — when strangers would come, they would be treated like kings.

And it's well known that no one was known for their generosity more than Hatim al-Ta'i. He dies and his son Adi ibn Hatim is in charge, and Adi clearly did not have the same traits and characteristics as his father: When he heard the Muslims are conquering lands, he decided he wanted an escape route, so he prepared camels in case he needed to flee and abandon his people. And this is exactly what happened: He is the chieftain so he stationed various people to keep watch, and when he was told the Muslims were coming, he literally abandoned his people and fled with his wife, children, and wealth, to northern Arabia close to the Roman empire. Adi ibn Hatim had already converted to Christianity, so he had a good relationship with the Roman emperor. So he fled with his family there, and he was living a comfortable life for a while.

Now the Muslims under Ali ibn Abi Talib conquers the tribe of Tayy and destroys the massive idol. They bring back some prisoners of war and lo and behold, one of the women demands an audience with the Prophet ﷺ. She says she is the daughter of Hatim al-Ta'i, so this is a big deal — she is the daughter of the most famous Arab in terms of generosity. She says, "You should free me, I am the daughter of so-and-so. Be generous with me and Allah will be generous with you," so the Prophet ﷺ agrees, he frees her, gives her a camel, gives her some wealth, and tells her to go wherever she wants. She finds out her brother, the chieftain, is up north, so she goes to him. And she rebukes him and gets angry at him; she then says, "Why don't you go back to Muhammad, go down to him, because there are two possibilities:

1. Either he's a prophet
2. Or he's a king

If he's a prophet you might as well convert; if he's a king you might as well go to him and win some favor from him." She understands the situation, and the fact she mentions he could be a prophet shows she thinks he could be a true prophet.

Adi ibn Hatim narrates this story in the first person as he is telling a tabi' in Kufa. (Side notes & tangent: he eventually dies in Kufa, and he is one of the longest living sahaba ever, he died at the age of 120. That is incredible. He lived a very long life: He saw the killing of Uthman, and he fought with Ali in the Battle of Siffin. Because of this, even the Shia respect him immensely. The Shia only respect a handful of sahaba, Adi being one of them. As for us we respect all the sahaba.) He narrates: "There was no one who was more despised to me than the Prophet ﷺ. But I said to myself (after his sister talked to him), 'Let me go and meet him. If he is speaking the truth, I shall listen to him directly; if not, it won't harm me.'" So Adi makes his way to Madinah — this is in the end of the 8th year, some say beginning of 9th. When he arrived in Madinah, some of the guys recognized him and began shouting, "This is Adi ibn Hatim!" He's a famous guy since his father is Hatim al-Ta'i, so people gather around him and they take him to the Prophet ﷺ. Note he walked into Madinah without any protection; there's a sense of, "No one will hurt me, I'm the son of Hatim" — and he's correct; he does have this honor. And the Prophet ﷺ said to him, "Ya Adi, aslim tuslim (يا عدي، أسلم تسلم - O Adi, accept Islam, you shall be safe)," but Adi said, "I already have a good religion" — at the time, both the Jews and Christians felt superior to the pagans — and they are — so it's as if he's saying, "Why would I want to embrace your faith? I'm not a pagan. You should preach to the pagans. I already have a religion and civilization." So the Prophet ﷺ repeated, "O Adi, accept Islam, you shall be safe." But Adi repeated his answer. Then the Prophet ﷺ said again to accept Islam but Adi repeated his answer.

Then the Prophet ﷺ said, "O Adi, I know your religion better than you know your religion," meaning, "I know Christianity — I know the message of Jesus better than you." And to demonstrate this, he ﷺ said, "Are you not the leader of your people?" Adi said, "Yes." The Prophet ﷺ said, "Do you not take ¼ of their income in taxes?" Adi said, "Yes." The Prophet ﷺ said, "And do you not know your own religion forbids you to do this?" This is a very powerful dawah scene that shows the knowledge of the Prophet ﷺ. He is showing, "You aren't even following what you know to be Christianity." And Adi narrates, "I became embarrassed, and I knew he was a prophet" — because the very fact he just immediately picks on his hypocrisy. And the Prophet ﷺ then held him by his hand and took him to his house. On the way to his house, an old lady with a toddler stopped him for something, so the Prophet ﷺ stopped and continued talking to her until her need was taken care of.

Adi says to himself, "This man is not a king — for him to stop when he has me (and he knows my rank and privilege)... he isn't a king." Adi continues, "Then we arrived at the Prophet's ﷺ house, and he took out an old worn mat, laid it on the floor and told me to sit on it. But I was embarrassed since this was the only mat in the room; if I sat on it, he would not have anything to sit on. So I said, 'No, rather you sit.' But he insisted, 'No, you will sit.' So I sat down on the mat, and the Prophet ﷺ sat on the sand." This is in the Prophet's ﷺ house.

Adi continues: "He then said to me, 'Do you know of any god besides Allah?' I said, 'No.' He said, 'Do you know any who is more mighty and powerful than Allah?' I said, 'No.' Then he said, 'Verily, the Jews earned the wrath [of Allah] on them, and the Christians are misguided.' Then he said, 'Perhaps you are not accepting Islam because of the state of the people around me?' — meaning poverty and political weakness. Adi is after all a Christian and has contacts with the Roman emperor, so he is living a life of luxury in a premier civilization; but he now comes and sees the Muslims of Madinah who at this stage still do not have that civilization. So the Prophet ﷺ said, "Have you heard of [a city called] al-Hirah (الحيرة)? Verily it's only a matter of time before a lady will leave al-Hirah wanting to do tawaf in Makkah [without any company] and she will fear nothing but Allah. And it's only a matter of time before the treasures of Kisra will be distributed amongst us." At this Adi said, "Kisra ibn Hormuz (كسرى بن هرمز - Khosrow the son of Hormizd) [the Emperor of the Persian Empire]?" The Prophet ﷺ said, "Yes, Kisra ibn Hormuz. And it's only a matter of time before a person will go around the streets of Madinah asking for someone to take sadaqa, and he will not find a single person to take it."

And when narrating this hadith, Adi says, "Wallahi, I have seen two of these three things." What has he seen? (i) The political stability, the peace and security of the Muslims, i.e., from the faraway land of al-Hirah a woman could go all the way to Makkah with no fear. (ii) The wealth of the ummah. And Adi says, "I was of those who opened the treasures of Kisra ibn Hormuz," i.e., he participated in the battle against the Persian Empire. (Tangent: To this day if you go to the site of Ctesiphon, you see huge pillars which belonged to the palace of Kisra.) Then he said, "As for the third, I know it is going to happen [i.e., it is only a matter of time]" — and it happened in the time of Umar ibn Abd al-Aziz (عمر بن عبد العزيز) [reigned 99-101 AH] — he secured the entire financial affairs of the Umayyad empire to such an extent that there were no poor people to accept sadaqa or zakat. (Side note: And we know from other ahadith this will happen again during the time of the Mahdi — that no one will need any zakat or sadaqa.)

After this deep conversation, Adi embraced Islam at the hands of the Prophet ﷺ.

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### Lessons From the Story of the Conversion of Adi ibn Hatim

We learn many things from this story:

1) Look at the manners of the Prophet ﷺ — his humility and humbleness. This is what opened up Adi's heart.

2) Notice as well the Prophet ﷺ then opened up the theological angle, simple and to the point:

i) Of them, he said, "I know your religion better than you." And wallahi, we as Muslims can use this as well. We can say, "We are following the teachings of Jesus better than you are. Jesus was a practicing Jew living his life according to the Torah: he never ate pig, never drank alcohol, he was circumcised, he prayed and fasted. Who amongst humanity still does all these and believes in Jesus? Only us Muslims."

ii) The Prophet ﷺ then asked rhetorical questions, "Do you know of any god besides Allah?" "Do you know any who is more mighty and powerful than Allah?" to which any person of religion will say no — this is human fitrah. If the person is sincere and he's a believer in a god, he will say no. And by saying no, he has basically acknowledged, "La ilaha illaLlah (there is no god besides Allah)" — not by saying the kalimah, but at least by



concept.

iii) After making Adi affirm "la ilaha illaLlah," the Prophet ﷺ then told him why Islam is better than the other two Abrahamic religions, "The Jews earned the wrath [of Allah] on them, and the Christians are misguided."

iv) Once the Prophet ﷺ realizes he understands him, he jumps to the impeding factors why Adi is not a Muslim. He says, basically, "Perhaps you are judging Islam by our sociopolitical status?" This is so relevant today: How many are the people that know the theological premise of Islam is very logical, but when they look all around them — Boko Haram, the backwardness, the education levels, etc.— they are turned off by these factors? Adi had the same problem right here, and the Prophet ﷺ is telling him: You're worried about money? We'll get all the money in the world. You're worried about political stability? A lady from al-Hirah...so on and so forth; and he countered each one of these 'arguments.' In our times as well therefore, there is nothing wrong with mentioning the realities of our history, that Islam was the leading contender in science and technology for ~1,400 years. (Side note: The reason we say this is because ultimately, we have two extremes among our ummah as usual: [i] One extreme who considers science, algebra, alchemy, medicine, etc., to be the main emphasis of dawah [which is wrong — the main point of our dawah is theology, and we should not have this inferiority complex and pretend Islam is all about science], and [ii] those who say our dawah is only through tawhid and we should never mention anything about the glory of Islamic civilization [and this is also wrong — here we find the Prophet ﷺ doing dawah through sociopolitical incentives].)

3) Also from the story of Adi, we find how culturally aware and psychologically sensitive the Prophet ﷺ was. He judged and read Adi so quickly until finally Adi finds nothing to stop him from accepting Islam.

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### **Shall Good Nonbelievers Be Rewarded in the Hereafter?**

Adi visited the Prophet ﷺ multiple times, and in one of these visits, he asked a very important question. This hadith is in Ibn Hibban and it is hasan. He said, "Ya Rasulullah, my father used to be good with his relatives, and be generous to his people, and do this and do that. Shall he be rewarded?" So Hatim al-Ta'i, the most generous of all Arabs, the legend of hospitality, is being asked about. And the Prophet ﷺ responds in a profound statement: "Your father desired something and he got what he desired." And that is the hadith. What did he desire? Fame/prestige/love. And he got it to the level that 14 centuries later to this day the Arab world still knows of Hatim al-Ta'i. He was generous and he wanted something, and he got it. Allah says, "Whoever desires the Hereafter AND STRIVES FOR IT ACCORDINGLY, and is a [true] believer, it is they whose striving will be appreciated" [Quran, 17:19]. It's very simple: When a person did not do good for the sake of Allah, why should Allah reward him? It's very clear — nothing illogical at all. Let him get his reward for whatever he did it for, and he shall get it. And they have gotten it. People love and respect them, they become legends in this dunya. But in the akhirah? We leave their affair to Allah.

This is Adi ibn Hatim, he lived a full life before and after Islam, and died in 67 AH at 120 years old.

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### **Updates on the Personal Life of the Prophet ﷺ**

In this year as well, some interesting things happened in the personal life of the Prophet ﷺ. There was a marriage, divorce, death, and birth all in the house of the Prophet ﷺ.

### **Marriage to Fatima bint al-Dahhak That Didn't Last Long**

Marriage and divorce. It's one of the most bizarre stories, and frankly, it's inexplicable. We'll mention it here because we don't want to be accused of not mentioning something that is well known. What happened is the Prophet ﷺ proposed to a lady by the name of Fatima bint al-Dahhak (فاطمة بنت الضحاک) from the tribe of Kulab (کلاب). (Side note: There is an ikhtilaf about her name, there are at least 6 or 7 opinions.) When the Prophet ﷺ entered upon her on the night of the marriage, she for some reason said, "I seek Allah's refuge from you." The Prophet ﷺ said, "You have sought refuge in One who is very great. Go back to your family." So the Prophet ﷺ married her but the marriage was not consummated.

Why did this occur? It is unclear, and frankly, you just do not record these personal things. Even in your own household, things like these are not recorded. Why did she say what she said? There are multiple theories: Ibn Hajar suggests she was mentally unwell. Others say this was a plot some of her jealous relatives told her, that, "When the Prophet ﷺ comes in, this is what you are supposed to say," and she was ignorant in this regard, she didn't understand its implication, so she just said what she was told to say.

Whatever the case might be, clearly, Allah did not will she become one of our Mothers, and this is how it was averted away. Later on she would say, "How unfortunate am I that I chose this dunya over the Prophet ﷺ" — she regretted it until she died.

Note this incident shows us it is allowed to divorce in an indirect language (کنایه/kinaya). The Prophet ﷺ did not want to use the word "divorce," so he simply said, "Go back to your house/family," and that was divorce.

This incident also shows the myth that the Prophet ﷺ never divorced is not true.

### **Stigmas Attached to the Word "Divorce" Have to Be Gone**

Unfortunately, there is a stigma in the Muslim community attached to the very notion of divorce, that "divorce is inherently evil," "anybody who undergoes it must be bad," etc., but this stigma has no basis in the Qur'an or Sunnah whatsoever. It is amazing this stigma even exists.

The Prophet ﷺ himself divorced, and this wasn't the only divorce. He ﷺ divorced Hafsa too, and she was in her iddah, but Jibril AS came down and said, "Allah commands you to take her back, for she is sawwama qawwama, and she shall be your wife in Jannah," so he took her back.

So the stigma we as a culture have for divorce is completely wrong. Sometimes couples just don't get along, but khalas, that's not the end of the world, and it doesn't mean one of them is bad. Sometimes personalities don't match up. We already discussed Zayd and Zaynab. They are both great Companions, but they just did not get along. Sometimes it's better for the couple to move on.

### **The Death of Zaynab bint Muhammad RA**

The Death of Zaynab bint Muhammad, the eldest daughter of the Prophet ﷺ, in the 8th Hijrah. She was born 10 years before the dawah, so she is now around 31. What was the cause of her death? She fell down from the camel during the Hijrah [see episode 41], and she never fully recovered from the bleeding. For 8 years she is in some pain until she passes away.

We know 3 of the 4 daughters of the Prophet ﷺ died in his lifetime: Zaynab, Ruqayyah, and Ummi Kulthum. Order of deaths was Ruqayyah, Zaynab, and then Ummi Kulthum. And Fatima died 6 months after the Prophet's

ﷺ death.

(Side note: Recall Zaynab's husband was Abu al-As ibn al-Rabi'. And at Fajr Zaynab shouted out, "I have given him protection!" [see episode 62].)

### **The Birth of Ibrahim ibn Muhammad RA**

Birth: As for the birth, the Prophet's ﷺ son Ibrahim was born, who will die in the 9th year of the Hijrah.

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## 085 - Miracles of Prophet Muhammad SAW [[TOP](#)]

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Today we will discuss some of the miracles of the Prophet ﷺ. The word miracle in Arabic is mu'jiza (معجزة).

### The Definition of Mu'jiza

What is a mu'jiza? The word comes from the Arabic "ajaza (عجز)" which means to be weak and incapable. (Side note: And this is why the old person in Arabic is called "ajuz [عجوز].") Why would the word miracle come from the same root as weak? Because a mu'jiza is something that the rest of mankind is too weak and incapable to reproduce. The scholars have given a definition of a miracle, and that is an occurrence beyond the typical occurrences men are accustomed to — something that is beyond the natural order, i.e., supernatural; and it occurs at the hands of somebody who claims to be a prophet in order to prove the claim of his prophethood.

### The Purpose of Mu'jiza

What is the purpose of a mu'jiza? We just defined it. It's to prove that a particular human has been sent by Allah. And it's the sunnah of Allah that He has sent prophets with miracles — no prophet has ever come without miracles. It's a part of being a prophet that you have miracles to show the people.

But is it the only sign you are a prophet? No. A miracle is but one of the proofs of a prophet. To say a miracle is the only proof of prophethood means everyone who converts must have converted because of a miracle. But is that the case? Did Abu Bakr see a miracle to convert? Did Ali? No. The majority of converts did not see miracles to convert. To this day, most Muslims who converted have not seen any mu'jiza. So clearly, a mu'jiza is one of the ways to prove prophethood, but there are other ways as well, including the character of the prophets, their truthfulness, their lifestyles, and the content of their message.

Now, the Qur'an mentions miracles do not help arrogant people. Who do they help?

1. People who already believe — it increases their Iman
2. People who are open-minded, genuine, and sincere — it works for them

Those who are arrogant, it doesn't matter what you do, they will never believe. Allah mentions in the Qur'an the arrogance of the pagans of the Quraysh, e.g., in Surah al-Isra, verses 90-93:

وَقَالُوا لَنْ نُؤْمِنَ لَكَ حَتَّىٰ تَفْجُرَ لَنَا مِنَ الْأَرْضِ يَنْبُوعًا

17:90. And they say, "We will not believe you until you break open for us from the ground a spring.

أَوْ تَكُونَ لَكَ جَنَّةٌ مِّنْ نَّخِيلٍ وَعِنَبٍ فَتُفَجَّرُ الْأَنْهَارُ خِلَالَهَا تَفْجِيرًا

17:91. Or [until] you have a garden of palm trees and grapes and make rivers gush forth within them in force [and abundance]

أَوْ تُسْقِطَ السَّمَاءَ كَمَا زَعَمْتَ عَلَيْنَا كِسَفًا أَوْ تَأْتِيَ بِاللَّهِ وَالْمَلَائِكَةِ قَبِيلًا

17:92. Or you make the heaven fall upon us in fragments as you have claimed or you bring Allah and the angels before [us]

أَوْ يَكُونَ لَكَ بَيْتٌ مِّن زُخْرَفٍ أَوْ تَرْفَىٰ فِي السَّمَاءِ وَلَن نُؤْمِنَ لِرُقَيْكَ حَتَّىٰ تُنَزِّلَ عَلَيْنَا كِتَابًا نَّقْرُؤُهُ قُلْ سُبْحَانَ رَبِّي هَلْ كُنْتُ إِلَّا بَشَرًا رَسُولًا  
17:93. Or you have a house of gold or you ascend into the sky. And [even then], we will not believe in your ascension until you bring down to us a book we may read." Say, "Exalted is my Lord! Was I ever but a human messenger?"

And in Surah al-Hijr, verses 14 & 15:

وَلَوْ فَتَحْنَا عَلَيْهِم بَابًا مِّنَ السَّمَاءِ فَظَلُّوا فِيهِ يَعْرُجُونَ  
15:14. And [even] if We opened to them a gate from the heaven and they continued therein to ascend,

لَقَالُوا إِنَّمَا سُكَّرَتْ أَبْصَارُنَا بَلْ نَحْنُ قَوْمٌ مَّسْحُورُونَ  
15:15. They would say, "Our eyes have only been dazzled. Rather, we are a people affected by magic."

Why do we begin by mentioning these verses? Because we need to realize even though for us the miracles we will discuss today are complete proofs of the prophethood of our Prophet ﷺ and we will say, "How can anyone deny them?" but Allah has already said it doesn't matter what you do, some people won't believe — their hearts are deaf, dumb, and blind. In Surah al-An'am verse 111, He SWT said:

وَلَوْ أَنَّا نَزَّلْنَا إِلَيْهِمُ الْمَلَائِكَةَ وَكَلَّمَهُمُ الْمَوْتَىٰ وَحَشَرْنَا عَلَيْهِمْ كُلَّ شَيْءٍ قُبُلًا مَا كَانُوا لِيُؤْمِنُوا إِلَّا أَن يَشَاءَ اللَّهُ وَلَكِنَّ أَكْثَرَهُمْ يَجْهَلُونَ  
6:111. And even if We had sent down to them the angels [with the message] and the dead spoke to them [of it] and We gathered together every [created] thing in front of them, they would not believe unless Allah should will. But most of them, [of that], are ignorant.

And Sh. YQ has heard with his own two ears — and anybody who has debated with an atheist knows — that in their arrogance, some people would even demand, "Show us God Himself." Allah SWT says in Surah al-Furqan, verse 21:

وَقَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا لَوْلَا أُنْزِلَ عَلَيْنَا الْمَلَائِكَةُ أَوْ نَرَىٰ رَبَّنَا لَقَدِ اسْتَكْبَرُوا فِي أَنفُسِهِمْ وَعَتَوْا عُتُوًّا كَبِيرًا  
25:21. And those who do not expect the meeting with Us say, "Why were not angels sent down to us, or [why] do we [not] see our Lord?" They have certainly been carried away by their arrogance and have entirely exceeded all limits.

They have no desire to meet Allah really; they aren't sincere; they don't really care about religion; they demand to see God just in order to win arguments. Allah says, "They have certainly been carried away by their arrogance." If the miracles around them are not causing them to believe, why do they think anything else would cause them to believe?

So from all of this we gain a simple fact that some people won't believe no matter what you do. A lot of people ask, "Why weren't the Quraysh shown more miracles?" The answer is because they still would not have believed. And Allah in His wisdom does not play games [see Quran, 21:16-17]. Once, the Quraysh asked the Prophet ﷺ to turn the mountain into gold, and they said if he does, they would believe in him, so the Prophet ﷺ asked Allah, and Allah responded, 'If you want, I can turn it into gold, but once I do, they only have the option to believe or else they are gone (i.e. they will be destroyed)'—because Allah does not play games. And this means if they don't get the miracle, Allah will give them some more chances — and so in his wisdom, the Prophet ﷺ chose this option.

We began like this to illustrate why most of the miracles happened in front of the sahaba, and only a few happened in front of the Quraysh. It's a mercy from Allah that they weren't given too many miracles because too much arrogance means Allah's destruction. Out of mercy, Allah showed them a few miracles enough to know the Prophet ﷺ is a true prophet, and then He gave them respite and some time — until the Battle of Badr, until the

Battle of Uhud, until the Battle of Khandaq, and so on, until finally the Conquest of Makkah — they either had this option or that option.

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### How Many Miracles Was the Prophet ﷺ Given?

The miracles of the Prophet ﷺ have been the subject of special books written; the most important of these are called Dala'il al-Nubuwwah (دلائل النبوة - the Proofs of Prophethood). Two of the more famous of these books are: (i) Dala'il al-Nubuwwah by Abu Nuaym al-Asbahani (أبو نعيم الأصبهاني) (d. 430 AH), and (ii) Dala'il al-Nubuwwah by al-Bayhaqi (d. 458 AH) from Iran who wrote the most famous book about the miracles of the Prophet ﷺ and it's recently been published in 12 volumes.

How many miracles was the Prophet ﷺ given? Imam al-Bayhaqi who is the foremost authority says there are over 1,000 miracles documented in the life and the sunan of the Prophet ﷺ.

Later on, al-Hafidh Ibn Hajar (d. 852 AH), the master of hadith, quotes Imam al-Nawawi (d. 676 AH) as saying there are authentically narrated more than 1,200 miracles from our Prophet ﷺ. But do realize these are only talking about specific ahadith and incidents (e.g., splitting of the moon, the water coming from his hands), and the fact of the matter is every single statement and action that has ever happened to the Prophet ﷺ is a type of miracle — his existence, his conduct, his mannerisms, his methodology, his whole life, is a miracle, as the famous Andalusian scholar Ibn Hazm (d. 456 AH) said, "If our Nabi ﷺ had not been given any miracle other than the miracle of his own life (i.e. his seerah), that would have been sufficient to prove he is a prophet from Allah" — and wallahi, this is true.

And since it is not possible to go through all 1,200+ miracles in one lecture, we will instead categorize the miracles into 10 categories. (And do note this is not comprehensive; there are more than these 10.) And each of the categories has hundreds of examples:

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#### 1. Miracles That Occurred With Inanimate Objects

That is, miracles that occurred with rocks, stones, etc. Of these are:

- 1) The famous hadith in Sahih Bukhari where the Prophet ﷺ said, "I still recognize the stone which used to say salam to me every time I pass by it in Makkah before my prophethood."
- 2) Ibn Mas'ud said, "One time, we heard the food the Prophet ﷺ put into his mouth saying tasbih" —reported in Sahih Bukhari.
- 3) Abu Dhar al-Ghifari narrated, "I was in a gathering with Abu Bakr, Umar, Uthman, Ali, and others; and the Prophet ﷺ took a group of pebbles in his hand and we all heard the stones praising Allah. The Prophet ﷺ passed these stones to Abu Bakr and they continued praising and we all heard. The Prophet ﷺ took it back, gave it to Umar and they continued praising and we all heard. The Prophet ﷺ took it back, gave it to Uthman and they continued praising and we all heard. All of us heard this. Then after the Prophet ﷺ left and we took those stones, nobody could hear anything from them" —reported in al-Tabarani's al-Mu'jam al-Awsat (المعجم الأوسط). The point is everything praises Allah but we just can't hear them [see Quran, 17:44] — and it's as if by the Prophet ﷺ picking up the stones, the barrier between us and those rocks was lifted, so the sahaba could hear what the stones were always doing. And when he gave it to Abu Bakr, Umar, and Uthman, the barrier was still lifted, but when he put them down and left, the barrier returned back to where it is.

4) It's narrated in the Musnad of Imam Ahmad that once the Prophet ﷺ was giving dawah to one of the leaders of the Banu Amir ibn Sa'sa'ah (بنو عامر بن صعصعة), and he said, "Do you want to see a miracle?" The chieftain said, "Yes." So the Prophet ﷺ said, "Look at that grove of date palms and call out to that small tree to come." So the chieftain said, "O baby palm tree, come!" and the sahabi narrates the tree came crawling all the way until it stood in front of the chieftain. Then the Prophet ﷺ said, "Go back," and the tree went back until it resumed its original post. And the chieftain converted on the spot and said, "I shall never disbelieve in anything that comes from you after this." This shows us the purpose of miracles. This man was open-minded — he was shown a miracle and he converted on the spot. The leaders of the Quraysh on the other hand, it doesn't matter what the Prophet ﷺ showed them, they would not have converted.

5) Jabir ibn Abdillah reports in Abu Dawud and Musnad Imam Ahmad, "Once we went on a military expedition, and the Prophet ﷺ took me to help him relieve himself" — meaning help protect him ﷺ, carry the water, etc. So the Prophet ﷺ went out, but he could not find anything to cover himself with, until he saw in a valley two shrubs on either side. Jabir says, "He went to one of the shrubs, held onto it and said, 'Follow me by the permission of Allah,' and the shrub started following behind him along the ground." Then the Prophet ﷺ went to the other shrub and said again, "Follow me by the permission of Allah," and he began walking away from Jabir, both shrubs in his hand, and they are walking with him, until finally, the Prophet ﷺ merged the two together and said, "Stick together by the permission of Allah," and the two of them stuck together and the Prophet ﷺ relieved himself. Then after this, Jabir says, "When the Prophet ﷺ started walking towards me, I saw the two shrubs return to their original places." Note this was a miracle not done to demonstrate anything — just done so the Prophet ﷺ could cover himself.

6) Of course, the most famous in this category is the crying of the trunk of the tree of the Prophet ﷺ [see episode 30]. The entire Masjid of the Prophet ﷺ — jam-packed with over 1,000 people — witnessed this great miracle. When the Prophet's ﷺ masjid was originally built, they had to cut down trees and they left one of the stumps so the Prophet ﷺ could deliver the khutbah from it. Eventually, money came in and so one sahabi recommended a custom pulpit carved out with three steps be built. So the Prophet ﷺ agreed, and one of the ladies of the Ansar had a servant trained in the art of carpentry, so the servant was commissioned and he built a pulpit, and the new pulpit was placed in the middle of the masjid. (Side note: Before this time, the stump-pulpit was towards one of the sides of the masjid because you cannot decide where the tree is.) And the very first day the Prophet ﷺ gave a khutbah from the new pulpit — and this is reported in Bukhari and Muslim and it is mutawatir — the sahaba said, "We began hearing a noise like the crying of a baby camel — and we found the source of the noise was the stump, so the Prophet ﷺ stopped the khutbah, came down from the minbar, hugged the tree, and he patted it until it stopped crying." And then it's said in one version he said, "If I had not patted and stopped it, it would have cried all the way until the Day of Judgment." And he then commanded the tree be uprooted and buried underneath the new minbar (where it is to this day). Whenever Hasan al-Basri would recite this hadith, he would begin to cry, because, he would say, "A tree cried because it missed the Prophet ﷺ and the knowledge he spread, how about us and our hearts then? Should we not cry as well for not having had the opportunity to hear our Prophet ﷺ?"

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## 2. Miracles Dealing With Animals

1) Of them is the hadith of Sahih Bukhari that in Khaybar, when the Prophet ﷺ put in his mouth the shoulder blade of a lamb given by a Jew, he said to the sahaba, "Everyone, stop eating. The shoulder of the lamb has told me it has been poisoned," i.e., the lamb spoke to the Prophet ﷺ [see episode 68].

2) Reported by Abu Dawud: Once the Prophet ﷺ was riding on a camel with Abdullah ibn Ja'far ibn Abi Talib.

And Abdullah reports, "I was with the Prophet ﷺ on a camel and we entered one of the gardens of the Ansar. There was another camel there who came up to the Prophet ﷺ and started making its noises, and tears began to come from its eyes. The Prophet ﷺ said, 'Where is the master of this camel?' A young Ansari came and said, 'I am its owner.' The Prophet ﷺ said, 'Do you not fear Allah with regards to these creatures that do not speak? For verily, it has complained to me that you do not feed it properly, and you beat it and overwork it.'"

3) In an even more bizarre incident narrated in the Musnad of Imam Ahmad, a group of Ansar came complaining that their camel had gone mad, and they begged the Prophet ﷺ to help them out, so the Prophet ﷺ went to the pen, entered it alone. They said, "Ya Rasulallah, this camel is as mad as a dog with rabies. We fear he will attack and harm you." But the Prophet ﷺ said, "I have no danger from him." So the Prophet ﷺ entered the pen and walked towards the camel. And when the camel saw who it was, the narrator says the camel lowered its forehead as if it was prostrating. The Prophet ﷺ rubbed its head, picked it up and took it back where it should be, and it was normal after that. And after this, the sahaba said, "O Messenger of Allah, this was an animal that prostrated to you who cannot even speak, surely it is more befitting for us to prostrate to you?" But the Prophet ﷺ said, "Do not do so, for it is not allowed for any human to prostrate to another human."

4) We also did the story of Suraqa ibn Malik when he tried to capture the Prophet ﷺ but his horse would not proceed when it saw the Prophet ﷺ. It stopped right then and there and Suraqa fell off of it. And every time Suraqa tried to proceed, the horse would stop and Suraqa would keep on falling off. Three times until finally he realized it's beyond his control [see episode 27].

5) In the Musnad of Imam Ahmad and the Musannaf (مصنف) of Ibn Abi Shaybah (ابن أبي شيبة) (d. 235 AH) it's narrated the Prophet ﷺ was sitting in his masjid, and all of a sudden a camel came running in, made its way directly to the Prophet ﷺ, put its head in his lap, and it began making noises and crying. In front of all the sahaba this happened. And the Prophet ﷺ said, "Go and find the owner of this camel for it has a story to tell." In those days, people recognized each other's animals and knew their owners, so the sahaba found the owner and said, "What is the matter with your camel? For verily, it went to the Prophet ﷺ and he is saying it has a story to tell." But the owner became frustrated and said, "What is the problem? There is no problem. We worked the camel and when it stopped working properly, we used it to carry water, then when it can't even do this, last night we have decided to slaughter it and distribute the meat amongst us." When the Prophet ﷺ heard the news, he said, "Then either gift me the camel or allow me to buy it," and so the owner gave the camel. In other words, the camel just didn't want to die, so the Prophet ﷺ was merciful he made an exception and did not allow them to kill this one camel.

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### 3. Miracles Dealing With Food and Water

Perhaps this is the largest section of miracles in terms of sheer quantity of narrations. So many times the Prophet ﷺ made a small quantity of food feed a large quantity of people, and a small quantity of water take care of a large quantity of people.

1) Of the most salient examples is at the Treaty of Hudaibiyyah, when the Muslims ran out of water, the Prophet ﷺ put his hands in whatever water remained and he then took his hands out, and from between his fingers, water began to flow like a fountain. And people did wudu and washed themselves. In another version, Anas ibn Malik said, "Over 300 people did wudu from the water coming from between the fingers of the Prophet ﷺ." Imam al-Qurtubi commented: The miracle of the water coming from the hands of the Prophet ﷺ is even more miraculous than the miracle of Musa AS causing water to gush from a rock, because occasionally water does come from a rock (even if it's a small quantity and Musa AS made it a large quantity), but never does water gush from flesh and bones.



2) In the Battle of Tabuk a small quantity of food sufficed an entire army [see episode 92].

3) In the incident of the Hijrah, the Prophet ﷺ and Abu Bakr passed by an old lady whose animal cannot produce milk, but when the Prophet ﷺ made du'a, the udders filled up and overflowed [see episode 28]. Of course this first happened with Halimah, his foster mother: All of a sudden her camels and goats started giving milk [see episode 7]. And in the early stage of Makkan dawah as well, a similar miracle happened in front of Ibn Mas'ud RA [see episode 11].

4) Perhaps the most famous incident in this category is that of Khandaq [see episode 58]. When the Prophet ﷺ was digging the trench with the sahaba, Jabir ibn Abdillah came home to his wife and said, "O my wife, I have heard the voice of the Prophet ﷺ weak (i.e., he is hungry). What do we have? Whatever we have, we must give him." And she said there's an old (or small) goat and some flour, so he told her to prepare them. This would have fed only around 5 people, so when Jabir went back to the trench, he whispered to the Prophet ﷺ, "I have something prepared," but then, in one version, it's said the Prophet ﷺ stood up and announced to the entire trench, "O people of the trench, Jabir has a walima (feast) prepared for you!" and everyone was overjoyed because they were all hungry and tired. Then the Prophet ﷺ told Jabir, "Make sure your wife does not put the bread inside the oven or cook the meat until I come." And when he ﷺ came, he spat into the dough, kneaded it with his own hands, and he helped put the dish into the furnace. And then in batches the entire army of 1,400 people came, ate, and left. And when they left, there was more food than when they began. This is of the barakah witnessed by thousands of people in Madinah.

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#### 4. Protection That Allah Gave to the Prophet ﷺ

That is, out of nowhere the Prophet ﷺ was protected with miraculous intervention. And we see this throughout the entire seerah. How many times was he protected out of nowhere? There are just countless incidents to list. Of them:

1) The entire Hijrah [see episode 27]: (i) On the night when he left his house, (ii) when they were walking to Madinah and the Prophet ﷺ was looking up in Ghari Thawr and Abu Bakr was trembling but they were saved, (iii) the story of Suraqa ibn Malik; etc.

2) The praying in front of the Ka'bah [see episode 15]: Abu Jahal boasted to his peers he would humiliate the Prophet ﷺ by putting his foot on the neck of the Prophet ﷺ while he ﷺ is in sajdah, but when he came forward to do this, he began walking backward in fear. And when he was asked why, he said he saw between him and the Prophet ﷺ a pit of fire and there were wings hovering above it. Later the Prophet ﷺ told the sahaba the fire was brought by the angels.

3) The Battle of Badr: 300 not so well-armed Muslims against 1,000 strong of well-armed Quraysh.

4) The windstorm during the Battle of Khandaq [see episode 60].

5) In fact every single battle, even Uhud — it could be a loss, but Allah still protected the life and persona of the Prophet ﷺ even though he was injured [see episode 49].

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#### 5. Knowledge of the Unseen Given to the Prophet ﷺ

Question: Did our Prophet ﷺ have Ilm al-Ghayb (علم الغيب - Knowledge of the Unseen)? The response to this is:

First we need to know there are two types of Ilm al-Ghayb:

A) Knowledge that only Allah has and nobody else has. An example is the five knowledges that only Allah has: (i) no one knows when someone will die; (ii) where they will die; (iii) when the wombs will give; (iv) what the wombs will give; (v) when is the Day of Judgment — and there are more.

B) There is also relative Ilm al-Ghayb some of it might be given to the prophets. Allah SWT says in the Quran, "[Allah is the] Knower of the unseen, disclosing none of it to anyone, except messengers of His choice. Then He appoints angel-guards before and behind them" [see Quran, 72:26-27].

So did the Prophet ﷺ have Ilm al-Ghayb? The answer is: The ultimate Ilm al-Ghayb, no, but some, yes by the permission of Allah. After all, did the Prophet ﷺ not see Jibril AS? Did he not see the heavens and Jannah and Jahannam? So no doubt he had some of the Ilm al-Ghayb, but not all. Allah says, "And none knows the forces of your Lord except He" [see Quran, 74:31], and in another verse, "Say [to them], 'I have no power to benefit or protect myself except by the Will of Allah. If I had known the ghayb, I would have benefited myself enormously and no harm would have ever touched me. I am only a warner and deliverer of good news for those who believe'" [see Quran, 7:188]. So very clearly, the Prophet ﷺ is being told to announce he doesn't have the ultimate Ilm al-Ghayb.

So what did the Prophet ﷺ know that he told us of the Ilm al-Ghayb? Many examples, of them:

1) The day that Najashi died — he died in Abyssinia and the Prophet ﷺ was in Madinah: One day, the sahaba woke up and an announcement was made, "Come to the masjid!" and then the Prophet ﷺ said, "One of your brothers in the faraway land of Abyssinia — the Najashi — has died; he was a righteous man and we shall pray janazah for him." And lo and behold, months later, the news came that indeed Najashi had died on that very day and that very hour the Prophet ﷺ made the announcement [see episode 17].

2) When the Prophet ﷺ came back from al-Isra wal-Mi'raj, one of the Quraysh who had been to Jerusalem tested him, "If you really have been to Jerusalem, then can you describe it for me? Tell me what doors go where, etc." and obviously, the Prophet ﷺ went at night and he couldn't see everything, and why would he pay attention to such details anyway, and there was no way he remembers everything after a short visit, so he became terrified — more terrified than he had ever become — that he might not be able to answer all the questions, until he saw Jibril AS raise up the Bayt al-Maqdis in front of his eyes and he could see it as they were asking the questions. And there was not a single question they asked except the Bayt al-Maqdis was turned this way and that way, and he could see and respond based upon the question [see episode 23].

3) The Battle of Mu'tah — right when the three leaders died in Mu'tah, the Prophet ﷺ described it in Madinah in real-time. And Anas said, "The Prophet ﷺ told us about the deaths of Zayd, Ja'far, and Ibn Rawahah before the news reached us." And it's proven to them a week later when the news came [see episode 73].

4) Also we have the famous incident when one of the governors of the Sassanid Empire, Badhan sent two spies to Madinah pretending to be messengers: They arrived and the Prophet ﷺ recognized them to be spies, so he didn't even look at their letter and said, "Come back the next day." They came back the next day and he ﷺ said, "Go back to your lord and tell him my Lord has killed his lord" — and it turned out that was the same day Khosrow the emperor of the Sassanid Empire had been assassinated. When the two found out what the Prophet ﷺ said was true, they accepted Islam [see episode 71].

All of these are Knowledge of the Unseen.

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## 6. Prophecies of the Future

Even though we can say this is part of the Knowledge of the Unseen, but because it is kind of separate, we made it a category in and of itself. And once again, quite literally we have over 150 (up to 350) prophecies of the Prophet ﷺ. The foremost of these are the signs of the Day of Judgment — indeed every single sign of the Day of Judgment said by the Prophet ﷺ is a prophecy of the future. And of other examples are:

1) The most prominent prophecy was that whilst in Makkah, the Prophet ﷺ prophesied the conquest of the Arabian Peninsula, which is truly bizarre; and then when in Madinah, he mentioned more: Yemen, Busra, Sham, Bayt al-Maqdis, Egypt, Persian Empire, Constantinople, Hind, etc. — and all of these lands were conquered as he ﷺ prophesied.

2) In the middle of the desert when not a single Muslim knew anything about the art of building ships, the Prophet ﷺ prophesied there will be a Muslim naval force within the lifetime of the sahaba. At this, the aunt of Anas ibn Malik, Ummi Haram bint Milhan (أم حرام بنت ملحان) said, "Ya Rasulallah, make du'a I am in that force and I die in it." He ﷺ said, "You will be amongst them." And what happened? In the reign of Muawiyah, Muawiyah made some naval forces (side note: Uthman had some as well), and he used these forces in expeditions, and Ummi Haram was in these expeditions, and in one of the far islands they went to, she fell off her horse and cracked her skull and died there. And the sahaba buried her there, and later on people built a masjid beside her grave which still to this day is the famous masjid in Cyprus. To this day, there is the masjid of Ummi Haram. Where is Cyprus and where is Madinah? Subhan'Allah.

3) One of the more interesting ones reported in Ibn Asakir: The famous sahabi Abdullah ibn Busr (عبد الله بن بسر) who was one of the last sahaba to die (he died in 88 AH), he narrates in Damascus as an old man, "When I was a young child, the Prophet ﷺ visited my parent's house, and I remember my father gave him a worn-out rug to sit on. And my father asked my mother, 'Is there any food?' My mother said, 'Yes, we have hais (حيس - biscuit/cookie/dried cake — they would grind up some dates and mix with flour),' so my mother sent me with the hais and I presented it to the both of them (meaning his father and the Prophet ﷺ), and the Prophet ﷺ turned to look at me, rubbed his hand on my head and said, 'This child shall live for a century.' And I was a young child so I said, 'How much is a century?' The Prophet ﷺ said, '100 years.'" And Abdullah ibn Busr is narrating this hadith in Damascus and he is now 95 years old. And in exactly 5 years after this when he was exactly 100, he passed away while in the act of wudu. Subhan'Allah.

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## 7. The Healing of the Prophet ﷺ

There are again numerous reported incidents of this happening in the life of the Prophet ﷺ.

1) In the Battle of Uhud, Qatada was one of the 9 people guarding the Prophet ﷺ — he was the one who stood guard outside the cave and used his own body to protect the Prophet ﷺ against stray arrows, and one of the arrows came right into his eyes and his eye fell out, and when the Prophet ﷺ saw this, he made a special du'a and said, "O Allah, your servant has sacrificed his own face for mine, so return his eye to him even better than it was," and Qatada said immediately the eye healed and it became the sharper of his two eyes [see episode 49].

2) And we have the famous incident of Ali ibn Abi Talib on the day of Khaybar, when after 10 days of battling, the Prophet ﷺ prophesied, "Tomorrow at Salat al-Fajr, I will hand the banner to someone whom Allah and His Messenger love, and Allah will grant us victory at his hands," and the next day after Fajr, he asked, "Where is Ali?" They said, "He is suffering from eye problems," so the Prophet ﷺ called him, he was brought with his eyes closed, and the Prophet ﷺ spat in his eyes and made du'a and then and there his eyes were fixed [see episode 68].

3) There is another incident of a boy who had been born deaf and dumb, and the Prophet ﷺ made du'a over him and right then and there he became normal after living for 7-8 years in that state.

Again there are many more examples.

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## 8. Immediate Responses to His Du'a

These are du'as being answered instantly as soon as he made it.

1) The most famous example reported in every book of hadith: The people of Madinah were suffering a drought for many months, and in the middle of a Friday khutbah, a man came and said, "Ya Rasulullah, we have not had rain for months and our crops are withering, our animals are dying, and our children are starving. Make du'a to Allah that He sends rain," and Anas narrates, "Wallahi, we had not seen the whiff of a cloud for months, but as the Prophet ﷺ raised his hands, we saw a dense, thick cloud comes from the back of the mountain of Madinah, it came racing forward, and before the Prophet's ﷺ hands had reached his side, we heard the pitter-patter of rain on the roof, and when we went back home, we had to rush back so not to get drenched. And wallahi, we did not see the sun for an entire week." And the next week in the middle of the khutbah, the same man or another man came and said, "Ya Rasulullah, our crops are over-flooded, our children are drowning, and our animals are swimming around. Make du'a to Allah to stop the rain," and so the Prophet ﷺ said, "O Allah, send the rain around and not on us," and he ﷺ pointed to the sky, and wherever he pointed, the clouds parted and the sun came out. And again this miracle took place in front of the entire city of Madinah. Numerous narrations and hundreds of eyewitnesses.

2) The conversion of the mother of Abu Hurairah — Abu Hurairah was a Yemeni and after he migrated to Madinah, he sent a message to his mother to also come so he could take care of her. He used to live in the suffa, so when his mother came to Madinah, he had to get an apartment or a house for her to live in. And his mother was very hurt that Abu Hurairah had left the religion of their forefathers and accepted Islam, so she was always cursing Islam and saying bad things about the Prophet ﷺ. So one day, Abu Hurairah came crying to the Prophet ﷺ and said, "Ya Rasulullah, my mother has said too much about you and I cannot take it — make du'a that Allah guides her." So the Prophet ﷺ raised his hands then and there and said, "O Allah, guide the mother of Abu Hurairah." Then Abu Hurairah goes back, but before he enters the house, his mother says, "Do not enter. I am taking a bath" — that was the bath (ghusl) of Islam. And as soon as he comes into the house, she says the shahada.

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## 9. Stories of the Previous Prophets

Now how is this a miracle? For many reasons. First and foremost, one needs to realize how uneducated Arabia was at the time of the Prophet ﷺ. Consider in our time for example the people living in the jungles of Brazil — would they know the histories of medieval Europe? Of course not. Imagine you came across a civilization cut off from all others and they somehow know about all other civilizations. Such was the case with the Prophet ﷺ. Even the names of the Judeo-Christian prophets were not known to the Arabs — and why should they know the story of Joseph, Isaac, et al. when that branch was completely irrelevant to them? Yes, they preserved the traditions of Abraham and Ishmael, but Isaac's branch was completely irrelevant to them. And that is why during Makkan seerah, the Quraysh in their attempt to 'expose' the Prophet ﷺ, when they went to Yathrib and said to the Jews, "Give us some test quiz questions," one of the questions given was, "Ask him (the Prophet ﷺ) about Joseph and his brothers" — because unless through a divine revelation, there was no way an unlettered shepherd living in the middle of the desert would know these stories [see episode 14]. There wasn't a single library in the entire Hejaz, and in the whole city of Makkah there were less than 10 people who could read and write, and even if they could, there was no bible to read if they could even acquire it — yet in the middle of all this, the Prophet

ﷺ begins telling the detailed stories of Adam (Adam) AS, Nuh (Noah) AS, Ishaq (Isaac) AS, Ya'qub (Jacob) AS, Yusuf (Joseph) AS, Musa (Moses) AS, Isa (Jesus) AS, et al. Allah says, "This is one of the stories of the unseen, which We reveal to you [O Prophet]. Neither you nor your people knew it before this" [Quran, 11:49].

Of the most interesting tangible evidences is that the Qur'an preserves some stories of Jesus Christ that are not found in the New Testament to this day, yet were discovered recently in sources outside New Testament:

- 1) All of us as Muslims know the story of Jesus speaking from his mother's cradle [see Quran, 3:46], but most of us are not aware that this story is simply not found in the New Testament — none of the gospels have it.
- 2) Also, the Qur'an mentions in two occasions the story of Jesus and the clay bird, i.e., he blew into it and it became a real bird [5:110] [3:49]. Again, this story is not mentioned in the canonical Christian gospels, and for the longest time Christians ridiculed Muslims because of this, "Look at these Muslims, they have these weird and bizarre stories."

But around 70 years ago in Egypt, an interesting monastery was discovered in the desert. In it was the body of a monk from the 3rd century CE. And the body of the monk belonged to a lost sect of Christianity. And in the coffin were scrolls — multiple scrolls — and these scrolls contained gospels that are beyond the four canonical gospels (Matthew, Mark, Luke, and John). Note Constantine and others got rid of all other gospels besides these four, so this in Egypt was one of the most significant discoveries of the 20th century. One of these gospels was the Gospel of St. Thomas (now available on Amazon), and in it we have both of the above stories: the story of Jesus speaking as a baby and the story of the bird being brought to life. This is clearly a miracle of the Prophet ﷺ.

## 10. Miscellaneous (Everything Else)

- 1) Of these is perhaps one of his greatest miracles, which is the splitting of the moon in half, which occurred in the very early Makkan phase. This is one of the few miracles which the Quraysh challenged and he did. The Quraysh challenged him and he said, "If I were to split the moon in half, would you believe in me?" and they all said yes. Then as we all know — and the Qur'an is explicit — the moon was split, and the mountain of Safa was in between the two halves of the moon. Ibn Kathir said, "This incident has been narrated by numerous chains and even if we didn't have any chain, the Qur'an is explicit enough:

اٰقْتَرَبَتِ السَّاعَةُ وَاَنْشَقَّ الْقَمَرُ

54:1. The Hour draws near; the moon is split in two."

And Imam Abu Sulayman al-Khattabi (أبو سليمان الخطابي) (d. 388 AH) writes, "The splitting of the moon is one of the greatest miracles ever that cannot be compared to the miracles of any prophet because it occurred in the celestial skies outside of this earth that we are accustomed to, inaccessible to us [mortals]. Hence it was an even greater miracle than other miracles."

- 2) And we also have the personal miracle given just for the Prophet ﷺ, and that is the miracle of al-Mi'raj. As for al-Isra, he somewhat proved it [to the rest of us] by talking about Bayt al-Maqdis to the Quraysh, but as for al-Mi'raj, we just have to believe it happened — it was a personal miracle just for him. A mu'jiza just for him to console him after the death of Khadija RA and Abu Talib, after going through the rejection of Ta'if. It was the lowest of the low in his life ﷺ, so Allah blessed him with the highest of the high.

- 3) And then of course there is the greatest and ultimate miracle we still use to this day which is the Qur'an. This miracle eclipses all other miracles, and it is more than all the other miracles combined — infinitely more. Why do we say this? The simplest point is all the other miracles we have mentioned, we were not witnessing them — they happened in front of other groups and we just believe it happened — whereas the Quran, it is still amongst

us right now — and that is why it is called the eternal miracle. It is the only miracle we can say to a non-Muslim, "Here is the Qur'an, read this book and listen to its recitation. This is how you'll know our religion is true." It is the only miracle that has no time/space constraints. The Prophet ﷺ said, "Every single prophet has been given miracles because of which his people have believed in him; as for me, the only miracle Allah gave me is the wahy that He has sent down to me." Subhan'Allah. As we have seen, clearly he was given thousands of miracles. But the miracle of the Qur'an is so bright it eclipses all other miracles he said it is his only miracle — it is as if all other miracles become meaningless in front of this one miracle. And he ﷺ said, "And because of this wahy, I hope to have the largest number of followers on the Day of Judgment" — this hadith is in Sahih Bukhari and it demonstrates the Qur'an is the ultimate timeless miracle that we can use when we give dawah.

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## 086 - Recap & Lessons from Hunayn & Ta'if [\[TOP\]](#)

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We will recap the Battle of Hunayn and the Siege of Ta'if, and derive the main points of benefit from the incidents.

### Recap

Recall we discussed in length the Conquest of Makkah which occurred Ramadan 8th Hijrah. We mentioned of the most important product of the Conquest is that the entirety of the Quraysh converted to Islam; some of them immediately, others it took a while, such as Safwan ibn Umayyah, Suhayl ibn Amr, et al. [see episode [80](#)]. After the Conquest, the Prophet ﷺ also destroyed all the idols in the neighboring tribes. He then heard of an offensive by the tribe of Thaqif who had allied with their cousins Hawazin — which are two tribes that rival the Quraysh in Makkah. They decided they will launch an offensive, so the Prophet ﷺ decided he will engage with them in war. And so the Ansar, Muhajirun, and all the new converts from Makkah, engaged in the Battle of Hunayn [see episode [82](#)].

Initially, the Muslims —especially the new converts— fled and ran away, but the Prophet ﷺ and the senior sahaba remained until the counter-offensive was launched. And the Battle of Hunayn was a resounding success. And the tribe of Hawazin, their men fled and left all their women, property, and belongings on the battlefield. And large segments of Thaqif as well; recall the younger, overzealous commander said, "Bring all the women and children," and the elder said, "That's foolish." But the younger commander insisted, and he commanded everyone to bring everything with them to the battlefield [see episode [82](#)]. Thus when the men fled back to Ta'if, all that was left behind was taken as war booty by the Muslims. It was a very foolish move for them, but it turned out to be a great advantage for the Muslims — the booty was the largest ghanima received in the history of the seerah. We also mentioned the Prophet ﷺ laid siege to the city of Ta'if, but it was not successful, so the Prophet ﷺ returned to Makkah, and he said, "Allah will guide them to Islam (sooner or later)." And indeed, in the 9th year of the Hijrah, they converted [see episode [95](#)].

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### Points of Benefit From the Battle of Hunayn and the Siege of Ta'if

Let us go back and derive some benefits from the Battle of Hunayn and the Siege of Ta'if.

1. Do not neglect the primary cause of victory. What is the primary cause of victory? Trust in Allah. As Allah says:

إِنْ يَنْصُرْكُمُ اللَّهُ فَلَا غَالِبَ لَكُمْ

"If Allah helps you, nobody can conquer you" [see Quran, 3:160].

And what does Allah say in the Quran about who the Muslims put their trust in on the Day of Hunayn? Allah says, "On the Day of Hunayn, you took pride in your great numbers. But they proved of no advantage to you" [see Quran, 9:25]. Therefore, we learn from this a very important point of tawhid: Our tawakkul has to be in Allah —the Musabbib al-Asbab (مسبب الأسباب - the One Who Causes the Cause)—, and not in the sabab (سبب - cause) itself. If our tawakkul is put in the cause, this is a type of shirk. It's called minor shirk, generally, and there

are many examples: For example, if you have an alarm system in your house and you turn it on and think, "Khalas, the alarm system will protect me" — this isn't great shirk that makes you a mushrik; you're not worshipping the alarm system; BUT it's hidden/minor shirk — your tawakkul is in that alarm system. But does this mean we shouldn't turn the alarm on? Obviously, not. We turn the alarm on; but we must put our tawakkul in Allah SWT. Similarly, if you are sick and you go to the doctor, your tawakkul has to be in Allah. Yes, you realize Allah has given the doctor the tools and knowledge you don't have, so you have to go to the doctor; but your tawakkul has to be in Allah. Because it is Allah who brings the shifa (شفاء - cure); not the doctor or the medicine in itself. So your tawakkul has to be in the Musabbib al-Asbab; not the sabab.

So in all affairs of life, you must put your tawakkul in Allah; your job, your degree, your education, your qualifications — all of this is a sabab which Allah has given to you; so if you put your tawakkul in it, this is a type of shirk. Which could be major shirk if you deny Allah SWT. If a person denies Allah and says, "This is all from me," this is major shirk. For example, the story in Surah Kahf about the man with the two gardens: His brother said, "This is from Allah," but the man said, "No, this is from me" [see Quran, 18:32-44]. And similarly Qarun; he said, "I was the businessman who managed to get the money" [see Quran, 28:76-84] — so he is a kafir, because he made himself the cause, and he neglected the One Who Causes the Cause. The one who eliminates Allah and says, "I am the cause," this is major shirk and kufr. Insha'Allah, among Muslims this is not possible. But some still fall victim to minor shirk — they don't deny Allah, but they put their tawakkul in other than Him. And this is exactly what happened on the Day of Hunayn. They put their tawakkul in their cause, and they almost failed had Allah not helped them.

Note there are two types of causes: Physical cause and spiritual cause. A physical cause is a cause that humanity understands and believes in regardless of religion. For example, medicine, job, education, strength, etc. A spiritual cause is a cause that is supernatural. We as Muslims have our spiritual causes through du'a, Quran, etc. All of these are spiritual. Now, a spiritual cause, if it is legitimate, can you put your trust in that spiritual cause? Can your heart be attached (ta'alluq/تعلق) to that spiritual cause? We said your heart should not have tawakkul and attachment to any physical cause, e.g., a doctor. Okay, but can your heart be attached to a spiritual cause? Yes. Because by definition, it is connected with Allah. To have your heart attached to Allah through a spiritual cause is tawhid. And to have your heart attached to a physical cause goes against tawhid. We learn this from the Incident of Hunayn, that we don't put our trust in physical causes. Now, of course physical causes are necessary, in that, Allah created them to be causes: The famous hadith of, "Tie your camel, and then put your trust in Allah" — this is the basis of actions. So yes, we put our trust in Allah; but we need to do the physical causes necessary. So we go to the doctor, install an alarm system, do a degree to get a job, etc., and as we do all this, we attach our hearts to Allah. We put our tawakkul in Allah while we do these physical causes.

2. Another important point of theology we learn is: We excuse people even for major shirk and kufr if it is done out of ignorance. If a person is genuinely ignorant and they say they are Muslim and believe they are Muslim but fall into blatant shirk and kufr and they don't even know it is shirk and kufr, it is possible that Allah will forgive them, because they are jahil (جاهل - ignorant). We learn this from the hadith of Abu Waqid [see episode [82](#)]: As the Muslims left Makkah for Hunayn, they saw the tree which the pagans used to hang their weapons on for 'good luck.' So Abu Waqid al-Laythi who just converted one week prior and doesn't know anything, he asks the Prophet ﷺ, "Can't you make for us Dhat Anwat (the Hanging Tree, i.e., good luck charm) like the pagans have Dhat Anwat?" — and this is major kufr; he is asking for another god besides Allah; and indeed, the Prophet ﷺ said this is major shirk; he said, "I swear by Allah you have asked me exactly what Bani Israel asked Musa AS" — and what Bani Israel asked was major shirk [see Quran, 7:138]; BUT did the Prophet ﷺ say to Abu Waqid, "Repeat your shahada again because you've become a kafir"? No. Why? Because he's a brand new Muslim and is ignorant.

This is very important because now we are living in a time when we hear such strange views even amongst Muslims that are born into Islam but are raised in foreign lands — and they don't know even the basics of the religion; and they come forth sometimes with blatant kufr. The most obvious example is the notion that, "Anyone



who is good will go to Paradise; it doesn't matter what you believe. You can be agnostic, atheist, idol worshiper, Jew, Christian, anything. If you are a good person, you will go to Jannah." This is a common notion of our times. But to say this is kufr akbar. Why? Because it goes against the kalimah: It goes against "la ilaha illa Allah (there is no god besides Allah)" — because you are saying in fact there are gods that can be worshiped besides Allah; and it also goes against "Muhammad-ur-Rasulullah (Muhammad is the Messenger of Allah)" — because you are saying someone who denies "Muhammad is the Messenger of Allah" will go to Jannah. So it goes against both the kalimahs. You have negated your kalimah when you say, "All paths lead to Jannah." And yet, if you were to ask and do a survey — May Allah protect us, but even in our own communities — you will hear some people, sometimes even Muslims, especially teenagers, say, "Oh yes, if you are good, you will go to Jannah regardless of your religion." And to this, we say, no. In Islam, you have to be good both theologically and action-wise [see Quran, 18:107]. BUT at the same time — and here's the point — we shouldn't pronounce the verdict of kafir on these teenagers. Because they are ignorant. They don't know any better. So insha'Allah, the Muslims of them, they will be forgiven because there is "asl al-Iman" in their heart.

What is asl al-Iman (أصل الإيمان)? Asl al-Iman means you want to submit to Allah and His Messenger. Meaning these people, insha'Allah, they have Iman in their hearts and they want to submit to Allah. But they are ignorant. So, such a person who believes himself to be a Muslim, then commits a major mistake such as kufr and shirk but is ignorant, that person will not be held accountable for their ignorance. Rather, they must be taught and educated. (Side note: The opposite of asl al-Iman is "asl al-Kufr [أصل الكفر]," which means you don't want to submit to Allah.)

Another example is the issue of sexual orientation. Some young Muslims of our time say, "What's the big deal if somebody has this orientation or that? Let them do that." But we say, "No. To say it's okay is like saying it's okay to drink alcohol; and to say it's okay to drink alcohol is kufr." (Note: Drinking alcohol is not kufr in itself, but to say it's okay to drink alcohol is kufr; i.e., to legitimize haram is kufr.) But again, at the same time, just like how the Prophet ﷺ dealt with Abu Waqid al-Laythi, we shouldn't pronounce verdicts of kafir on these people; rather, we must deal with them in a gentle manner and with wisdom.

3. Even the best of people can be swayed by worldly desires: Desire for wealth, power, and ambition. It's not in and of itself a sign of weak Iman to have desires of this world and be swayed by them. But the true Iman comes when you are reminded to keep it in check. When someone reminds you, or when you are shown the truth, can you put yourself in check? And we see this even in Prophet Yusuf AS: The Quran explicitly says, "He would have desired her" [see Quran, 12:24] — so we learn it is not in and of itself haram to have desires of this world. But what did Yusuf AS do with that desire? Did he pursue it? No. As the verse says, a sign from Allah SWT kept Yusuf's AS desire in check, and thus he turned away from the woman [see Quran, 12:24] — and this is Iman. Similarly, in the Battle of Hunayn, what happened with the Ansar? When the Ansar felt somehow the Prophet ﷺ had not done justice to them after they got nothing from the ghanima, they said something that really demonstrated how disappointed they were with the Prophet ﷺ [see episode 83]. But the fact that they had waswasa doesn't mean they don't have Iman. Allah SWT says in the Quran regarding the sahaba, "You are the best community ever raised for humanity" [see Quran, 3:110]; and we find in so many ahadith the Prophet ﷺ praising the Ansar. Thus we learn, to have an inclination, in and of itself, is not a sign of lack of faith or weak faith. But what did the sahaba do with the inclination? Did they succumb to it and utter statements of kufr or snatch away some of the ghanima without the Prophet's ﷺ permission? No. When the Prophet ﷺ gave them the moving lecture, they kept their inclination in check. When they are reminded, they remembered — and this is Iman. As the Prophet ﷺ said in a hadith, "The believer, when he is reminded, he remembers."

4. We see again and again the Prophet ﷺ is dealing with people according to their backgrounds, personalities, and levels:

i) Look at how he dealt with the Ansar. He didn't give them a penny, and he gave all of the fortunes to the new converts [see episode 83].

ii) Look at how he dealt with the Quraysh in the battlefield when they fled. He used a war slogan never used before or after the incident. He said, "I am the Prophet, there is no denying this. And I am the son of Abdul Muttalib" [see episode 82]. He called upon his lineage — he had never done this in any other war. This is what you call the master of human psychology. Now, Islam teaches us the notion of who your father/grandfather is has the potential to become something of Jahiliyyah — and indeed, the Prophet ﷺ mentioned "being proud of your lineage" as one of the four things of Jahiliyyah that will always remain in the ummah — and yet, here, what is happening at Hunayn? Is the Prophet ﷺ contradicting himself? No. He isn't being proud of his lineage. Rather, he is saying a factual statement, and he is using something on that battlefield that needs to be used with the new converts from the Quraysh (and the non-Muslims like Safwan ibn Umayyah). The one thing that would unite the army, especially having non-Muslims in their ranks, is the fact that the Prophet ﷺ is the grandson of their legendary chieftain. And in our times, the same thing can be applied to, for example, nationalism. There is nothing inherently wrong with ascribing yourself to a certain land, region, culture, etc. No doubt, if it is used improperly, it can become kufr and sin. But if it is used properly, it is fine. Notice the Prophet ﷺ mentioned "I am the Prophet" first, and only mentioned "I am the son of Abdul Muttalib" after — he mentioned his Islamic identity first. Thus if we don't make our national identity more important than our Islamic identity, it is fine.

iii) Look at how the Prophet ﷺ dealt with the Bedouins. He dealt with them in a different way. He did not give the average Bedouins what he gave the chieftains of Quraysh. He just gave them tokens until everything was finished (and he didn't keep a penny for himself) [see episode 83].

So our religion teaches us common sense: We treat people according to their backgrounds. There is a hadith in Sahih Muslim narrated by Aisha RA, "Our Prophet ﷺ commanded us to treat people according to their level."

5. Also, we see the issue of making du'a for vs. against people. We have this common misconception among some Muslims in our time that you are never allowed to make du'a against somebody. But this is completely wrong. Of the evidences are:

i) When the sahaba finished the Siege of Ta'if, they begged the Prophet ﷺ to make du'a against Thaqif [see episode 83].

ii) When Asr was missed during the Battle of Khandaq, the Prophet ﷺ made du'a against the ahzab [see episode 59].

iii) When a carcass was thrown on the Prophet ﷺ, he made du'a explicitly by name against the group of Qureshis who did it [see episode 15] — and every one of them was killed at Badr.

iv) When the 70 sahaba were killed, the Prophet ﷺ made du'a for a whole month against those who did it [see episode 51].

v & vi) Did not Musa AS make du'a against Pharaoh? [see Quran, 10:88]. Did not Nuh AS make du'a against his own people? [see Quran, 71:26]. (Side note: Yes, Ibrahim and Isa AS made du'a FOR their people, as they had tender hearts; but the instances of Nuh and Musa AS making du'a against their people are also there, which shows it's not haram to make du'a against someone. And in one hadith, the Prophet ﷺ likened the tender nature of Abu Bakr RA to that of Ibrahim and Isa AS; and the harsh nature of Umar RA to that of Nuh and Musa AS [see episode 40].)

No doubt the general rule is to make du'a for, but sometimes it is healthy and necessary to make du'a against.

In our time, there are many tyrants, e.g., the modern pharaoh in Syria — is it not Islamic to make du'a against him? Wallahi, it is. Now, if somebody were to make du'a for him and say, "O Allah, guide this person" — is that wrong? No, that's not wrong; it is permissible. But after all that he's done, if somebody were to make du'a against him, that is also permissible; in fact, that is the more logical thing to do. The point is it is not un-Islamic to make du'a against someone who has wronged you or others. This notion in our times, that we cannot make du'a against someone, is wrong. In fact, there are many ahadith about the du'a of the oppressed — and the context indicates they are about making du'a against \*a Muslim\* who has done wrong to you. If a Muslim had confiscated, embezzled, stolen your money, dishonored you, or slandered you, then Islamically and Quranically, you can make du'a against him by name. The Prophet ﷺ said, "The du'a of the one who is wronged, there is no hijab (barrier) between him and Allah." Which means you \*can\* make du'a against even a Muslim. How about a tyrant then? Of course we can make du'a against such people. Thus if someone makes du'a against them by saying, "O Allah, destroy these people," this is fine and is from the sunnah.

That being said, what did the Prophet ﷺ do with Thaqif? He made du'a FOR them. Thus the general rule is to be merciful. But you can be strict if necessary.

6. Wisdom in dealing with past offenses. Should you punish people for past offenses/crimes or forgive them? We have in the Battle of Hunayn a major crime, and that is the Muslims fled the battlefield. This is a major crime. In fact, the Prophet ﷺ said, "Seven are the deadly sins. One of them is to turn away and flee on the battlefield." And these groups of new Muslims did exactly this. It's a major sin. And therefore, Ummi Sulaym, one of the famous sahabiyat, when they all fled, she in fact jumped off her own animal, runs to the Prophet ﷺ and pulls out a hand dagger; (note: amongst the small group of men protecting the Prophet ﷺ, Ummi Sulaym was also there); and the sahaba look at her and say, "What are you doing? What will you do with that?"; she says, "If anyone comes, I will shove it in his stomach"; and when the battle was eventually won, her anger bursts out and she says, "Ya Rasulallah, execute all those cowards," i.e., the ones who fled. And the Prophet ﷺ said, "O Ummi Sulaym, Allah AWJ took care of us. He defended us, and everything is fine." Meaning, "Yes, they did a sin, but what shall we do? Kill a 1,000 people?" So here we find wisdom in dealing with offenses. It's a major offense, but what will you gain by mass retribution? It's no use crying over spilled milk, as the saying goes. This shows us the wisdom of the Prophet ﷺ.

7. We see this over and over again: The Prophet ﷺ uses not just physical means, not just spiritual means, but psychological means as well — which shows us you need to understand the human psyche. A leader cannot be a leader unless he knows how to deal with the human situation and the human psyche. And there are so many examples for this:

i) In the Battle of Hunayn, when the Hawazin came to Ji'ranah to embrace Islam and have their families back (who have been distributed as prisoners of war to the Muslims), what did the Prophet ﷺ tell the Hawazin? He said, "This is what we will do: After Salat al-Zuhr tomorrow, you will stand up in front of all of the people (i.e., the sahaba) and ask to have your families given back to you (for free, if possible)," i.e., "Let's try to rely on the generosity of the Muslims" [see episode [83](#)]. Notice the psychology here. He ﷺ said, "After Salah." Why after salah? Because after salah, you feel righteous and pious, and thus more generous. So it's the best time.

ii) Also in the same incident, notice the Prophet ﷺ didn't command the sahaba to give the prisoners back; rather, he used emotional appeal. Why does he not want to force the sahaba? Because it's their right — they just got handed a lot of prisoners, which is their prerogative; so to tell them point-blank to hand them back is going to be painful.

iii) Also in the same incident, recall when the Hawazin made the appeal, the first to stand up was none other than the Prophet ﷺ himself; and he said, "As for the prisoners in the Banu Abdul Muttalib (i.e., my tribe), I am in charge of them. So all of them are yours. Take them." This is of course a sign to the other leaders to stand up and start giving their prisoners up as well. And this is exactly what happened.

iv) The type of generosity shown by the Prophet ﷺ captured the hearts of the muallafati qulubuhum [see episode 83]. We didn't mention the following story in episode 83 because we didn't have time: When the Hawazin accepted Islam, the Prophet ﷺ said, "Where is your leader Malik ibn Awf al-Nasri?" (He is the same leader who insisted to bring the women and children to the battlefield against the advice of the elder. And he was the main leader who instigated the attack, led the attack, had the tactic of showering the Muslims with arrows in the overpass, etc.) They said, "He managed to get into Ta'if." The Prophet ﷺ said, "Go tell him if he comes to me as a Muslim, I shall return his family and property, plus give him 100 camels." When Malik heard this... it's a no-brainer because he's lost everything: family, wealth, tribe, etc. Now he's being told if he comes back as a Muslim, not only will he get it all back, he will basically become a multi-millionaire. It's a no-brainer — there's no life to live without your family, property, and tribe. After all, he is the chieftain. What will you do without a tribe to lead? So he has no choice, he comes to the Prophet ﷺ, accepts Islam, and the Prophet ﷺ reinstates him as the tribal leader. The very person who instigated the entire attack against the Muslims, the Prophet ﷺ reinstates him as the leader. And Malik ibn Awf al-Nasri, he then versified some lines of poetry basically saying the Prophet ﷺ is truly a prophet — because he ﷺ did not have to do this, yet he did; he fulfilled his promise. So Malik said there is no doubt he's a true prophet. When you see someone giving millions away and not keeping a penny for himself, what does this show? Sincerity and truthfulness. This is why al-Aqra' ibn Habis, the other chieftain, said, "I have just come from a man who doesn't care about poverty! Wallahi, this man is a prophet, for no king would do what he has done!"

v) As a general rule, the Prophet ﷺ tried to find local leaders/previous leaders within a tribe to lead, rather than put leaders from outside. Look at Malik ibn Awf; the Prophet ﷺ reinstated him as the leader. Why? Because it's human nature that you respect someone from within your own ranks as a leader — you won't respect an outsider to the same level. Also, who better to rule than someone who's already ruled? Malik ibn Awf knows how to rule his own people: He knows the people in charge, the elites he will need, etc. So he's handed back his power.

8. The issue of the prisoners of war — which brings up the controversial issue of slavery in early Islam and in Islamic law. This is a very hot topic that obviously critics of Islam, and even Muslims that don't know the shariah, question about. Many young Muslims say, "What does our religion say about slavery? How do we read the Quran and hadith and seerah when it talks about slavery?" This is a very long topic in and of itself.

The first thing is we don't like to use the term "slavery." Because it is historically loaded. When we use the term, instantly we get images of American slavery; and this has huge negative connotations. American slavery was the worst manifestation of slavery in human history. Even the ancient Romans treated their slaves better. This is a historical fact that everybody acknowledges. The way slavery existed especially in America was really the worst. And when we use the term slavery, that sort of imagery comes up; whereas that never existed in the history of Islam. So we will use "ubudiyya (عبودية)" or "riq (رق)" or something of this nature instead, which is the Arabic connotation.

We will look at the issue of riq in the context of two times: Firstly, what did Islam do, and secondly, in our times with the ethical laws and the banning of slavery in the modern world.

Now, we need to understand that during the Prophet's ﷺ times, slavery/riq/ubudiyya was a universal practice — no culture or society had banned it ever. Every society — Roman, Greek, Chinese, Indian, etc. — practiced it. And amidst the rampant practice around the globe, Islam was the first, and the only civilization, to come and give a

set of laws about ubudiyya and dealing with abds; to have checks and balances put into place. Of those laws were:

i) Restricting where your abd (عبد) comes from — Islam only allowed one source: Prisoners of war who are not ransomed

— Every other civilization allowed people to capture free people from other lands and then sell them (as what happened in America). They would go into some land, take someone, force him into slavery, and then bring him as a slave. Islam however forbade this. Islam only allowed Muslims to take prisoners of war who are not ransomed as abd: After a legitimate war took place (a state fights another state), there are thousands of prisoners; so what is to be done if nobody is paying their ransom? You cannot just set them free; they will come back and retaliate. So you take them as abd. [See also: episode [54](#).]

ii) Legislated proper treatment

— This, again, was unheard of in any other civilization and culture. There are numerous ahadith about treating abds in a humane manner. Every civilization allowed masters to do what they please with their slaves, but Islam said no; rather, the Prophet ﷺ said, "Your abds are your brothers, and Allah has put them under your command. So whoever has a brother under his command should feed him of what he eats, and dress him of what he wears"—and that's why in Islam, there are many instances where you cannot tell the abd from the master. And the Prophet ﷺ further said, "Do not ask them (abds) to do things beyond their capacity (power), and if you do so, then help them."

iii) Islam legislated the freeing of abds through so many avenues

— Such as the penalty for breaking your oath, committing zihar (ظهار), or having intercourse with your wife during the day of Ramadan; one of the ways to pay the penalty for these is to free an abd [see Quran, 5:89 & 58:2-4] [see Sahih Bukhari, [Book 51, Hadith 34](#)]. In fact, Islam legislated zakat money for abds — one of the 8 categories of zakat is for [freeing] abds [see Quran, 9:60]. This is not something to be taken lightly. In fact, not only zakat and penalty; freeing an abd is one of the highest virtues in Islam: There are chapters written — even in the book we are reading on a daily basis, which is Imam al-Nawawi's Riyad al-Salihin (رياض الصالحين - the Meadows of the Righteous)— on the virtues of freeing an abd or an ama (أمة - female abd). Allah gives so much reward to those who free abds, so much so Aisha RA and others used to look for abds to free. Indeed, the Prophet ﷺ said one of the ways to free yourself from Hellfire is to free an abd [see Sahih Muslim, [Book 20, Hadith 26](#)].

iv) It created a legal framework that incorporates the treatment of abds and amas, but it doesn't require their existence

— That is, Islam doesn't require riq or slavery. If we eliminate the entire institution of riq, the Islamic shariah is still perfectly intact. Therefore, in our times when there is no slavery, Islamic law is still full and valid, and it doesn't need their existence. And this is an amazing point in our opinion, which clearly demonstrates Allah AWJ intended for riq to be something that is not necessary and required. If it's there, Islam has laws for it; but if it's not — no problem, the Islamic framework still stands. And that's why we don't know of a single scholar or alim who is calling for a return of riq.

v) If you have a relation with an ama, then she must be only yours, and you cannot lend her to other people

— Having relations with amas is, again, something that all societies and cultures did. It's not something Islam came with. There are plenty of references in the Old and New Testament about it. But previous cultures did not have any rules; in many cultures, including pre-Islamic Arabian culture, you could lend your ama to other people, astaghfirullah. So of course what happened was you would hire her out to other people for a night. And the Quran references this practice and makes it clear that it's completely haram [see Quran, 24:33]. So the Quran came and legislated things even in this regard.

vi) A child born of relation with an ama is considered to be a free child

— In Jahiliyyah days, children born from relations with amas were considered to be, sometimes, slaves; whereas in Islam, the child born of such a union is considered to be the same as a free child. That's why Ismail AS and Ishaq AS are both equal in the eyes of the shariah of Allah SWT (even though Ismail's mother Hajar was a slave). And in fact, if we look at our own history, we'll see the majority of the khulafa were born of amas. And that's a huge thing to say. The majority of the Abbasids and the Uthmanids were actually children of amas — showing the lineage from their mother's side was not something that brought a negative stigma to them.

vii) If a child is born of such a union, the ama is upgraded to become an "umm al-walad (أم الولد)"

— And the books of fiqh have a chapter called "the Chapter of Umm al-Walad." What is umm al-walad? Umm al-walad is a special category of ama, in that, after the child is born, you cannot sell her to anybody else or transfer ownership; and she becomes free on the death of the child's father.

No doubt, slavery is a difficult topic for some of us, especially the young minds, to grasp; but it needs to be said and explained, because we come across the instances of abds and amas so many times in the seerah. In the modern world that we live in, however, we don't have to deal with it anymore — Allah AWJ legislated something that in the time and context was the most humane possible, and everything seemed to work toward eliminating this institution; and now that it is eliminated, we don't have to call for its return.

And riq was abolished in Muslim lands from 1870 onward. Throughout the 19th and 20th centuries, there were abolition movements as there were in Europe as well, and there was opposition to them just like there was in Europe as well. In the beginning, many Muslim clerics opposed the abolishment, but eventually, it's been eliminated. (Note: Even in the seerah of the Prophet ﷺ, notice how many times abds were freed. And the Prophet ﷺ himself never had a personal slave-khadim [خادم - servant]; every abd he had, he would free. But a number of them attached themselves to him after being freed, and they volunteered their services to him ﷺ.) [For the discussion on Maria al-Qibtiyya, see episode [97](#).]

The bottom line is slavery was the reality of the world at the time, and our religion came and legislated it and made it far more humane than any other civilization. In fact, no other civilization even had laws for slavery. (And by the way, every book of classical fiqh has a chapter on ahkam al-riq [أحكام الرق - rules of riq]. You can go and read about those chapters for historical purposes, if you want to.)

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### **The Results of the Battle of Hunayn and the Siege of Ta'if**

What were the results of Hunayn and Ta'if?

1. A clear victory of the Prophet ﷺ in the entire region of Hejaz — even though Ta'if was still not Muslim, it was a small island of shirk in the ocean of tawhid. Otherwise, the entire Hejaz region had converted to Islam.
2. Public idolatry had been eliminated. Yes, Ta'if is still pagan within their castle, but just within a few months, they will also embrace Islam [see episode [95](#)].
3. The Battle of Hunayn was the very last battle between Islam and shirk. After this, it's gone. After this, never did the Prophet ﷺ and the sahaba fight against the mushrikun of Arabia. The next battles will be against Rome, Persia, etc. As for shirk in Arabia, Hunayn was the final domino — Conquest of Makkah, then Hunayn, and that's it, Arab idolatry ceased to exist within less than a year. This is one of the biggest miracles of the seerah itself: Arabia was a land of idolatry, and within 22 years of the Prophet ﷺ receiving prophethood, it ceased to exist. Completely gone. This was a miracle no human could bring about — Our Lord brought about complete wiping



of shirk in the Arabian Peninsula.

4. The entire Quraysh tribe converted to Islam. (Note: There are references of perhaps 1 or 2 or 3 of the Quraysh fled to Rome or other places; but all of the elites that remained, they had converted.)

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With this, central Arabia had been conquered. The only major province of Arabia left was the northern province. (As for south, they are not idolaters; they are the people of Yemen which eventually will be conquered in a peaceful way as well; not much bloodshed.) The major battle left will be with the people of north; but Allah willed they will not actually fight [see episodes 87-92: The Battle of Tabuk].

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## 087 - Battle of Tabuk 1 [\[TOP\]](#)

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Before we move on to the Battle of Tabuk, we will discuss what happened in the 6 months between the Siege of Ta'if and the Battle of Tabuk.

### Religious Freedom in Islam

There were around 7 or 8 mini expeditions between the Siege of Ta'if and the Battle of Tabuk. The Prophet ﷺ did not participate, but he sent the sahaba to neighboring tribes and lands, and the main purposes of these expeditions were to destroy large idols, public idols, and to bring the tribes into Islam. For example, the more famous ones involved sending Tufayl ibn Amr to destroy the idol of Dhi al-Kaffayn, and Ali ibn Abi Talib to destroy a large idol called al-Fuls (الفلس).

Now, in these modern days, we have some Muslim vigilante groups destroying the sacred sites of other religions and their idols, and they use these incidents from the seerah as evidence to justify their acts. So here we must explain two things:

1. The Prophet ﷺ only did this after he established his political authority in the land. In other words, he isn't destroying Dhi al-Kaffayn, al-Fuls, al-Uzza, etc., until he has political authority. He only did this after the Conquest of Makkah and after the Battle of Hunayn when central Arabia is his completely (and he's now expanding to all of Arabia).
2. And there is another issue as well. What do our scholars say about the freedom of other religions to worship in an Islamic state? The fact of the matter is there has been a controversy from the very beginning of Islam amongst the tabi'un and tabi' al-tabi'un. By unanimous consensus, Jews and Christians (i.e., the Ahl al-Kitab/People of the Book) can practice their faith in an Islamic state — this is well known; the Qur'an is explicit on this, and ahadith are mentioned about this as well; there's no ikhtilaf at all. The question comes how about paganistic religions? We have had ikhtilaf on this issue from the beginning of time. By almost unanimous consensus, idolatry is not allowed in the Arabian Peninsula. (Side note: And this was perhaps the greatest success of the Prophet ﷺ: He permanently got rid of idolatry among the Arabs. To this day, you don't really have idolaters among the Arabs. This is the success of Islam.) How about worshiping idols outside of the Arabian Peninsula? Would an Islamic state tolerate that? The four madhhab have differed on this issue. Some say you can only take as citizens (those who qualify to pay jizya) the Jews, Christians, and Zoroastrians. The reason the Zoroastrians are included is because when Umar RA conquered Persia, he said to the Muslims, "Treat them (Zoroastrians) like you treat Jews and Christians." So they were treated like them in terms of jizya and letting them practice their faith in their temples. From this, some scholars have said only Zoroastrians can be treated like the Ahl al-Kitab, and not other pagans.

However, there's always an opposing view, and the most famous madhhab championing it strenuously is the Hanafi madhhab which says you make qiyas on all the religions. They say why stop only at Zoroastrians [when they don't even believe in our God]? Note Jews and Christians believe in our God — the Qur'an is explicit about this; Allah says talking about the Ahl al-Kitab, "Do not argue with the People of the Book unless gracefully, except with those of them who act wrongfully. And say, 'We believe in what has been revealed to us and what was revealed to you. Our God and your God is One. And to Him we submit.'" [see Quran, 29:46]. (Side note: Any Muslim who denies this — and there are many ignorant Muslims who deny this — has not even read the Quran.) Whereas Zoroastrians, do they have the same God as us? No. They have Ahura Mazda and Ahriman, the god of good and the god of evil — they have two ultimate divinities; and they don't believe in any prophets we



believe in. Yet by unanimous consensus, they are treated like Ahl al-Kitab. Therefore from this, the Hanafi madhhab and some riwayat in Maliki and Hanbali madhhab say all paganistic religions outside the Arabian Peninsula have the same exception. (Side note: They didn't allow this exception in the Arabian Peninsula because Arabian Peninsula has a status that the other lands do not have: The Prophet ﷺ said on his deathbed, "لأخرجن اليهود والنصارى من جزيرة العرب حتى لا أدع إلا مسلماً" — meaning, in the Arabian Peninsula, you cannot have two religions flourishing. You can have other religions in small communities and whatnot, but not in public and flourishing.)

So based on this, the opinion that pretty much all of the khulafa had acted upon in the history of Islam is they extended this toleration to every minority religion as long as that minority was civil (i.e., they didn't go murdering, they didn't go on a rampage, etc.). And by the way, this is why we have the most bizarre religions to this day in places of the Muslim world, e.g., the Alawis — we don't view them as Muslims, but our khulafa let them be until they themselves became violent — only then the khulafa attacked them. And in our time, we have the Yazidis of Iraq. They have existed for around 1000 years in the heartland of the Abbasid Caliphate, yet they were and are left alone and allowed to do what they are doing. And look at the Mughal Dynasty; the majority of the inhabitants were Hindu, but the khalifa allowed them to be as they were as long as they kept their shirk in their temples — and this is the standard Hanafi position.

Thus from all of this it is evident what's not allowed is for the pagans to practice their shirk publicly. As long as they keep their worship in their places of worship, the ummah tolerates their belief — just as we always have — and lay Muslims shouldn't abuse/misuse the above instance from the seerah to justify the act of destroying the sacred sites of other religions.

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## Names Given to the Expedition

Now we move on to the Battle of Tabuk. What are the names of this battle, why did it take place, and when did it take place? There are two primary names given, both mentioned in the hadith, and one referenced in the Qur'an.

### 1. Ghazwat Tabuk

As for the most prominent name, it is Ghazwat Tabuk (غزوة تبوك). Why Tabuk? Because the Muslim army was quite literally saved at Tabuk. Mu'adh ibn Jabal reports, "We went on the expedition with the Prophet ﷺ in the year of Ghazwat Tabuk and we combined our prayers until we came close, then the Prophet ﷺ said, 'Tomorrow you shall arrive at the spring of Tabuk and you shall arrive there at the hot time of the day; [but] make sure you do not touch its water until I get there.'" The sahaba had run out of water, they were extremely thirsty and they thought they were about to die; and when they arrived at Tabuk the next day, Mu'adh said they saw a small slither of water, "We saw a small slither of water, and we saw two men from our camp already there having preceded us. The Prophet ﷺ asked them, 'Have you touched its water?' They said, 'Yes.' So the Prophet ﷺ became angry at them and he said what Allah wanted him to say." — Mu'adh did not quote what the Prophet ﷺ said. Why? Because of adab. You just cover it up because the Prophet ﷺ said some harsh phrases. We should know the Prophet ﷺ rebuked them, but we don't need to know the words used. Then the Prophet ﷺ commanded the sahaba to gather any and all water in one place, and Mu'adh narrates: "Then the Prophet ﷺ washed his hands and face in that water, and then the water started to gush out until all the army (of 20,000) drank from it." So because of this incident that the army was quite literally saved at Tabuk, the expedition became called the Expedition of Tabuk.

(Tangent: There is a hadith in Sahih Muslim wherein the Prophet ﷺ said, "O Mu'adh, it's only a matter of time, if you live long enough, you will see this very land will become a land of greenery and gardens." When the

Prophet ﷺ said this, Tabuk was in the middle of a desert and no one lived there; but today, it's the largest city in Northern Arabia. It has a population of more than 500,000, and it's indeed a land of greenery exactly as the Prophet ﷺ prophesied. Subhan'Allah. And it's said the very oasis the Prophet ﷺ allegedly drank from, it is still green, and water is still there. And it's also said there's a masjid there called [Masjid Rasulallah](#) [but it wasn't built by the Prophet ﷺ].)

## 2. Jaysh al-Usrah

The second main name of the expedition is Jaysh al-Usrah (جيش العسرة - the Army of Great Difficulty). This is the more common name used amongst the sahaba. Imam al-Bukhari, in his Sahih al-Bukhari, when he talks about the book of seerah, when he gets to the chapter of the Battle of Tabuk, he said, "Ghazwat Tabuk — and It Is the Usrah (Difficulty)" — so he has both names in the chapter heading.

Why was Tabuk called the Difficult Expedition? Wasn't every battle of the Prophet ﷺ difficult? Yes, indeed; but the Battle of Tabuk was difficult in ways that none of the other battles were. Even though there was no actual battle took place in this expedition (i.e., there was no clash of swords), but what happened was so harsh the sahaba almost died maybe multiple times. Why?

1. It is not easy to manage a large army. And the army the Muslims gathered for the Battle of Tabuk was the largest army Arabia had seen in its entire history — 20,000 men. Why would having a large army be difficult? Obviously, problems with resources, logistics, food, and water. (Side note: Of course we need to be a bit careful with the numbers here. It is human nature to exaggerate numbers — we have a tendency to inflate the numbers if it's on our side. So when someone says 20,000, we take it with the understanding that, "Okay, it means a large number, but it doesn't have to be exactly 20,000." Realistically, 20,000 seems too big for that time and place, but nonetheless, it's the largest expedition ever mounted by the Prophet ﷺ.)

2. Ghazwat Tabuk took place in late July — so it is the hottest time of the year where temperatures rise to 110 °F. You simply cannot function. (And that is why people in those regions do not and cannot work between Zuhr and Asr. They just stay inside, and they work again after Asr.)

3. Also Ghazwat Tabuk is the furthest distance ever traveled by a Muslim army led by the Prophet 650~ — ﷺ km north-west from Madinah.

4. It was psychologically hard for the Muslims to leave Madinah during this season as going to Tabuk and back would have taken at least a month, and August is harvest season. If they went to Tabuk, they would not be able to harvest the crops. Most people for most of their lives, before the era of modern jobs, did not know how much they will make every month. (We are accustomed to a salary — and wallahi, this is a blessing from Allah — but the majority of humanity for most of its existence lived day to day, week to week not knowing how much they will earn each month.) And there were certain seasons in which you store up food and rations for multiple years. The number one season was harvest season in August. Even if you didn't own a farm, it was still the best season for money. Why? Laborers — people were hired to do things. So for the entire agrarian society of Madinah, harvest season was the paycheck for the year — it's their best source of income, but now they're basically being told, "Leave everything, we have to go to Tabuk and then we'll come back at the end of August."

And indeed, it turned out to be too large an army to handle. The army eventually ran out of rations, and they even ran out of water. And it's narrated Umar RA was asked by Ibn Abbas and others, "Tell us about the Expedition of Difficulty. What happened?" So Umar RA narrated, "We left with the Prophet ﷺ to Tabuk in extremely hot weather, and we reached a place where we felt so thirsty we thought 'our throats would collapse' (an Arabic expression meaning 'we would die'). And people went out in search of water, but they came back even more thirsty. Some people sacrificed their camels in order to squeeze the water out of the sack of the camel..." Subhan'Allah, they were so desperate they killed their camels to get any water they could. Now when you kill

your camel, that means you have to walk the entire way back. But they still decided to kill the camel. Umar RA continued: "...Until finally, Abu Bakr pleaded with the Prophet ﷺ, 'Ya Rasulallah, make du'a for us.'" So the Prophet ﷺ said, "If you wish," and he raised his hands. And Umar RA narrates the Prophet's ﷺ hands did not come down until the sky began to pour with rain. And the sahaba were able to fill all of their canisters and containers with that rainwater.

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### **Tangent: One Should Not Rely on Miracles**

Now, this incident shows us a very interesting thing: The Prophet ﷺ did not rely on miracles. He sees the sahaba at the very verge of death, but he didn't ask Allah for miracles until Abu Bakr prodded him, "Ya Rasulallah, please make du'a." Why? The Prophet ﷺ wants to show us you can't just rely on miracles; rather, you have to struggle to achieve your goals. And this is the reality throughout the seerah: Badr, Uhud, Ahzab, etc. — yes, miracles did come, but not at the beginning; they came at the very end after struggle and sacrifice. (And in this, insha'Allah, there is another lesson for us as well: Even though our miracles might not be as blatant [and wallahi, the true believers who follow the path of the Prophet ﷺ will see mini-miracles in their personal lives], but if we put in the struggle and effort, Allah will bless us in the end.)

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### **(Cont.) 2. Jaysh al-Usrah**

So for all of these reasons it was called the Difficult Expedition (Jaysh al-Usrah). Allah references this in the Qur'an:

لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالْأَنْصَارِ الَّذِينَ اتَّبَعُوهُ فِي سَاعَةِ الْعُسْرَةِ

"Allah has certainly turned in mercy to the Prophet as well as the Muhajirun and the Ansar who stood by him in the time of difficulty..." [9:117].

So Allah called it the "time of difficulty," and that is what Tabuk is called. Qatada, the student of the student of Ibn Abbas commentates on this verse and says, "This verse refers to the Battle of Tabuk — they left towards Syria in the blazing summer, and they were tested severely, so much so it's mentioned two or more people were rationed one date per day." Subhan'Allah. "And they would split that date amongst themselves, and then they would take the date pit and suck on it one after the other to get some taste."

Therefore the two primary names of this expedition are: (i) Ghazwat Tabuk, and (ii) Jaysh al-Usrah, the Army of Difficulty.

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### **When Did the Expedition Take Place?**

When did this take place? The month of Rajab in the 9th year of the Hijrah. Exactly 6 months after the Siege of Ta'if. And if you calculate this out, it's basically late July/early August, so we understand why it would be so hot.

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### **Why Did the Expedition Take Place?**

Why did this ghazwa take place? What were the causes? Sh. YQ mentions he himself has not found a clear-cut, satisfactory answer, but he has come to a conclusion which he will share later.

What are some of the reasons mentioned by the classical scholars of seerah?

1. This opinion is outright bizarre and we can dismiss immediately: Ibn Asakir (famous historian) reports — and this report is mentioned by al-Baghawi and Ibn Kathir — that, "The Jews enticed the Prophet ﷺ to go up to Syria, they said to him, 'If you are a true prophet, you must go to al-Sham because it's the land of the prophets and it's the land of Judgment Day.'" So according to this report, the Jews wanted to get rid of the Prophet ﷺ and wanted to send him on a wild-goose chase in Syria so he abandons Madinah, so they could get rid of the Muslims. According to this report, this is why Allah revealed in the Qur'an Surat al-Isra verse 76:

وَإِنْ كَادُوا لَيَسْتَفِزُّوكَ مِنَ الْأَرْضِ لِيُخْرِجُوكَ مِنْهَا وَإِذَا لَا يَلْبِثُونَ خِلَافَكَ إِلَّا قَلِيلًا

"They tried their best and they almost succeeded in getting rid of you from the land, but if they were to succeed, then they themselves would only last for a short while (before Allah destroys them)" [17:76].

So this verse, it is said by Ibn Asakir and others, was revealed because the Jews tried to trick the Prophet ﷺ and tried to send him up north to Syria.

But this first opinion simply cannot be true for multiple reasons. First, there are no Jews left in Madinah; they have all been expelled or converted to Islam. Second, can you imagine the Prophet ﷺ just listening to a blatant trick like this? It doesn't make any sense. Lastly, Surat al-Isra is a Makki surah, so how can it refer to Ghazwat Tabuk?

2. Another reason, given by Nur al-Din al-Haythami (نور الدين الهيثمي) (d. 807 AH) in his Majma' al-Zawa'id (مجمع الزوائد), is that the Romans were sending an expedition to battle the Muslims, so the Prophet ﷺ went up north to battle them. According to this narration, the chieftain of the Ghassanid Arabs (the Christian Arabs up north that had a very cozy relationship with the Caesar of Rome) sent a message to the Caesar of Rome saying they want to attack Madinah (or according to another report, he sent a false message saying, "The Prophet ﷺ is dead,") so he told the Caesar to send an army so they can attack Madinah. So according to this report, 40,000 Roman troops were sent down, and the Prophet ﷺ went up north to battle them. But we are a bit skeptical of this opinion because (i) firstly, this particular narration does not seem to be authentic in terms of isnad; and (ii) secondly, it's really inconceivable to imagine the Romans sending 40,000 troops to battle the Arabs, because they didn't care about the Arabs — the Arabs posed no threat to them. And if they wanted to conquer the Arabs, they could have done it at any time over the last few years.

3. Another report given is the Ghassanids themselves were the targets and not the Romans; and it's said there was a threat the Ghassanids would attack Madinah. There seems to be some basis to the validity of this. For example, Umar RA narrates when the Prophet ﷺ took a month off from his wives (there was a marital dispute happening, so the Prophet ﷺ cut off from his wives for a month and lived in the masjid — he did this because the Mothers of the Believers demanded bigger houses, more money, etc. [see episode 98]) Umar's co-worker/friend came rushing to him saying, "Something's happened!" Umar RA jumped up and said, "Has the king of the Ghassanids attacked yet?!" The man said, "No! Something worse! The Prophet ﷺ has divorced all his wives!" — of course the man was wrong, the Prophet ﷺ didn't divorce them, he basically just separated for a month; but the point being: Umar RA was worried about the Ghassanids attacking. We've also seen in the past the Ghassanids have caused issues, so perhaps this is a legitimate reason. But the question needs to be asked: Why the month of July? The Ghassanids would not attack in July, it's too hot for anybody.

4. There's also a claim the Prophet ﷺ wanted to get revenge for Mu'tah, the death of Ja'far, and other massacres that happened up north that involved the Ghassanids. But once again, the question is why now? This can wait until January. Why in July?

This leaves us with one logical answer, and that is:

5. It was a command from Allah to test the believers. There doesn't seem to be an immediate threat, neither from the Romans nor the Ghassanids, so what it appears to be the case — and Allah knows best — is this was a test from Allah. It was a direct commandment from Allah that could not be disobeyed, so the Prophet ﷺ told the sahaba, "You have to go and fight," and there was no questioning. And perhaps there is some evidence for this in the Qur'an — Ibn Kathir and al-Baghawi have an opinion similar to this, and they based this on Surat al-Tawba verse 123:

يَا أَيُّهَا الَّذِينَ آمَنُوا قَاتِلُوا الَّذِينَ يَلُونَكُمْ مِنَ الْكُفَّارِ وَلْيَجِدُوا فِيكُمْ غِلْظَةً ۚ وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ

"O you who have believed, fight those surrounding you of the disbelievers and let them find in you harshness. And know that Allah is with the righteous" [9:123].

Al-Tabari, the earliest mufasssir, says this verse was the verse that commanded the Prophet ﷺ to fight the neighboring Arabs, and once he's done, to turn his attention up north to the Romans. So this is in Surat al-Tawba — all of which was revealed pretty much in Ghazwat Tabuk — and the Prophet ﷺ understood from it, "Allah is commanding me to go up north now that I've secured all of central Arabia." There's no other threat left in Arabia other than the Ghassanids because of their connection with the Romans. So the Prophet ﷺ understood this and went north.

What adds to this interpretation is that al-Waqidi mentions the Prophet ﷺ sent out messengers to the neighboring tribes, even to Makkah, requesting them to send all able-bodied men to fight with him. And he did not hide where he was going unlike every other battle. Everyone knew what was going on. This is not a surprise attack. This is an all-out military expedition.

And what adds even more to this interpretation is if you read Surat al-Tawba, you will notice that never is the command for jihad and qital been given so bluntly as it is in this surah; and as we know, this surah is all about Ghazwat Tabuk. Allah is commanding qital in this surah in a manner not found anywhere else in the Qur'an (and that's why this surah is also called Surat al-Qital/سورة القتال). For example:

يَا أَيُّهَا الَّذِينَ آمَنُوا مَا لَكُمْ إِذَا قِيلَ لَكُمْ انْفِرُوا فِي سَبِيلِ اللَّهِ اثَّاقَلْتُمْ إِلَى الْأَرْضِ ۚ أَرْضَيْتُمْ بِالْحَيَاةِ الدُّنْيَا مِنَ الْآخِرَةِ ۚ فَمَا مَتَاعُ الْحَيَاةِ الدُّنْيَا فِي الْآخِرَةِ إِلَّا قَلِيلٌ

"O you who have believed, what is [the matter] with you that, when you are told to go forth in the cause of Allah, you adhere heavily to the earth? Are you satisfied with the life of this world rather than the Hereafter? But what is the enjoyment of worldly life compared to the Hereafter except a [very] little" [9:38].

إِلَّا تَنْفِرُوا يُعَذِّبْكُمْ عَذَابًا أَلِيمًا وَيَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ وَلَا تَضُرُّوهُ شَيْئًا ۗ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

"If you do not go forth, He will punish you with a painful punishment and will replace you with another people, and you will not harm Him at all. And Allah is over all things competent" [9:39].

That's very strict — Allah is saying you HAVE to go. And also in the same surah:

انْفِرُوا خِفَافًا وَثِقَالًا وَجَاهِدُوا بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ فِي سَبِيلِ اللَّهِ ۚ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ

"Go forth, whether light or heavy, and strive with your wealth and your lives in the cause of Allah. That is better for you, if you only knew" [9:41].

Meaning whether you are heavily armed or not armed at all, go forth. And also Allah says about the munafiqun:

لَوْ كَانَ عَرَضًا قَرِيبًا وَسَفَرًا قَاصِدًا لَاتَّبَعُوكَ وَلَكِنْ بَعَدَتْ عَلَيْهِمُ الشُّقَّةُ وَسَيَحْلِفُونَ بِاللَّهِ لَوِ اسْتَطَعْنَا لَخَرَجْنَا مَعَكُمْ يُهْلِكُونَ أَنْفُسَهُمْ وَاللَّهُ يَعْلَمُ إِنَّهُمْ لَكَاذِبُونَ

"Had it been an easy gain and a moderate trip, the hypocrites would have followed you, but distant to them was the journey. And they will swear by Allah, 'If we were able, we would have gone forth with you,' destroying themselves [through false oaths], and Allah knows that indeed they are liars" [9:42].

If you look at all of these verses, you will notice the bluntness of encouraging people to do qital and jihad that is not found in any other surah. (Side note: These verses are always used by jihadist groups — and there's nothing wrong with using verses by anybody at any time, but the problem comes these groups cut and paste these verses as if they apply specifically to their cause, when the only time a verse can apply with a specific cause is with the cause it was revealed for; and Allah revealed this surah for the Expedition of Tabuk; so in any other cause, you have to use it basically with a disclaimer saying, "[This verse] might apply or might not apply [to our cause].")

Thus, in Sh. Yasir Qadhi's opinion — and Allah knows best — the primary reason for Ghazwat Tabuk was not because of something physical in the world, not because of Ghassan or the Romans, rather, it was because Allah told the sahaba to; because Allah wanted to put them through a test.

Why did Allah want to test them? Many reasons: To raise their ranks, to test their Iman, and also to prepare them for the future expeditions after the death of the Prophet ﷺ. And indeed, Tabuk is the final ghazwa. This is it. Khalas. Right after this, the Prophet ﷺ goes to do his final Hajj, he falls ill, and we will come to the end of the seerah. Then what happened? The khilafa of Abu Bakr, Umar, Uthman, Ali, then the Umayyads, and so on. So it's as if Ghazwat Tabuk was a test so that the sahaba pass it, so that they can then move on to do bigger things for the ummah. This is Sh. YQ's two cents, take it or leave it. And as we will see, the sahaba passed this test with flying colors.

And in Sh. YQ's opinion, this is why the Prophet ﷺ called out for all of the sahaba to come, i.e., it was fard ayn (فرض عين) for every single healthy male to participate in Ghazwat Tabuk. The only person excused was someone who was genuinely sick or had very extenuating circumstances. What other battle was it that every single able-bodied Muslim from around Madinah — even from Makkah — had to participate? So it is clear to Sh. YQ — and Allah knows best — this was a test for all the sahaba so when they pass it, they have the faith, courage, confidence, and Iman to go on and expand the ummah.

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### Collecting Funds

When the Prophet ﷺ understood the need for having the expedition, the first thing he did was collect funds for it. And he would stand on the minbar and encourage people to give whatever they could — he gave beautiful encouragements: "Whoever finances the Jaysh al-Usrah, he shall be given Jannah." Subhan'Allah. And so the sahaba donated whatever they could — somebody would give a bag of gold, somebody would give some coins, etc., until the piles began to form in the masjid.

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### The Famous Story of the Generosity of Uthman ibn Affan RA

The sahaba donated whatever they could, and of course the lion's share came from Uthman ibn Affan RA — it just so happened around 100 camels of his had returned from an expedition up north, thus when he heard this

hadith above, he donated all that money in the thousands of gold coins. And so the Prophet ﷺ had in front of him all this pile of gold just from Uthman, and he began flipping this coin around in his hands saying, "Wallahi, whatever Uthman does after today, it will not harm him." Subhan'Allah. (Side note: This hadith is in Bukhari and Muslim, and Ibn Abbas used it to defend Uthman against the neo-kharijites [much later on, in 35 AH] — he said, "Whatever your fabricated complaints are, don't you know your own Rasulullah said whatever Uthman does will not harm him? If he said this, then who are you to complain?")

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### **The Famous Story of the Competition Between Abu Bakr RA and Umar RA**

Also over here the famous story of Abu Bakr and Umar's competition took place. It is a story narrated in the Sunan of al-Tirmidhi that the Prophet ﷺ stood up and continued to ask for charity until Umar RA thought, "Today is the day I can beat Abu Bakr," and he went back home and got half of his money.

Realize, money back then was a very scarce commodity. You did not know when the next batch of income would come. There was no monthly salary (the concept of a salary is very modern). For the sahaba, money was very erratic. They might get one dinar today, nothing for weeks, and then suddenly hundred dinars one day, and so on. So the fact that Umar RA gave half his money is extraordinary. Even for us to give half our money — even though we have a constant income stream — is difficult to imagine. For Umar, it's a different level. So Umar RA brought forth half of his money, and when the Prophet ﷺ saw this money, he asked, "O Umar, what have you left for your family?" Umar ibn al-Khattab said, "I have left a similar amount." Then Abu Bakr RA came and he also had a bag of money; the Prophet ﷺ asked him, "What have you left for your family?" Abu Bakr al-Siddiq said, "I have left them Allah and His Messenger," i.e., no money, but only tawakkul in Allah. At this Umar said to himself, "I can never compete with Abu Bakr again after this," i.e., "No way I can compete with this type of tawakkul."

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### **(Cont.) Collecting Funds**

The Prophet ﷺ gathered more money for this expedition than in any other expedition. And subhan'Allah, there's a beautiful point here: Just 6 months ago, he had at his disposal the ghanima of Hunayn and Ta'if, but he used it all in the Way of Allah, and nothing was left in his own pocket or the treasury. This was his methodology. He did not leave anything for himself — he gave it all away.

So more financing was needed for Ghazwat Tabuk.

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### **The Phrase "Wallahi" as an Expression vs. as a Qasam: The Story of Abu Musa al-Ash'ari**

Abu Musa al-Ash'ari narrates his tribe sent him to collect camels to go to Tabuk, and he says, "I arrived and I didn't realize the Prophet ﷺ was in an angry state..." (Side note: Why was he angry? Most likely, it was because of what's happening with the hypocrites, which we will discuss in future episodes.) Abu Musa continues, "...So I asked him [for camels] — and he ﷺ did not have anything — and he ﷺ said, 'Wallahi, I will not give you anything to travel upon.' So I returned distressed. I did not know he was angry from something else; I thought I might have done something wrong and he was angry at me." So Abu Musa went back and told his tribe the Prophet ﷺ said such-and-such. Then Abu Musa says, "Barely had any time passed when Bilal came and said, 'The Prophet ﷺ is calling you.'" So Abu Musa came and the Prophet ﷺ said, "Take these two camels, and these

two, and these two (6 total) — I have just purchased them from Sa'd" — some money had come, so he ﷺ purchased six camels, and he gave them to Abu Musa.

We learn from this incident, when you give an oath and you don't mean it, the oath is not considered valid. As we are all aware, when we use the phrase "wallahi," sometimes we use it as an expression and sometimes we use it as a genuine qasam (قسم - oath), and it's obvious from the context when is the two. For example, if somebody asks you, "You wanna go and eat over here?" and you say, "Wallahi, I don't wanna go there, brother," it's obvious from the context you don't mean it; you don't mean to swear by Allah you are never going to go there — it's just an expression; whereas in a serious state if somebody accuses you of lying and you say, "Wallahi, I am not lying," it's obvious you mean it. And Allah says in the Qur'an, "Allah will not call you to account for your thoughtless oaths, but He will hold you accountable for deliberate oaths" [5:89]. The Prophet ﷺ is a human, and sometimes things happen that perturb him and make him angry (غضبان), and sometimes he will take it out in a manner that people don't understand (in this case Abu Musa), so he said an oath, "Wallahi, I will not give you anything to travel upon" — but later he gave 6 camels to Abu Musa despite this oath, and this made Abu Musa so confuse he took his tribesmen and asked the Prophet ﷺ for clarifications whether they can take the camels. And it was explained to them, yes, they can — initially the Prophet ﷺ did not have any money so he said what he said, but then the money came, so the camels were purchased and given to them.

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## 088 - Battle of Tabuk 2 [\[TOP\]](#)

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We are still doing the Battle of Tabuk, and it is in fact the final battle of the Prophet ﷺ. A lot of Qur'an came down, in fact basically the entire Surat al-Tawba came down because of the Battle of Tabuk [so we will have a lot of discussion about this — see episode [93](#)]. Recall we mentioned the battle is not an actual battle, it's an expedition — no fighting took place. But so many interesting stories happened during this expedition.

Today we will discuss one of the most popular stories of the seerah, and that is the story of Ka'b ibn Malik and what happened to him during the Battle of Tabuk. It's truly a lesson for each and every one of us about how to make up for sins we have committed. Obviously, it's a story that has been heard by many, but every time you read it and refresh your memory, it still hits you. It's such a soft and beautiful story, so one never gets tired of reading it. Therefore today, we will spend the whole lecture on this story (and possibly half of the next lecture too).

### Who is Ka'b ibn Malik RA?

He is one of the earliest converts of the Ansar, from the tribe of Banu Salama. Recall we mentioned the Banu Salama lived around Masjid al-Qiblatayn [see episode 34], and they wanted to move closer to the Prophet ﷺ in central Madinah, but the Prophet ﷺ said, "O Banu Salama, stay where you are, Allah will record your footsteps [i.e., Allah will reward you for each step you take to come to the Masjid of the Prophet ﷺ]," so they remained where they are; and some scholars say the verses at the start of Surah Ya-Sin are a reference to the Banu Salama.

إِنَّا نَحْنُ نُحْيِي الْمَوْتَىٰ وَنَكْتُبُ مَا قَدَّمُوا وَآثَرَهُمْ وَكُلُّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُّبِينٍ

"Indeed, it is We who bring the dead to life **and record what they have put forth and what they left behind**, and all things We have enumerated in a clear register" [36:12].

So Ka'b is from this tribe. He converted to Islam before the Hijrah, so he is one of the few Ansar to have the honor of converting before the Prophet ﷺ emigrated, and he in fact took part in the Bay'at al- Aqaba [see episode 25]. So he is of the elites of the Ansar.

And the story of his repentance is mentioned in every book of hadith. In Sahih Bukhari and Sahih Muslim, we have three-page narrations from him in the first person. He himself narrated it in the first person, and because of this, we have emotional/personal and intricate details. This story, along with the story of Aisha [see episodes 55 & 56], always hit home because they are both narrated in vivid detail in the first person:

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### The Story of Ka'b ibn Malik RA (Sahih Muslim Version—The Book of Repentance)

Ibn Shihab reported that Abd al-Rahman ibn Abdillah ibn Ka'b ibn Malik (عبد الرحمن بن عبد الله بن كعب بن مالك) informed him that Abdullah ibn Ka'b, who served as the guide of Ka'b ibn Malik as he became blind, he heard Ka'b ibn Malik narrate the story of his remaining behind the Prophet ﷺ from the Expedition of Tabuk. Ka'b ibn Malik said:

"I never remained behind the Prophet ﷺ from any expedition which he undertook except the Expedition of Tabuk and that of Badr. So far as the Battle of Badr is concerned, nobody was admonished for remaining behind as the Prophet ﷺ and the Muslims set out (not for war, but rather) to waylay the caravan of the Quraysh; but it

was Allah who made them confront their enemies without their intention (to do so) [see Quran, 8:7]. I had the honor to be with the Prophet ﷺ on the Night of Aqaba when we pledged our allegiance to Islam, and it was more dear to me than the Battle of Badr, although Badr was more popular amongst people as compared with that (Aqaba). And this is my story of remaining back from the Prophet ﷺ on the occasion of the Expedition of Tabuk: I was never stronger or better off than when I stayed behind from that expedition — by Allah, I had never had two mounts at the same time as I had at the time of that expedition. The Prophet ﷺ set out for this expedition in extremely hot season; the journey was long and the land (which he and his army had to cover) was waterless and he had to confront a large army, so he informed the Muslims about the actual situation (they had to face), so that they should adequately equip themselves for this expedition, and he also told them the destination where he intended to go. And the Muslims who accompanied the Prophet ﷺ at that time were large in numbers, but there was no proper record of them." Ka'b (further) said: "Any man who intended to absent themselves were under the impression that they could easily conceal themselves (and thus remain undetected) as long as there is no revelation from Allah AWJ (exposing them). And the Prophet ﷺ set out on an expedition when the fruits were ripe and their shades were so sweet. I had a weakness for them and it was during this season that the Prophet ﷺ made preparations and the Muslims too along with him. I also set out in the morning so that I should make preparations along with them, but I would come back and did not do anything and said to myself: 'I can do that when I want to.' And I went on doing this (postponing my preparations) until people were about to depart and it was in the morning that the Prophet ﷺ set out and the Muslims too along with him, but I made no preparations. I went early in the morning and came back, but I made no decision. I continued to do so until they (the Muslims) hastened and covered a good deal of distance. And I thought of riding and catching up with them. I wish I had done that, but perhaps it was not destined for me. After the departure of the Prophet ﷺ, as I went out amongst people, I was shocked to find that I did not find anyone like me except people who were labeled as hypocrites or the people whom Allah granted exemption because of their incapacity. And the Prophet ﷺ took no notice of me until he had reached Tabuk. (And one day, as he ﷺ was sitting amongst the people in Tabuk,) he said: 'What has happened to Ka'b ibn Malik?' A man from Banu Salama said: 'Ya Rasulallah, the (beauty) of his cloak and his appreciation of his properties have allured him and he was thus detained.' Mu'adh ibn Jabal said: 'What a bad thing you have said! Ya Rasulallah, by Allah, we know nothing but good about him (Ka'b).' The Prophet ﷺ, however, kept quiet. It was during that time that he (ﷺ) saw a person (in the distance), dressed in white, breaking the mirage. Thereupon the Prophet ﷺ said: 'May he be Abu Khaythama,' and, lo, it was Abu Khaythama al-Ansari (أبو خيثمة الأنصاري) and he was that person who gave a sa' (صاع - basically 1 kg or so) of dates (in charity) and was scoffed at by the hypocrites." Ka'b ibn Malik (further) said: "When the news reached me that the Prophet ﷺ was on his way back from Tabuk, I was greatly perturbed. I thought of fabricating false stories and asked myself how I would save myself from his anger on the following day. In this regard, I sought the help/advice of every prudent man from amongst my people, but when it was said to me that the Prophet ﷺ was about to arrive, all the false ideas disappeared (from my mind) and I came to the conclusion that nothing could save me but the telling of truth, so I decided to speak the truth and it was in the morning that the Prophet ﷺ arrived (in Madinah). And it was his habit that as he came back from a journey, he first went to the mosque and observed two rak'at of nafl prayer (as a mark of gratitude) and then sat amongst people. And as he did that, those who had remained behind him began to put forward their excuses and take an oath before him and they were more than eighty people. The Prophet ﷺ accepted their excuses on the face of them and accepted their allegiance and sought forgiveness for them and left their secrets (intentions) to Allah. Then I presented myself to him. I greeted him and he smiled and there was a tinge of anger in that. He (ﷺ) said to me: 'Come forward.' I went forward until I sat in front of him. He said to me: 'What kept you behind? Had you not purchased a mount?' I said: 'Ya Rasulallah, by Allah, if I were sitting in front of any other person from this whole world, I would have been able to wiggle my way out in front of him and save myself from his anger on one pretext. And I have been bestowed the power of speaking fluently and eloquently, but, by Allah, I am fully aware of the fact that if I were to put forward before you a false excuse to please you today, Allah would definitely (expose me and) provoke your wrath upon me (in the near future); and if I speak the truth (today), though you will get angry because of it, I hope that Allah would make its end well, and, by Allah, there is no valid excuse for me. By Allah, I had never been stronger or wealthier than I was when I remained behind you (failed to join the expedition).' Thereupon, the Prophet ﷺ said: 'As for this man, he has spoken the truth. Get up (and leave) until Allah gives a decision in your

case.' So I left, and some people of Banu Salama followed me, and they said to me: 'By Allah, we never saw you committing a sin prior to this. You, however, failed to offer an excuse to the Prophet ﷺ as the others who did not join him have offered. The du'a of the Prophet ﷺ to Allah to forgive you would have been sufficient for you.' By Allah, they continued to incite me until I thought of going back to the Prophet ﷺ and contradict myself. Then I said to them: 'Has anyone else also met the same fate (as me)?' They said: 'Yes, two people have met the same fate as has fallen to you and they have made the same statement as you have made, and the same verdict has been delivered in their case as it has been delivered in your case.' I said: 'Who are they?' They said: 'Murara ibn al-Rabi' al-Amri (مرارة بن الربيع العمري) and Hilal ibn Umayyah al-Waqifi (هلال بن أمية الواقفي).' They made a mention of these two pious people to me who had participated in the Battle of Badr and there was an example for me in them. So I did not change my mind when they mentioned these two people to me. The Prophet ﷺ forbade all the Muslims to talk with three of us from amongst those who had stayed behind him. So we kept away from the people, and the people's attitude towards us changed so much that it appeared to me that I am a foreigner in my own land. We spent fifty nights in this state and my two friends confined themselves within their houses and spent (most of the) time in weeping, but as I was young and strong amongst them, I got out (of my house), participated in congregational prayers, roam about in the marketplaces; but none spoke to me. I came to the Prophet ﷺ as he sat (amongst people) after the prayer, greeted him, and asked myself whether his lips stirred in response to my greetings (or not). Then I observed prayer close to him and looked at him with stealing glances; and when I focused on my prayer, he would look at me, but when I cast a glance at him, he would turn his face away from me. And when the harsh treatment of the Muslims towards me lasted long, I walked until I climbed the wall of the garden of Abu Qatada, and he was my cousin, and I had the greatest love for him. I greeted him but, by Allah, he did not respond to my greetings. I said to him: 'O Abu Qatada, I adjure you by Allah! Aren't you well aware of the fact that I love Allah and His Messenger ﷺ?' But he kept quiet. So I adjured him again. But he kept quiet. I again adjured him, whereupon he said: 'Allah and His Messenger know it better.' My eyes began to shed tears and I turned away and climbed back over the wall. And as I was walking in the marketplace of Madinah, I saw a Nabataean from amongst the Nabataeans of al-Sham, who had come to sell foodgrains in Madinah, saying, 'Who will show me where Ka'b ibn Malik is?' The people started to point me out to him, and he came to me and gave me a letter from the King of Ghassan, and as I was a scribe (i.e., I was literate), I read that letter and it was written like this: 'Amma ba'd (أما بعد - to proceed); it has been conveyed to us that your friend (the Prophet ﷺ) has treated you harshly, and Allah would not allow you to live at a place where you are inferior and your rights are lost, so join us and we will console you.' As I read that letter, I said (to myself): 'This is also a sort of a test,' so I burned it in the oven. When out of the fifty days, forty days had passed and the Prophet ﷺ received no revelation, there came the messenger of the Prophet ﷺ to me and said: 'Verily, the Prophet ﷺ has commanded you to remain separate from your wife.' I said: 'Should I divorce her or what should I do?' He said: 'No, but only remain separate from her and do not come near her.' And the same message was sent to my companions. I said to my wife: 'You better go to your parents and stay there with them until Allah gives the decision in my case.' The wife of Hilal ibn Umayyah came to the Prophet ﷺ and said: 'Ya Rasulullah, Hilal ibn Umayyah is an old man with no servant. Do you disapprove of my serving him?' He said: 'No, but he should not come near you.' She said: 'By Allah, he has no such desire. By Allah, he spends his time in weeping from that day (his case began) until today.' Some of the members of my family said to me: 'Will you also seek permission from the Prophet ﷺ in regards to your wife? For he has granted permission to the wife of Hilal ibn Umayyah to serve him.' I said: 'I will not ask the permission of the Prophet ﷺ regarding her, for I do not know what the Prophet ﷺ would say if I asked him to permit her (to serve me) while I am a young man.' It was in this state I spent ten more nights, and thus fifty nights was completed starting from the time when the people were prohibited from talking to us. Then I prayed Fajr on the morning of the fiftieth night on the roof of one of our houses, and while I was sitting in the manner that Allah AWJ described us (in Quran, 9:118) — i.e., my very soul seemed straitened to me and even the earth seemed narrow to me despite its vastness — there I heard the voice of one who had ascended Sal'/Sala' (سَلْع - Mount Sela) saying at the top of his voice: 'O Ka'b ibn Malik, there is glad tidings for you!' I fell into prostration realizing that relief has come. The Prophet ﷺ had informed the people of the acceptance of our repentance by Allah as he offered the Fajr prayer. So the people went on to give us glad tidings and some of them went to my friends in order to give them the glad tidings; one man came to me galloping on his horse, and another man from the tribe of Aslam (أسلم) came rushing to me and he stood up on

top of the mountain and shouted. The man's voice was swifter than the horse. When the one whose voice I heard giving me the glad tidings came to me, I took off my garments and dressed him with them because of his bringing good news to me, and, by Allah, I owned no other garments than them on that day. Then I borrowed two garments, and dressed myself in them, and I set out to go to the Prophet ﷺ, and on my way, the people started receiving me in batches, congratulating me on Allah's acceptance of my repentance, saying, 'We congratulate you on Allah's acceptance of your repentance!' (I moved on) until I came to the mosque and the Prophet ﷺ had been sitting there amongst people. Talha ibn Ubaydillah got up and rushed towards me and he shook hands with me and congratulated me, and, by Allah, no person stood up (to congratulate me) from amongst the Muhajirun except him." (The sub-narrator said) Ka'b said that he never forgot (this good gesture of) Talha. Ka'b (further) said: "When I greeted the Prophet ﷺ, his face became bright with joy, and he said: 'Be happy and rejoice, for this is the best day you have ever had since the day your mother gave birth to you!' I said: 'Ya Rasulallah, is this acceptance of repentance from you or from Allah?' He said: 'No, (it is not from me), it is from Allah,' and it was common with the Prophet ﷺ that as he was happy, his face brightened up and it looked like a part of the moon and it was from this that we recognized it (his delight). As I sat before him, I said: 'Ya Rasulallah, as part of my repentance, I will give up (all) my wealth as sadaqa for the sake of Allah and His Messenger ﷺ.' Thereupon, the Prophet ﷺ said: 'Keep some property with you as it is better for you.' I said: 'I shall keep with me that part (of my property) which fell to my lot on (the occasion of the Expedition of) Khaybar.' I said: 'Ya Rasulallah, Allah saved me because I spoke the truth; so as part of my repentance, I shall speak nothing but the truth so long as I live.'" Ka'b said (to the sub-narrator): "By Allah, I do not know of anyone amongst the Muslims whom Allah tested with truthfulness in speech —from the time I said that (promise) to the Prophet ﷺ until today— more than me; (but) by Allah, I have not intentionally told a lie from the time I said that to the Prophet ﷺ until today, and I hope that Allah will save me for the rest of my life. And Allah AWJ revealed these verses: 'Allah has certainly turned in mercy to the Prophet as well as the Muhajirun and the Ansar who stood by him in the time of difficulty (i.e., the Expedition of Tabuk), after the hearts of a group of them had almost faltered. He then accepted their repentance. Surely He is Ever Gracious and Most Merciful to them. And [Allah has also turned in mercy to] the three who were left behind, [whose guilt distressed them] until the earth, despite its vastness, seemed to close in on them, and their souls were torn in anguish.' And this revelation reached up to the (words): 'O believers! Be mindful of Allah and be with the truthful' [9:117-119]." Ka'b said: "By Allah, since Allah directed me to Islam, there has been no blessing more significant for me than this truth of mine which I spoke to the Prophet ﷺ, and if I were to tell a lie, I would have been ruined as were ruined those who told lies; for in regards to those who told lies, Allah used harshest words used for anyone as He descended revelation (and the words of Allah are): 'When you return, they will swear to you by Allah so that you may leave them alone. So leave them alone—they are truly evil. Hell will be their home as a reward for what they have committed. They will swear to you in order to please you. And even if you are pleased with them, Allah will never be pleased with the fasiqs' [9:95-96]." Ka'b said: "The matter of us three was deferred as compared with those who took an oath in the presence of the Prophet ﷺ, and he accepted their allegiance and sought forgiveness for them. The Prophet ﷺ deferred our case until Allah decided concerning it. [And it was Allah AWJ who gave decisions in our case]. Hence, Allah said, 'And [Allah has also turned in mercy to] the three who were left behind'; and this (phrase, 'the three who were left behind') does not mean that we remained back from the expedition (even though we did remain back; but) rather, this implies that he (ﷺ) kept our matter behind those who swore an oath and apologized to him, from whom he accepted that."

A similar report was narrated from al-Zuhri with the same chain of narrators.

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### **The Story of Ka'b ibn Malik RA (With Sh. YQ's Commentary)**

Abdullah ibn Ka'b ibn Malik, one of Ka'b's sons who became his guide when he became blind later on in life, said, "I heard my father narrate the story of the Ghazwa of Tabuk that he failed to take part in. He said: 'I never remained behind in any ghazwa the Prophet ﷺ fought, except Ghazwat Tabuk and Ghazwat Badr. But as for Badr, nobody criticized anyone for not participating because it was not meant to be a war; it was just a search for

the caravans of the Quraysh, and then the Muslims met their enemy' [see Quran, 8:7]." So Ka'b begins by saying he never remained behind in any ghazwa except Tabuk and Badr, and he says as for Badr, nobody was criticized for remaining behind because it was not a fight in the beginning, rather, it was simply a raid of the caravan of Abu Sufyan [see episodes 35 & 36]. And then he said, "I witnessed the night of the Bay'at al-Aqaba with the Prophet of Allah when we pledged our Islam; and to me, that is more precious than Badr, and I would not substitute that for Badr even though Badr is more popular amongst the people than the Bay'at al-Aqaba."

So this is the first paragraph of the hadith, and it's so profound, so full of meaning; let's digest it bit by bit. Firstly, what we found really interesting here is the fact that his own son is narrating the story in such vivid detail. We all know how awkward it is to tell our son of our own mistakes. But wallahi, this is the best tarbiya (تربية - education/upbringing) imaginable, because you are teaching your son by example. The fact that Ka'b is telling his son, "I remained behind," and then about all of the punishments that came, it's amazing. As a parent, you always try to hide your faults from your children; but here is Ka'b telling his son everything. Why? To give him the lessons and morals to benefit from. Note the lesson is not in the mistake, but in how to correct that mistake.

Also we see here an interesting psychology of the [legitimate] pride of the sahaba. (Arrogance is haram, but pride in doing a legitimate thing is not haram, e.g., you should feel proud of being a Muslim, meaning "Alhamdulillah, Allah has given me Islam.") The sahaba have their CVs in their mind. And by the way, we learn this from Abu Bakr, Umar, and other sahaba as well — once in a while, they list I did this and I did that. This is natural that you feel happy about your service to Islam. So Ka'b mentions, "I never remained behind in any battle and I witnessed Aqaba. And for me, that makes up for Badr. Even though among the people, Badr is more popular, but for me, Aqaba is more precious." Why is it more precious? Because Aqaba was smaller — only 72 people participated. And also because in Aqaba, the Muslims converted before meeting the Prophet ﷺ — so it's a big honor. Therefore, he said, "I would never substitute Aqaba for Badr." So notice in his mind he's thinking of all the good that he has done. So the question to all of us is: When was the last time we sat down and thought, "What good have I done in this life for the akhira?" — this is called Muhasabat al-Nafs (محاسبة النفس) and it is a sign of Islam. You think about what positives you have done. We see this in the seerah and in the lives of the sahaba constantly. They are preparing and increasing their resume for the akhira. Here are the sahaba thinking, "What have I done for the sake of Allah?"

We also see over here that Ka'b is setting up the stage for making an excuse for his later mistake by mentioning the positives he has done. Everyone makes mistakes; but he is saying, "Overall, look at my resume — I participated in every battle, the Pledge of Aqaba, etc." — he mentions his good points. And indeed, this is authentic human nature. Judging someone based on just one mistake is wrong. The scholars say if a righteous person makes a mistake, it's not the same as when an evil person makes a mistake over and over again. History and habit play a big role in passing judgment on somebody in this world, and even in the Next. If a pious man slips up and he repents, he is dealt with some laxity.

Ka'b goes on with the story, "As for the Battle of Tabuk and what happened to me, I was never more physically fit or wealthier than right before that battle." So he's saying that he had no excuse for not participating. "By Allah, I had never owned two camels before this point, but at the Battle of Tabuk, I had two camels."

Now, the two legitimate reasons for not participating in Tabuk is (i) if you are disabled, old, sick, etc., or (ii) if you don't have any money. In those days, the battles were self-financed. So if you didn't have a camel or any money, you simply could not go. But, Ka'b says, "I had no excuse. I was strong and wealthy." And he also said he had two camels. And notice, this was a big deal for the sahaba, which shows their poverty. The average sahaba did not own a single camel. Even the Prophet ﷺ did not own a camel up until the Hijrah. Owning a camel, which was the bare minimum to go around, was a luxury for them. And this shows us the poverty of the sahaba in early Islam. (And the money started pouring in in the next generation.)

Ka'b goes on: "Whenever the Prophet ﷺ wanted to undertake an expedition, he would always hide his intention (i.e., making it appear as if he is going to a different area) until it was time for the battle." This hiding of intention is of the tactics of war for surprise attacks — which, by the way, is a norm throughout all of the battles

of the world—; however, when it came to Tabuk, the Prophet ﷺ announced his intention. Why? 4 reasons, as K'ab said: "The Prophet ﷺ set out for this expedition in (i) extremely hot season, (ii) the journey was long, (iii) the land (which he and his army had to cover) was waterless, and (iv) he had to confront a large army; so he informed the Muslims about the actual situation (they had to face) so that they should adequately equip themselves for this expedition."

And as we mentioned last week, this ghazwa was fard ayn on every single capable Muslim. It was a major sin not to go because the Prophet ﷺ is commanding the sahaba they have to go. Thus every single able-bodied man had to go.

Ka'b continues: "The Prophet ﷺ announced to the Muslims clearly their destination so that they might prepare for the ghazwa. And the number of people who accompanied the Prophet ﷺ was so numerous that they could not be listed in any kitab/book/diwan/register"—he says the number was so large that it couldn't fit a register. As we said, in the history of the seerah, the Battle of Tabuk was the largest number of soldiers marching behind the Prophet ﷺ.

Ka'b continues: "Any man who intended to be absent assumed the matter would remain hidden, unless Allah revealed it through wahy"—meaning the numbers were so much that if someone missed out, no one will notice. But there is the fear that Allah will expose them.

He goes on: "The Prophet ﷺ went to this ghazwa at the time when the fruits had ripened and the shade was so sweet. And I was more eager for those two than the ghazwa. And the Prophet ﷺ and the sahaba continued to prepare for the battle. And I started to go out myself to prepare. But every day, I would come back without doing anything." Around 10 days were given for preparation; and every day, people went to the marketplace to buy stuff for the journey, for their family, and they needed to find people who will look after their crops, etc.; you have to arrange your affairs, and the sahaba were busy doing this; and Ka'b said, every day, he would go out with his to-do-list, but one thing leads to another, and he would come back home without doing anything.

And he said, "Every day, I would say to myself I can do it the next day, no big deal. And I kept on delaying until finally, the people got ready to depart, and the Prophet ﷺ and the Muslims left the next morning." They left right after Salat al-Fajr. "And I had not done anything for the preparations. And I said to myself, 'Okay, I'll do it today or tomorrow, and then I'll catch up to them.'" Remember, there are ~20,000 people marching, so the march will be extremely slow. Therefore, a single rider would not have any problem catching up to them in a day or two.

Ka'b continues: "However, the day they left went by and I did nothing. And the next day as well, I did nothing. How I wish I had done something back then." So he's telling his son how much he regrets not doing anything. After two days, the opportunity is gone; you cannot catch up to the army. And this truly shows us the evils of procrastination, of delaying. This shows us the evils of delaying that which you can do now for tomorrow. This issue of taswif (تسويف - procrastination), subhan'Allah, if you look at the text of the Qur'an and Sunnah, you will find that it's all action based when it comes to Iman; Allah says, "And hasten towards forgiveness from your Lord" [Quran, 3:133], and, "Stand up and [go] warn [the people]" [Quran, 74:2], etc. And what does Musa AS say when he went to Mount Sinai? "And I have hastened to You, my Lord, so You will be pleased" [Quran, 20:84]. And the whole Qur'an is full of these action items and verbs. Therefore, he who does not have a zeal for action has a deficiency in Iman. Procrastination is from shaytan. Ibn al-Jawzi says, "Procrastination is the most important weapon of shaytan; he uses it for everything." Ibn al-Qayyim says, "Every time a door of good opens up in front of you, the doors of 'perhaps' and 'soon' also open up to compete with it"—meaning shaytan tempts you with, "Do I really need to do this? What if I did that instead?" and "Don't do it now; do it in a while." And we learn from Ka'b's story the dangers of procrastination. Ka'b did not intend to stay behind; but shaytan continued to cause him to procrastinate until it was too late and he realized he could not do anything.

Ka'b goes on: "Such was the case with me. Until they departed and the expedition was completely missed by me.

After the departure of the Prophet ﷺ, whenever I went outside and walked amongst the remaining people, it grieved me that I could see no one left in the city except one who was known for his hypocrisy, or one who was infirm and weak so Allah had excused him."

Then he says, "The Prophet ﷺ did not remember me until they reached Tabuk." There is a difference of opinion, but it's said the Prophet ﷺ camped at Tabuk for 10 to 19 days. And in that time, he ﷺ remembered Ka'b and said, "Where is Ka'b?" And a man from the Banu Salama (Ka'b's tribe) said, "Ya Rasulallah, his two garments, and his looking at his property, have kept him back" — meaning he is saying his fine clothes and cushions and sofas have kept him back, i.e., he is saying he preferred this dunya. At this, Mu'adh ibn Jabal said, "Woe to you! Why are you saying this? Wallahi, I only know Ka'b to be a good man." Note, we don't know the name of the man who criticized Ka'b, but the one who praised him, we know — Mu'adh ibn Jabal. Think about it. Do you not think Ka'b knows who criticized him? Of course he does, it's someone from his own tribe. But when it comes to narrating the story, he simply says, "One of the people of the Banu Salama." Subhan'Allah, how many times in the seerah have we seen this adab of the sahaba? To overlook bad things. Just simply not mentioning it. And if you have to mention, to keep it anonymous. The Prophet ﷺ said in a hadith, "Whoever defends the honor of his brother in his absence, Allah will defend his face from the Fire of Hell." (So isn't it sad that the culture we live in our time is the exact opposite? There are shows and magazines dedicated to gossip.)

Also notice the Prophet ﷺ is monitoring the sahaba — he eventually notices that Ka'b is missing.

Ka'b continues, "Then the Prophet ﷺ saw someone in the distance breaking the mirage, and he (ﷺ) said, 'Let it be Abu Khaythama,' and lo and behold, it was Abu Khaythama (coming to join the army)." He was late because initially, he didn't have the money to go. When the Prophet ﷺ was calling for donations in Madinah, all Abu Khaythama had was a handful of dates, which he donated. And some of the munafiqun were in the masjid; they made fun of this donation from Abu Khaythama and said, "What will these dates do to finance the entire army?" At this, Allah revealed in the Quran, "[There are] those who slander [some of] the believers for donating liberally, and mock others for giving only the little they can afford. Allah will throw their mockery back at them, and they will suffer a painful punishment" [9:79], i.e., Allah criticized the munafiqun and praised Abu Khaythama. Subhan'Allah. And eventually, he manages to get a camel way after the Prophet ﷺ was gone, and single-handedly, he rides to Tabuk. And the Prophet ﷺ wants him so bad that when he sees a single rider in the distance, out of all the people left behind, he said, "Let it be Abu Khaythama!" And lo and behold, it was him.

Eventually, the Prophet ﷺ comes back to Madinah.

Ka'b continues, "When I heard that the Prophet ﷺ was on his way back, my concerns deepened, and my mind went to every single excuse I could think of, saying to myself, 'What can I say to avoid the anger of the Prophet ﷺ when he returns?' And I took the advice of the senior members of my tribe. But when I find out the Prophet ﷺ had returned, all of these false excuses disappeared from my mind. And I knew I could never come out of this problem with any false statement. So I made a decision that I would confess and say the truth." This shows us the reality of Iman. The mu'min might fall into a mistake, but he doesn't remain in that mistake. This is also clearly seen in the story of Adam and Iblis. Both made a mistake; one asked Allah for forgiveness, the other persisted in his mistake. Iman, yes it can slip — nobody is perfect — but it will cause you to rise up and ask for forgiveness. This also shows us nothing will save you from a mistake other than genuine sincerity to Allah. Our Prophet ﷺ said in a hadith, "Feeling guilty is the essence of tawba." And when do you feel guilty? When you acknowledge you made a mistake. Feeling guilty is the essence of repentance — without it, there is no repentance.

So Ka'b tells the story: "It was in the morning that the Prophet ﷺ arrived (in Madinah). And as was his habit whenever he would come back from a journey, he first went to the mosque and observed two rak'at of nafl prayer (as a mark of gratitude) and then he sat amongst people. And as he did that, those of us who remained behind all came in a long line to offer our excuses." And Ka'b said those in line were more than 80 in number. So out of the entire city, only 80+ adult males remained without a legitimate excuse. (Those who had legitimate excuses were

not lining up since they have already told the Prophet ﷺ.) And the bulk of the 80 were hypocrites. This shows us only a very small number of the males in Madinah were actually hypocrites. Out of over 4,000, just around 70-80 were hypocrites. And they all lined up and gave their excuses. And they begged the Prophet ﷺ to ask Allah for forgiveness. The Prophet ﷺ accepted those excuses, and he left their secrets to Allah.

Now we notice the following things from these narrations:

1. The neglected sunnah to pray two rak'at when one returns to their city. Whenever the Prophet ﷺ returned, the first thing he would do is pray two rak'at in his masjid.
2. An interesting point which we will come back to [in episode 93], but for now we will just zoom over, because Ka'b's narration does not mention this: Of the verses revealed during this time is verse 43 of Surat al-Tawba in which the Prophet ﷺ was mildly chastised by Allah for forgiving the munafiqun:

عَفَا اللَّهُ عَنْكَ لِمَ أَذِنْتَ لَهُمْ حَتَّى يَتَّبِعَ لَكَ الَّذِينَ صَدَقُوا وَتَعْلَمَ الْكَاذِبِينَ

"Allah will forgive you [O Prophet]! [But] why did you accept all of their excuses? You should have waited until you test those who have told the truth against those who have lied" [Quran, 9:43].

This shows us over and over again that the Prophet ﷺ did practice his own ijtihad [see episodes 38, 40, 58, 63, 64, 66]. And this is one of the instances in which Allah rebuked his ijtihad. It's obvious the hypocrites were lying, but the Prophet ﷺ, with his tender heart, accepted their excuses. And Allah SWT revealed verse [9:43].

Ka'b continued: "Then it was my turn. And when I came up to him, he smiled to me the way that an angry man smiles." When you are angry and irritated at someone, you would scowl — but the Prophet ﷺ is not like this. He still smiled despite his anger. And the fact that he is angry at Ka'b is a positive sign, because it shows that he is disappointed in him; whereas for the munafiqun, he isn't even angry, because what they did was expected from them. It shows that Ka'b had a higher standard in his eyes ﷺ. He ﷺ said, "What is your excuse, O Ka'b? Did you not have good health? Did you not purchase a camel?" — and again, this is amazing; it shows the Prophet ﷺ is monitoring all the sahaba. Ka'b said, "Wallahi, ya Rasulullah, if I were sitting in front of any other person from this whole world, I would have been able to wiggle my way out in front of him and avoid getting his anger. By Allah, I have been bestowed the power of speaking fluently and eloquently; but if I were to tell you a lie today to please you, Allah would expose me and make you angry at me tomorrow. But if I tell you the truth, even though you might be angry at me today, I can hope that Allah will forgive me. Ya Rasulullah, I swear by Allah, I have no excuse. I have never been healthier, stronger, or wealthier than right before the Battle of Tabuk." The Prophet ﷺ said, "As for this man, he has spoken the truth" — and this shows that he knows that the hypocrites were lying. Then he said, "So stand up (and leave, O Ka'b), and Allah will decide your fate."

One of the most profound points here really is the issue of tawhid; of the maqam-Allah vs. maqam-nabi-ﷺ. Clearly we have this here. And this distinction is especially essential when we look at certain groups out there and the way they view huquq-Allah vs. huquq-nabi-ﷺ (huquq/حقوق = rights); especially the Sufi and Barelvi groups. Here we have Ka'b ibn Malik. And what is he saying to the Prophet ﷺ? He says, "Ya Rasulullah, if I were to tell you a lie today to please you, Allah would expose me and make you angry at me tomorrow. But if I tell you the truth, even though you might be angry at me today, I can hope that Allah will forgive me." Clearly Ka'b understands the kalimah, "La ilaha illaLlah, Muhammad-ur-Rasulullah," that it is Allah's pleasure he needs to seek; that even if he manages to convince the Prophet ﷺ, Allah is not going to be happy with him if he lies. But if he is truthful and repentant to Allah, Allah will forgive him eventually. Imagine that. And subhan'Allah, these days so many groups have reversed the order, and they quite literally say the Prophet ﷺ is in charge of who goes to Jannah and Jahannam; and they give him ﷺ so many powers and whatnot — but this is not from our religion. No doubt, the Prophet ﷺ is the greatest human being; but he is not divine. We don't worship him; we worship his Creator and Sender. Ka'b understands this point, and he summarizes tawhid in this small incident.



Ka'b then walked away. And as he was walking away, a group from his tribe gathered around him and followed him home and said, "O Ka'b, you were a good man up until today (i.e., you were one of our best men). Why didn't you join the others (the hypocrites) with their excuses? Surely you could have joined the rest of them. And the Prophet ﷺ would have asked for your forgiveness. And that would have been sufficient for the forgiveness of your sin!"

And Ka'b says his tribesmen continued to pester him and tell him to go back until he says he was almost going to. (Notice here the effects of those who aren't that righteous.) Until Ka'b asks them, "Did anyone else of that long line also say they have no excuse?" They said, "Yes, there were two people: Murara ibn al-Rabi' al-Amri and Hilal ibn Umayyah al-Waqifi."

Ka'b narrates, "Wallahi, they mentioned to me two people of Iman and taqwa, the both of whom had attended the Battle of Badr. So I said, 'If they are in this position, then I will stay with them rather than with the munafiqun.'" This shows us the importance of righteous companionship; and also the importance of quality over quantity. 80 plus gave their baloney excuses while just two others confessed; yet those two are worth more than the 80 plus combined — which shows us truth is not judged by numbers/quantity. It's by quality.

Ka'b goes on and says, "The Prophet ﷺ forbade all of the Muslims to interact with the three of us out of those who remained behind in the ghazwa." Notice the munafiqun did not get any punishment in this world. They are simply overlooked in this world, and their punishment will await in the Hereafter. This shows us the wisdom of worldly punishments. And this applies not just to the Islamic state punishments of the hudud, but to any pain and suffering the believers go through in this world. The believer understands that every punishment, pain, and suffering he goes through in this world will eliminate the punishment, pain, and suffering in the Next world. That is why, as in Ka'b's case, the believers are the ones who are punished. And as for the munafiqun, they got away scot-free.

Ka'b says, "The command came down that nobody was to interact with us or speak with us until Allah allowed them to do so. So we kept away from the people. And the people's attitude towards us changed so much that it appeared to me as if I am a foreigner/stranger in my own land. And the world, despite its vastness, became a constricted place for me." Subhan'Allah, we all know how much it hurts if just one of our loved ones does not speak to us. So imagine if all of our loved ones, friends, and acquaintances, they begin boycotting you. Wherever you go, nobody can look at you or speak to you. Imagine how you would feel. And this is what happened to Ka'b, Murara, and Hilal. (Side note: And this is why abandonment of a person is in fact an Islamic discipline. The Quran [4:34] says when the spouses are having a major problem and the one of them is not listening, one of the mechanisms you can use to discipline them is to abandon them in their bed, that, "Okay, I'm not going to speak to you." It's a tool you use to basically get the message across. Now of course, the general rule is that it is not allowed to abandon somebody for more than three days due to a personal dispute. However, in an Islamic land, the khalifa could issue a punishment for a particular person if there is a need to do so — and this is called "ta'zir [تعزير]" or "discretionary punishment." And forsaking one's spouse in their bed is one of the mechanisms of discretionary punishment.)

Also notice, it's amazing that in the whole city of Madinah, not a single person disobeyed the Prophet ﷺ. They were told not to speak to the three people, and they obeyed. There is no police force monitoring you, there is no secret NSA checking you, but when the Prophet ﷺ said don't, they listened and they obeyed. The whole city obeyed. This type of obedience can only come from Iman.

Ka'b said, "We remained in this condition for 50 nights. As for my other two companions, Murara and Hilal, they locked themselves in their houses and did not interact with the people, because it was too painful for them. And they wept day and night about their situation. But as for me, I was the youngest and the most outgoing of them, so I would intentionally walk in the marketplace, and I would witness the salawat with the Prophet ﷺ. But no one would look at me or talk to me. And I would go daily to the Prophet ﷺ and greet him in front of everyone. And I would wonder whether his lips would move in response. But I wouldn't see anything." Imagine that pain when the Prophet ﷺ himself is ignoring you.

And Ka'b says when he would pray salah, he would pray close to the Prophet ﷺ, and he would look at him ﷺ stealthily. And when he was focused on his salah, the Prophet ﷺ would look at him; but when he would look at the Prophet ﷺ, the Prophet ﷺ would turn his face/eyes away. Meaning Ka'b wanted attention, and he was monitoring whether the Prophet ﷺ was seeing him. And indeed, he was. So from this, we can see that even the Prophet ﷺ himself wanted forgiveness for Ka'b.

Ka'b said, "When the harsh treatment of the Muslims towards me lasted long, I felt so exasperated that I finally went to my best friend/cousin Abu Qatada. I went to his house, jumped over the wall of the garden, and my cousin Abu Qatada was sitting there. And I said salam to him. But wallahi, he didn't even respond to me." Ka'b is so desperate for human contact that he goes to his best friend. But even he ignores him.

Then Ka'b says to Abu Qatada, "I ask you by Allah. Don't you know me to be a Muslim who loves Allah and His Messenger?" Abu Qatada didn't even look at him. So Ka'b asks again. And again, there is no response. For the third time Ka'b is begging and pleading. So Abu Qatada just answers in the air, "Allah and His Messenger know best" —he doesn't answer him because he cannot; so he just answers into the air and says a factual statement that is true in every circumstance, "Allah and His Messenger know best." Then Ka'b says the tears began bursting forth, and he left Abu Qatada's house. We cannot even imagine his pain. For 50 days no one even speaks to you, including your best friend. And of course this was the punishment — this was the expiation for his action.

Then Ka'b said that in the last few days when he was walking in the marketplace, "I saw a Nabati (نبطي - Nabataean/Christian from up north) from the Nabatis of al-Sham who had come down to Madinah to sell his grain. And the Nabati was asking around as he's selling the grain, 'Who can tell me where is Ka'b ibn Malik?' And the people pointed, 'That is Ka'b ibn Malik,' so he came to me, and he said, 'I have a letter for you from the King of Ghassan.'" Recall the Battle of Tabuk was against the Ghassanids, and the Prophet ﷺ has just come back from trying to fight them (but he didn't, because they fled). And this narration from Ka'b clearly shows that they have spies in Madinah, and they are reporting what is going on. And of the reports is that, "One of the elites of the Ansar has been abandoned." So within the 50 days, the spies go back and report, and the king sends a letter to Ka'b.

And the letter says, "Amma ba'd (to proceed). I have been informed that your friend (the Prophet ﷺ) has treated you coldly. And Allah would not allow you to live in a place where you are inferior and your rights are lost. Join us and we will console you and make you happy." Now why would the King of Ghassan want to reach out to Ka'b ibn Malik? For many reasons: (i) To break the ranks and brotherhood of the Muslims. (ii) It's a matter of pride, that, 'I have one of yours.' (iii) To learn the inner mechanisms and dynamics of the Muslims, i.e., source of information. America, Russia, and so many countries do this all the time. You want to have the informants and the confidants come over. It's about prestige and inflicting wound. Indeed how embarrassing is it when an ambassador of a country defects over. So the King of the Ghassanids wants this elite sahabi. So he sends him an offer.

But Ka'b said, "As soon as I read the letter, I said to myself, 'This is also of the tests,' and I immediately took it to my oven and burned it." Now this is so beautiful. It's one thing to pass the test —for which you need Iman— but it's another thing to recognize that "this is a test" —for which you need knowledge—. Ka'b understands why this is happening to him. Isn't that amazing? And that is not just Iman. Iman will let you pass the test —and you need Iman to pass the test from Allah SWT— but knowledge will help you understand the dynamics of what is happening and recognize a test as a test. And that helps you to pass the test as well. We see this here: Ka'b understands precisely what is going on and says, "Allah SWT is testing me even more with this issue, and I'm not going to fall for this trap." And this shows us no doubt Iman is important, but knowledge is also important. And the best combination is true Iman with genuine knowledge put together.

Then Ka'b says: "40 days out of the 50 days went by. And then, on the 40th day, a messenger came from the Prophet ﷺ and said, 'O Ka'b, the Prophet ﷺ is commanding you to leave your wife.' So I said immediately, 'Should I divorce her or what should I do?' The messenger said, 'No, don't divorce. Just remain separate from her

and don't come near her.'" So Ka'b sent his wife to her parents' house. Again we see, wallahi, it's amazing: After 40 days, a command comes that is so painful —boycotting of even the wife—; yet as soon as the command comes, Ka'b doesn't say, "Why? For how long?" Rather, he says, "Divorce or what?"—meaning he wants to jump at the command of the Prophet ﷺ and obey. Look at the Iman.

[Murara and Hilal as well got the same command from the Prophet ﷺ to remain separate from their wives.]

Then Ka'b said, "I found out that the wife of Hilal went to the Prophet ﷺ to ask if she can take care of Hilal, because he was an old man. And the Prophet ﷺ said, 'Yes, but do not sleep with him.' So she said, 'Ya Rasulallah, ever since your command has come, he has had no need of me. He has been stuck to the wall for 40 days crying,'" i.e., the physical relations will not happen. Subhan'Allah, for 40 days he has just been crying — no sense of anything other than repentance.

Then some of the women of Ka'b's extended family came to Ka'b and said, "Why don't you as well go and get permission?" But Ka'b said, "What am I going to say as an excuse in front of the Prophet ﷺ? I am the youngest of them. No, I am not going to do that." So Ka'b ibn Malik refused to do this. And then a further ten days went by. And we will have to stop right here at the cliffhanger.

[To be continued...]

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## 089 - Story of Ka'b b. Malik [\[TOP\]](#)

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### (Cont.) The Story of Ka'b ibn Malik RA (With Sh. YQ's Commentary)

We continue the story of Ka'b ibn Malik from episode [88](#). As we said, he was one of the three people who were honest enough to say, "Ya Rasulallah, I swear by Allah, I have no excuse." Then the Prophet ﷺ told the people of Madinah the three should be boycotted. 40 days went by and the command came that they should remain separate from their wives, so their wives were sent to their parents' house, except for Hilal's wife, she asked the Prophet ﷺ, "Ya Rasulallah, Hilal ibn Umayyah is an old man with no servant. Do you disapprove of my serving him?" and the Prophet ﷺ said, "No, but he should not come near you," so she remained. Some of the members of Ka'b's family said to Ka'b, "Will you also seek permission from the Prophet ﷺ in regards to your wife?" but Ka'b said, "I will not ask the permission of the Prophet ﷺ regarding her, for I do not know what the Prophet ﷺ would say if I asked him to permit her (to serve me) while I am a young man."

He continued: "It was in this state I spent ten more nights, and thus fifty nights was completed starting from the time when the people were prohibited from talking to us. Then I prayed Fajr on the morning of the fiftieth night on the roof of one of our houses, and while I was sitting in the manner that Allah AWJ described us (in Quran, 9:118) — i.e., my soul seemed straitened to me, and even the earth seemed narrow to me despite its vastness — there I heard the voice of somebody who had gone to the top of Jabal al-Sela (the mountain you see when you exit the Masjid al-Nabawi) crying out at the top of his voice, 'Ya Ka'b ibn Malik, be happy!' As soon as I heard this, I fell down in sajdah realizing Allah's help had come" — after Salat al-Fajr, the Prophet ﷺ announced to the people that Allah had forgiven Ka'b, Murara, and Hilal.

Ka'b said, "The people came to congratulate us; some people rushed out to my two companions. And a horseman came galloping towards me in haste, but the man on the mountain, his voice reached me first. The one who came on the horse, he came to convey me in person, and I was so happy I gifted him the clothes on my back and that's all I had at the time." This shows us the genuine love the sahaba had for each other, so much so that when they heard Allah has forgiven the three companions, they rushed to them to congratulate them. They genuinely wanted good for each other and they weren't even from the same tribe.

And Ka'b was so happy he gifted the clothes on his back, and that was the only clothes he had at the time. This shows the poverty of the sahaba. Wallahi, if one of us were to be gifted somebody's used shirt/kurta/thobe, we would be insulted. But the sahaba were so poor that being gifted a used thobe was a big deal. As we know, most of the sahaba only had one garment. Even our Prophet ﷺ, typically, he only had two garments.

Then he said, "I did not have any other garment, so I had to knock on my neighbor's door and borrow a garment from him to go to the Prophet ﷺ." This literally shows us in these 50 days, his house wealth was completely gone. He didn't even have clothes to wear.

And he continued, "I rushed to the masjid, and the people began to receive me in batches — wherever I went, they would congratulate me on Allah's acceptance of my repentance. And when I entered the Masjid of the Prophet ﷺ, I saw the Prophet ﷺ and all the people around him" — this shows us this was a festival for all of the sahaba. Wallahi, imagine this — what does it have to do with the rest of the sahaba that Allah has forgiven these three people? But when you have that type of ukhuwwah (أخوة - brotherhood) and love, when your brother has been saved, you feel you've been saved. So the whole community is rejoicing and celebrating.

Ka'b said, "I saw the Prophet ﷺ in the middle of the masjid, and Talha ibn Ubaydillah stood up to rush to greet me, and he shook hands with me and congratulated me. By Allah, out of all the Muhajirun, he was the only one who did this, and I will never forget this gesture from him." Subhan'Allah, one act of good will change a person's heart for the rest of his life. Just a smile, a handshake, a word of comfort; it does the world of good at times of distress. When is Ka'b narrating this? 40 years after it happened, yet he remembers Talha stood up.

Then he said, "I greeted the Prophet ﷺ and his face became bright with joy like the full moon. Whenever the Prophet ﷺ was happy, his face became like the full moon" —we find this phrase in many ahadith, e.g., in the hadith of Jabir. And the Prophet ﷺ said to Ka'b, "Be happy and be given the glad tidings, for you have been given the best news since the day your mother gave birth to you!" Ka'b said, "O Messenger of Allah, is this (forgiveness) from you or from Allah?" The Prophet ﷺ said, "No, (it is not from me,) it is from Allah" —and this shows us again as we discussed in the previous episode, the clear distinction the sahaba made between the status of Allah AWJ and the status of the Prophet ﷺ.

Then Ka'b said, when he sat in front of the Prophet ﷺ, he said, "Ya Rasulallah, because Allah has accepted my repentance, I will give up all my possessions fi sabiliLlah." We learn from this that when something good happens to us —e.g., if we get a raise, we graduate— we should give charity to thank Allah. This is something that is established from our tradition.

But notice Ka'b said, "All my possessions," and to this, the Prophet ﷺ said, "Keep some of your wealth with you. That is better for you." This shows us we shouldn't act on raw emotion. We have to think wisely. Ka'b is so happy he thinks he should give everything up; but here we have the wisdom of the Prophet ﷺ basically saying, "No, calm down, keep some of your wealth with you and your family." Now, if somebody were to say, "But don't we know from our tradition that some of the sahaba, such as Abu Bakr, gave everything fi sabiliLlah, leaving nothing at all at home?" how do we respond to this? The response is easy: "That is why he was Abu Bakr," i.e., none of the other sahaba, not even Umar, did that. We have not and will not reach the level of Abu Bakr. Abu Bakr knew what he was doing, but as for us, it's foolish to give all our money away to the poor, and then make our own family poor. It is not of the teachings of Islam that we neglect the need of our own family. As we see here, the Prophet ﷺ told Ka'b to keep sufficiently for his family, and then give the rest fi sabiliLlah. And Ka'b said, "Very well, I shall keep my share of Khaybar."

Then he says to him ﷺ, "Ya Rasulallah, Allah has saved me by telling the truth, so as a part of my tawba, I promise never to tell any lie as long as I live" —so he makes a promise to Allah SWT. Then as he narrates this story, he tells his son, "Wallahi, I don't know any Muslim whom Allah tested more with truthfulness in speech than me; but wallahi, I haven't told a lie intentionally since the day I made that promise until today. And I hope Allah will save me for the remaining of my days." We can assume he narrated this story when he was around 75 years old, which means he hasn't told a lie for ~40 years, but subhan'Allah, out of humbleness, he is saying, "May Allah protect me for the remainder of my life" —what a beautiful humbleness that is shown here. Also notice he said, "I never intentionally told a lie" —even in this we see his humility and caution, in that, he is thinking maybe he told a lie by mistake.

Ka'b goes on and says, "Allah revealed the verses in the Quran that:

لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالْأَنْصَارِ الَّذِينَ اتَّبَعُوهُ فِي سَاعَةِ الْعُسْرَةِ مِنْ بَعْدِ مَا كَادَ يَزِيغُ قُلُوبُ فَرِيقٍ مِّنْهُمْ ثُمَّ تَابَ عَلَيْهِمْ إِنَّهُ بِهِمْ رَءُوفٌ رَّحِيمٌ

9:117. Allah has certainly turned in mercy to the Prophet as well as the Muhajirun and the Ansar who stood by him in the time of difficulty, after the hearts of a group of them had almost faltered. He then accepted their repentance. Surely He is Ever Gracious and Most Merciful to them.

وَعَلَى الثَّلَاثَةِ الَّذِينَ خُلِفُوا حَتَّىٰ إِذَا ضَاعَتْ عَلَيْهِمُ الْأَرْضُ بِمَا رَحُبَتْ وَضَاعَتْ عَلَيْهِمْ أَنْفُسُهُمْ وَظَنُّوا أَنَّهُ لَا مُلْجَأَ مِنَ اللَّهِ إِلَّا إِلَيْهِ ثُمَّ تَابَ عَلَيْهِمْ لِيَتُوبُوا إِنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ

9:118. And [Allah has also turned in mercy to] the three who were left behind, [whose guilt distressed them] until the earth, despite its vastness, seemed to close in on them, and their souls were torn in anguish. They knew there was no refuge from Allah except in Him. Then He turned to them in mercy so that they might repent. Surely Allah [alone] is the Acceptor of Repentance, Most Merciful.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ

9:119. O believers! Be mindful of Allah and be with the truthful.

Then Ka'b said, "Wallahi, since Allah directed me to Islam, He has never blessed me with anything more significant than this truth I spoke to the Prophet ﷺ, because if I had lied, I would have been destroyed like the hypocrites, because Allah described the hypocrites with the worst descriptions He ever used for anybody" —and he quoted Surat al-Tawba, verses 95 & 96—: "They shall swear to you by Allah when you come back (to Madinah, that they have an excuse) just so that you turn away from them. So turn away from them. They are filthy, and they shall be in the Fire of Hell as a punishment for what they do. They will swear to you in order to please you. And even if you are pleased with them, Allah will never be pleased with the fasiq people."

Notice once again, Ka'b is attributing good to Allah; he said, "Wallahi, since Allah directed me to Islam, He has never blessed me with anything more significant than this truth I spoke to the Prophet ﷺ." This is the difference between the Muslim and the non-Muslim. The Muslim attributes all good to Allah, whereas the one who doesn't believe in Allah, he attributes the good to himself.

Then Ka'b said, "We, the three people, were the ones who gave no excuse to the Prophet ﷺ, unlike the others. As for us, the Prophet ﷺ suspended our case until Allah's decision comes down concerning it, and this is the reference in the Quran (9:118): 'And the three who were left behind'" —so Ka'b is explaining verse 118; he is doing tafsir of the verse. He is saying the word خَلْفُوا is commonly misinterpreted as "the three who had remained behind," and the correct interpretation is "the three whom the Prophet ﷺ kept their verdict behind the verdict for the others," i.e., their verdict was deferred/suspended/delayed as compared with the verdict for the munafiqun, and they were told to wait until Allah's decision is revealed, and thus they were in limbo. As for the munafiqun, they were not in limbo because the Prophet ﷺ [outwardly] accepted their excuse [and left their inward affairs to Allah]. So the correct translation is "the three upon whom the verdict was suspended," or "the three who were in suspension," or "the three who were left behind," and NOT "the three who had remained behind," because the reference isn't them remaining behind in the ghazwa, but rather, it's the fact that the Prophet ﷺ did not make a decision about them.

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### More About Ka'b ibn Malik RA

Ka'b was amongst the 2-3 most famous poets of Madinah. Hassan ibn Thabit, his poetry is more famous to us because he specialized in a genre of poetry we are more comfortable/happy with, i.e., attacking the Quraysh; but Ka'b ibn Malik's poetry was not of the attacking type, his genre was of enticing the Muslims to be more brave and steadfast in the battlefield. And he is amongst the same group of elite poets as Hassan ibn Thabit.

Also, recall Ka'b ibn Malik was the one who substituted his armor for the armor of the Prophet ﷺ in the Battle of Uhud so the enemy would think he is the Prophet ﷺ and target him; and indeed, a lot of the mushrikun thought he was the Prophet ﷺ from the distance, so they targeted and attacked him; and as a result, he was wounded 11 different times through spears and arrows [see episode 49].

This is Ka'b ibn Malik. He lived a long life throughout the period of Abu Bakr, Umar, Uthman, and Ali, and he eventually died in the reign of Muawiyah at the age of 77. And from the books of seerah (and from the long hadith we discussed), we know he became blind in his old age.

Note the hadith of his repentance is muttafaq alayh, found in Sahih Bukhari and Muslim, and also reported in Ibn Ishaq and al-Tabari. And it's interesting to note Imam Bukhari puts the hadith in the Chapter of Maghazi (expeditions led by the Prophet ﷺ), but Imam Muslim puts it in the Chapter of Tawba (repentance). The hadith is beautiful because it makes us optimistic about repentance.

### Points of Benefit From the Story of Ka'b ibn Malik RA

In addition to the benefits we derived throughout the narration, let us discuss some more benefits from different angles:

1. The permissibility of narrating the stories of the sinners who repent. E.g. if a singer repents and becomes a qari of the Quran, or an actress repents and starts wearing the hijab — these are all permissible to narrate. Some of the stricter scholars frown upon these stories and say, "Why are you quoting the stories of the sinners? Stick with the Quran and Sunnah," but we say, no doubt, nothing can compete with the Quran and Sunnah, but the Quran and Sunnah allow us to occasionally narrate these type of stories. And we like to hear such stories because it gives us hope of Allah's forgiveness, and it's something we can relate to, as these are people who live amongst us. Stricter scholars say these stories should not be related, and they have valid arguments for this position; however, one can mitigate them with some simple conditions, e.g., by keeping the stories of these modern repenters in perspective — don't base all our hopes on them; and realize they are just as human as everybody else.
2. We learn the permissibility to narrate your achievements without boasting. The evidence is when Ka'b listed out at the beginning of the narration that he witnessed the Bay'at al-Aqaba and participated in every single ghazwa except Badr and Tabuk. He told his son his entire CV. There is nothing wrong with telling someone the good Allah has blessed you with, as long as your intention is not boasting (and that's something you have to monitor; nobody else can monitor it). And Allah says in the Quran, "As for the blessings Allah has given you, tell the people of them" [Quran, 93:11]. So you are allowed to tell somebody of a positive you've done in order to encourage them. For example, to say, "Alhamdulillah, I have memorized Surat al-Baqarah" — if you are saying this to get praise (and Allah knows your intention), then your ajr is gone; however, if you are doing it to encourage the person to say, "If I can do it, you can do it," then this is permissible. Also, we must be careful to be factual and not exaggerate. Ka'b said, "I participated in all the ghazawat except Badr and Tabuk" — he made sure he was being factual.
3. No matter how noble your past is, it doesn't mean your future will be noble. If you look at Ka'b's CV before Tabuk, who would've imagined he would disobey a direct command of the Prophet ﷺ? He was one of 70+ sahaba who gave the bay'ah at Aqaba — this is the elite of the Ansar; and he was the one who took the armor of the Prophet ﷺ in Uhud and endured 11 different attacks. So who would have imagined this might happen? And subhan'Allah, we have in the du'a of Ibrahim AS enough of this warning: As he's building the Ka'bah, he makes the du'a, "O Allah, make sure my children and I never worship idols" — look at what he's scared of. No matter what your past is, your future, nobody knows; so you should always be humble about your future.
4. It's permissible to narrate one's sins to others IF there is a moral. (We must cover up the sins of others, but as for our own sins, we have the right to narrate them IF there is a moral.) But be careful, because if there is no moral and we narrate them to boast, then we are bringing Allah's wrath — our Prophet ﷺ said, "All of my ummah shall be forgiven except those who boast about their sins." It is unfortunate therefore that this is so common in our days, that people are boasting, "I was with so-and-so," "I drank so-and-so," "I did this and that" — this is a complete lack of Iman. If however someone says, "Yes, I used to drink alcohol, but then Allah guided me," and then he warns the people, then this is permissible as we learn from the hadith of Ka'b.
5. We see the sacrifice of the sahaba and the obedience they had to the Prophet ﷺ. Imagine 20,000 obeying the call of the Prophet ﷺ, giving up their agriculture, walking in the July heat in the desert from Madinah all the

way to Tabuk. And how many remained behind? Just 3 (of the sahaba). What is the obedience rate?  $100 - (3/20,000) * 100$ , so 99.99%, subhan'Allah. When the Prophet ﷺ says, "Go forth," the whole ummah goes forth. This shows us the Iman the sahaba had.

6. We also see again the Prophet ﷺ took adequate precautions. Because it was such a difficult journey in the case of Tabuk, he told the Muslims exactly where they are going. He gave them time to prepare; he told them to arrange their matters for their family and agriculture before they go. This shows us the reality of the difficulty of Tabuk and the reality of preparing fi sabiliLlah. It is foolish to go forth in any endeavor — whether it's a battle or anything, without any preparations — and say, "Allah will take care of me." No. Rather, Allah will take care of you when you (i) take care of yourself, and \*then\* (ii) put your trust in Him. This is precisely what the sahaba did.

7. Also notice, as our Prophet ﷺ said, feeling guilty is the essence of tawba. This whole hadith, we can sense how guilty Ka'b felt, especially the phrase that he says to his son, "How I wish I prepared and made it with them." Notice he is saying this 40 years later, yet still in his heart, even though he knows he is forgiven, he is telling his son, "How I wish I prepared and made it with them." This is the sign of genuine tawba — you feel guilty for the sins.

8. Also we see the dangers of delaying and procrastinating and being lazy. The mu'min is not lazy. Every time we feel like postponing something for tomorrow, we must remember the story of Ka'b. Days went by and he kept on saying, "Yes, tomorrow, tomorrow, tomorrow," until finally the Prophet ﷺ left, and he said, "Okay, today I'll do it," but today also nothing, then the next day the same thing, and after that it was too late. So don't delay — we must act immediately.

9. The simplest and most profound lesson is the importance of telling the truth. In Sahih Bukhari and Muslim, it is narrated that the Prophet ﷺ said, "I oblige upon you the command of speaking the truth, because speaking the truth leads to piety (bir/بر), and piety leads to Jannah. And a man continues to speak the truth until Allah writes him as a siddiq. And I warn you against lying, for lying leads to evilness (fujur/فجور), and evilness leads to Jahannam. And a person continues to lie until Allah writes him as a liar."

So we must always speak the truth. Even when the Prophet ﷺ was joking, he would speak the truth [see episode [2](#)]. And that's why once, when he told a sahabi to write down everything he says and the sahabi said, "But sometimes you joke with us, ya Rasulullah," he ﷺ said, "Write, because I swear by the One in whose Hands is my ruh, nothing comes from this [tongue] except the truth." He never said a lie.

10. Making excuses for not doing good deeds is a sign of hypocrisy. The munafiqun just made excuses — and the Quran mentions this many times, e.g., [9:94]. So making excuses for not doing good deeds is not a good sign; it's not a sign of Iman.

11. Pleasing Allah will eventually make Allah make mankind pleased with you; and pleasing mankind at the expense of Allah, you will lose both. Ka'b said, "Ya Rasulullah, I am fully aware of the fact that if I were to put forward before you a false excuse to please you today, Allah would definitely (expose me and) provoke your wrath upon me (in the near future); and if I speak the truth (today), though you will get angry because of it, I hope that Allah would make its end well." And the Prophet ﷺ said in a hadith in Musnad Imam Ahmad and al-Tirmidhi, "Whoever seeks the pleasure of Allah even if it means getting the people angry at him, shall gain both the pleasure of Allah and the people. And whoever gains the pleasure of the people by displeasing Allah, shall never gain the pleasure of Allah or the people." There are times when speaking the truth and standing up alone is very difficult — it's so much easier to go with the flow, "What will the people say?" — but in the story of Ka'b, we learn that he became beloved to Allah and His Messenger and to all of us because he prioritized the pleasure of Allah. In contrast, look at the munafiqun, they are despised by Allah and His Messenger, and by us to this day.

12. We also see the importance of following righteous people at times of doubt. If you are confused, look to what



pious people are doing. When Ka'b's tribesmen continued to incite him and he was confused, he took example from the two pious people who shared his fate, Murara and Hilal. He said, "My people continued to incite me until I thought of going back to the Prophet ﷺ and contradict myself; but when they made a mention of these two pious people to me who had participated in the Battle of Badr, there was an example for me in them; so I did not change my mind." Thus at times of difficulty and doubt, we must turn to the people of knowledge and Iman and taqwa. See what they are doing and then follow them.

13. It is the Sunnah of the Prophet ﷺ that no matter what it looks like outwardly, he judged people by what they say, and he left their inner affairs to Allah SWT. Everyone knew the hypocrites were lying. When Ka'b admitted to the Prophet ﷺ that he had no excuse, the Prophet ﷺ said, "As for this man, he has spoken the truth," which means he knew the others were lying; but he accepted their excuses outwardly, and he left their inner affairs to Allah SWT. If this is the case of the Prophet ﷺ, how about us? We leave people's intentions to Allah. And this leads us to the next point:

14. Yes, it is true we leave intentions to Allah, but it is not un-Islamic to have a perception of a person who has a bad reputation, without verbalizing that perception. Clearly, the Prophet ﷺ and the sahaba knew the hypocrites were lying; but did they verbalize it? No. So there is nothing wrong to have an opinion in your heart, but — unless you are at the court of law in which case you have to say something — you don't actually pronounce a verdict, and you leave their inner affairs to Allah SWT. You judge them by the outer, especially if they swear by Allah. There is a famous hadith in Bukhari and Muslim where the Prophet ﷺ said, "Isa AS once saw a man steal, so he said to the man, 'Why did you steal?' The man said, 'Wallahi, I didn't steal.' So Isa AS said, '[You swore by Allah, so] I will believe in Allah, and disbelieve in what my eyes saw'" — meaning, "If you are going to mention Allah's name, let me take my statement back and leave your affair to Allah." Note of course you cannot use this in a court of law. This is adab; just being polite.

15. We also learn that if you have a tuhma (تهمة - accusation) in your heart about your fellow brother, you must have a frank conversation/dialogue with him. When Ka'b came to the Prophet ﷺ, he knew the Prophet ﷺ was angry, and what did the Prophet ﷺ say? "Didn't you have a camel?" He ﷺ asked a frank question and let Ka'b tell his side of the story. In Ka'b's case, of course he admitted he had no excuse, but wallahi, how many times have we confronted someone with a fact, only to realize after hearing the other side that the 'fact' was wrong. So if you want to cleanse your heart of the tuhma and want to have a good opinion of your brother, have a frank conversation with him.

16. Also we learn — and this is a constant throughout the seerah — the Prophet ﷺ is just a human. He cannot forgive your sins, he doesn't know ultimate Ilm al-Ghayb, and he does not control Jannah and Nar. Anyone who studies the seerah simply cannot hold this extremist view. Thus the notion some Muslims have that, "The Prophet ﷺ is a medium of tawassul in our du'a to get to Allah," this is completely wrong. The sahaba interacted with him directly, but even they did not put him on the pedestal that some of our extreme Sufi/Barelvi brethren put him on. It's not possible for the sahaba to hold these views because they see him and his life. We see this in Ka'b's story when he says, "Is this forgiveness from you or from Allah?"

17. We also see that eloquence can be very dangerous. There are so many evidences for this. The Prophet ﷺ said in a hadith in Bukhari, "Some speech is almost like magic." It means just like magic can make things appear and disappear, similarly, speech can turn black into white, make the good appear evil, etc. As Ka'b said, "I have been bestowed the power of speaking fluently and eloquently," i.e., "If I wanted to, I could have manipulated," but he feared Allah, so he spoke the truth. And the Prophet ﷺ said in another hadith in Bukhari, "You come to me with your disputes (about property), and perhaps some of you are more persuasive in arguing your case than the other one (so I might find myself leaning toward the eloquent one even if he is lying). But let him realize, if I give the verdict to him (wrongly, at the expense of the right of the other, then) what I'm giving to him is actually a piece of Jahannam" — meaning, that lying person might convince you, might even convince the Prophet ﷺ, but you can never lie to Allah. This hadith shows speech can be very persuasive. And it's so true today; we see how each group is justifying what they are doing. How the extremists, how Israel, how the US and its foreign policy,

etc., are justifying what they are doing. It's so easy to manipulate the minds of people. This is what the Prophet ﷺ warned us against.

18. Being harsh is sometimes needed. And again, we see this throughout the seerah. The image we have of the Prophet ﷺ that, "He always forgave," is, good, but not true. You cannot run a civilization and be a leader where everything is always forgiven. There has to be a balance. Anyone who says otherwise does not know anything about politics. And that's why the religion that preaches "always turn the other cheek" and "always forgive" has never followed it in its own history; because — yes, such philosophy might work in your personal life, but — it will never work at a societal level. This is the reality. So the Prophet ﷺ demonstrated the ultimate reality, which is, the general rule is indeed kindness and forgiveness, but you must sometimes take a stand — as in the case of him ﷺ with Ka'b.

19. Every pain and suffering, Allah uses it to cleanse us of our sins. Thus with the right intention and attitude, every pain is to our advantage on the Day of Judgment. So every time something happens that is painful, have a positive attitude and think of the story of Ka'b.

20. It is of the etiquette of the Quran and Sunnah that we indicate certain activities in implied wording. When the wives of Ka'b, Murara, and Hilal were told not to "go close" to their husbands, explicit language was not used. And the Prophet ﷺ said to the wife of Hilal, "Make sure he doesn't come close to you" — and the implied meaning was understood, so there was no need to be explicit. And this is of the etiquette of the Muslim. And this is the etiquette of the Quran. E.g., Allah says, "When one of you comes from the restroom" [4:43], i.e., Allah doesn't mention what happened in the restroom. And in the same verse, He SWT further says, "When you touch women" [4:43], and the reference is understood. If however the situation is called for, then yes, you are allowed to be explicit. And we have cases where the Prophet ﷺ was very explicit in certain narrations.

21. The general rule of Allah is that victory comes at the darkest hour, at the lowest point of desperation. If you wait to that point, then insha'Allah, victory shall come. As K'ab said, the relief came when "my soul seemed straitened to me, and even the earth seemed narrow to me despite its vastness." Just like when you feel you can't take it anymore, the relief comes. So the mu'min is always patient and aware that victory is around the corner.

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### **Fiqh Benefits From the Story of Ka'b ibn Malik RA**

Fiqh benefits:

1. The permissibility of non-Muslims entering Makkah and Madinah for a legitimate reason. And this is in contrast to popular opinion; most of us believe non-Muslims can \*never\* enter Makkah and Madinah, but this is not true. The majority opinion that has been acted upon for most of Islamic history is that non-Muslims can enter Makkah/Madinah. (Side note: Except now in the modern era, they don't allow this anymore, even though it still happens; but they just don't tell us it's happening, e.g., the umbrellas of the Haram in Madinah were designed and installed by Germans. So in reality, they are still allowed.) And we learn this permissibility from the story of Ka'b. The Nabati was a Christian and he entered Madinah to deliver the letter from the King of Ghassan; and he was buying and selling in the city. And this gives another fiqh benefit:

2. You can buy and sell from people of other faiths.

3. The permissibility of entering a semi-private property as long as one is sure the owner would not mind entering such an area. The reference here is of course Ka'b entering his cousin Abu Qatada's garden. Ka'b said he "jumped over the wall." In our current homes this is not common, but in many Muslim lands there was and still is a lawn/opening/front room and the door would not be locked, and friends and relatives can come in at any time to this front room, and they know they don't go behind the curtains — still to this day there are societies like this. In some cultures, after Salat al-Asr until Maghrib, the veranda is open, and if you want to walk over to your

friend's house, you can literally walk in, and there will be tea and people there, and you don't have to call beforehand, it's understood it's open seating. Abu Qatada's garden is that sort of thing, it is semi-private, and he knows and allows Ka'b to come into the garden, so Ka'b doesn't knock on the door. So if somebody says, "How could Ka'b have done this?" we say, because it's understood this isn't the inner house; it's a place Abu Qatada is not going to mind Ka'b coming uninvited.

4. The sajdat al-shukr (سجدة الشكر - prostration of thanksgiving). The sajdat al-shukr is never explicitly mentioned in a verbal hadith of the Prophet ﷺ, i.e., there is no such hadith that says, "When something good happens to you, fall down in sajdah," but the concept is mentioned in the Quran [38:24] and Sunnah. Here we have the story of Ka'b; he's on his rooftop, and as soon as he hears the good news, he falls into sajdah. This shows us it's Sunnah to do this, even though the Prophet ﷺ never directly commanded it in any hadith. And this sajdah does not need wudu. You fall into sajdah in any state you are in. Do you have to say Allahu'akbar? Minor difference of opinion, but better to just say it.

5. It is permissible to shout out good news to the whole community. Good news is not like bad news, you can make it public. We have the man screaming the good news of the acceptance of Ka'b tawba from the mountaintops.

6. It's permissible to stand up and greet someone for a legitimate reason as long as it's not a habitual act. We learn this from Talha ibn Ubaydillah who stood up to greet Ka'b. Some of our brothers are very strict in this regard and say, "I will never stand up for anybody, because the Prophet ﷺ forbade it." We say, no doubt, the Prophet ﷺ said, "Whoever loves it that people stand up for him, let him be prepared for his seat in Jahannam"—yes, this is authentic, but a little bit of knowledge is a dangerous thing; there is another hadith in Sahih Bukhari that says the Prophet ﷺ stood up to greet his daughter when she entered the house out of the joy of seeing her; and similarly, when Sa'd ibn Mu'adh was coming after the Battle of the Banu Qurayza, the Prophet ﷺ told the Ansar, "Stand up to greet your leader" [see episode [61](#)]; we have so many references of standing up [see also: episode [67](#)]. So when are we allowed to stand up? Al-Shawkani and others have written booklets on this. You are not allowed to stand up when the person has made it a culture or a habit that people stand up in his presence. (Side note: If you are forced to stand up by law, such as in the court of law, then it's fine, so long as you hate it in your heart and realize that it should not be done voluntarily for a person who takes it as a habit to be done in his presence — you have no option, otherwise you will be thrown into jail for contempt.) However, occasionally, you are allowed to, e.g., if you haven't seen someone for a long time and he's coming back from a journey, then you can stand up and greet him; this is totally halal.

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The Battle of Tabuk is the final battle of the Prophet ﷺ, and so many incidents took place during this expedition. We will discuss Tabuk for at least three more episodes.

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## 090 - Battle of Tabuk 3 [\[TOP\]](#)

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So we discussed the story of Ka'b ibn Malik. We now move on to other incidents. Recall again the Battle of Tabuk really isn't a battle since no fighting took place. Rather, it is a series of mini-incidents from which we derive lessons and benefits. And for this ghazwa, we cannot go completely chronological because the affair of the hypocrites who remained in Madinah, i.e., their building of Masjid al-Dirar, is happening simultaneously with the expedition.

So today, let us go back to Madinah where the Prophet ﷺ is calling for donations before he sets out to Tabuk. There are many stories given about the sahaba who donated, about the generosity that was shown, along with the problems and sarcasm of the hypocrites.

### **The Famous Story of the Competition Between Abu Bakr RA and Umar RA**

We begin with the very famous incident of the competition between Abu Bakr and Umar. It is a story narrated in the Sunan of al-Tirmidhi that the Prophet ﷺ stood up and continued to ask for charity until Umar RA thought, "Today is the day I can beat Abu Bakr." And he went back home and got half of his money.

Realize, money back then was a very scarce commodity. You did not know when the next batch of income would come. There was no monthly salary (the concept of a salary is very modern). For the sahaba, money was very erratic. They might get one dinar today, nothing for weeks, and then suddenly hundred dinars one day, and so on. So the fact that Umar RA gave half his money is extraordinary. Even for us to give half our money —even though we have a constant income stream— is difficult to imagine. For Umar, it's a different level. So Umar RA brought forth half of his money, and when the Prophet ﷺ saw this money, he asked, "O Umar, what have you left for your family?" Umar ibn al-Khattab said, "I have left a similar amount." Then Abu Bakr RA came and he also had a bag of money; the Prophet ﷺ asked him, "What have you left for your family?" Abu Bakr al-Siddiq said, "I have left them Allah and His Messenger," i.e., no money, but only tawakkul in Allah. At this Umar said to himself, "I can never compete with Abu Bakr again after this," i.e., "No way I can compete with this type of tawakkul."

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### **Points of Benefit From the Story of the Competition**

Of the benefits we can derive:

1. The main one is the fact that the sahaba are competing with each other to do good deeds. This is something that unfortunately, by and large has been lost amongst the Muslims. The sahaba are monitoring, "How much is someone praying, fasting, giving, etc.," and they want to win the race in the Eyes of Allah, that, "No one will beat me to that place in Jannah." And this is something we do for the dunya —in our job, education, etc.— but unfortunately, when it comes to Islamic affairs, we do the minimum. The sahaba were the opposite, and this is proven in many narrations. In one hadith, the Muhajirun were complaining to the Prophet ﷺ that, "Ya Rasulullah, the Ansar fast as we fast, pray as we pray, but they give sadaqa — and we don't have anything to give!" —the Muhajirun are monitoring; and this shows the sahaba raced to do good deeds. And in fact, Allah SWT literally commands us to "race" in doing good deeds. The word sabiqu (سبقوا - race) is used when it comes to racing to Jannah:

سَابِقُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا كَعَرْضِ السَّمَاءِ وَالْأَرْضِ أُعِدَّتْ لِلَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ ۚ ذَٰلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ ۚ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ

"Race toward forgiveness from your Lord and a Garden whose width is like the width of the heavens and earth, prepared for those who believed in Allah and His Messengers. That is the bounty of Allah which He gives to whom He wills, and Allah is the Possessor of great bounty" [Quran, 57:21].

And when it comes to the matters of this world, the word sabiqu is not used, e.g., Allah says in the Quran in Surat al-Jumu'ah:

فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِن فَضْلِ اللَّهِ

"And when the prayer has been concluded, disperse within the land and seek from the bounty of Allah" [62:10] —the word intashiru (انتشروا - disperse) is used, i.e., don't race, just walk away gently and seek Allah's sustenance.

2. We also see the concern of the Prophet ﷺ for the women and children of the sahaba, that they too need money. When Umar brings his share, the Prophet ﷺ asks, "What did you leave for your family?" —he is worried about the family. And this shows we are not asked to donate above our means. The priority is the family. No doubt, Abu Bakr RA did something only he can do —and this is something that goes back to Abu Bakr's Iman (and indeed, it's something even Umar RA did not do)— but it most definitely is not something we are encouraged to do. The Quran [25:67] tells us, when we give, we should give between the two: not being stingy, and not being over-extravagant. If our Iman was that of Abu Bakr, then it's a different story, but we can never reach that level. His story motivates us, but we have to realize it's not something Islam dictates for us to do.

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### The Generosity of Abd al-Rahman ibn Awf RA

Abd al-Rahman ibn Awf gave 200 uqiyas (200 bushels) of grain in sadaqa in the Battle of Tabuk. And this is a very good amount. What is interesting is, as we all know, Abd al-Rahman ibn Awf came with nothing to Madinah. He just had the clothes on his back. And now, within 8 years, subhan'Allah, he's reached a level of a very rich person. [And he's still one of the Ashara Mubasharun.] Thus this shows us having money is a positive if you are someone like Abd al-Rahman ibn Awf. Having money is a blessing from Allah IF you are a generous person. There is nothing wrong in Islam with being a multimillionaire IF you are a generous person. Abd al-Rahman ibn Awf is the role model for this. How did he get 200 uqiyas of grain? Buying, selling, and trading — we all know his story [see episode [32](#)].

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### The Famous Story of the Generosity of Uthman ibn Affan RA

The story of Uthman ibn Affan is also narrated in many books of hadith and seerah. The Battle of Tabuk coincided with the return of one of his caravans from Syria. That is, he had financed an entire caravan to Syria, and when the Prophet ﷺ was calling for the donation for the Battle of Tabuk, that was the time the caravan returned. And Uthman decided to sell the entire caravan —lock, stock, and barrel— including the goods, saddles, and camels, and he got around 1,000 gold coins; and that is a fortune at any time, but especially at that time. (Even in our time, it would be more than half a million dollars.) And he didn't have a bag to carry, so he walks to the masjid with the gold coins being carried in his thobe. And he then pours it in front of the Prophet ﷺ and says, "This is fi sabiliLlah." And the Prophet ﷺ begins looking at the huge pile of gold coins, flipping them around, and says, "Wallahi, whatever Ibn Affan does after today, it will not affect him (i.e., he has earned Jannah with this)." (Side note: This statement of the Prophet ﷺ was used by Uthman ibn Affan around 30 years later when the neo-kharijites surrounded his house demanding the most trivial matters. One of the things he said in

response was, "Do you not know that the Prophet ﷺ himself said when I gave the money for the Jaysh al-Usrah [Army of Difficulty] that whatever I do will not harm me?")

In another version of this incident, the Prophet ﷺ was giving a khutbah and he was encouraging people to give, so Uthman stood up and said, "I shall give 100 camels and all that they carry on them." Then the Prophet ﷺ continued to ask, and Uthman stood up again and said, "I shall give 200 camels and all that is on them." Then the Prophet ﷺ continued exhorting until finally Uthman said, "I shall give 300 camels and all that is on them." At this, the Prophet ﷺ came down from the minbar and said, "Uthman has no sin after what he has done today."

So what appears to be the case is Uthman had announced he would do this before the caravans came, and when they came, he brought it to the Prophet ﷺ.

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### Mocking of the Hypocrites

On the flip side, we have the mocking of the hypocrites. Firstly, the hypocrites gave nothing at all, and on top of this, they mocked those who gave. And they would mock anything that was given, either by publicly saying something, or by nudging and winking at each other. And they would say, "Oh, this guy gave so much, but he's just showing off, he's not doing it for the sake of Allah," or they would ridicule someone who gave a small amount, "What is this amount going to do?" And Allah exposed them in the Quran in a severe manner. He SWT said, "[There are] those who slander [some of] the believers for donating liberally and mock others for giving only the little they can afford. Allah will throw their mockery back at them, and they will suffer a painful punishment" [Quran, 9:79]. Al-Tabari mentions the story of this ayah, that the Prophet ﷺ was calling for donations daily, so one of the Ansar decided to give something. So he spent the entire night in labor, pulling water and selling it the next day — it's the cheapest thing you can do. And this whole night's work earned him just two handfuls of dates. So he came with these dates the next day and said, "Ya Rasulullah, here is one handful of dates for you. (And the other handful is to feed my family.)" At this, one of the munafiqun stood up and mocked him, "Do you think Allah needs this quantity of dates?" Another said, "You are more in need of this quantity than anyone else!" i.e., you are so poor you need it more than anyone. This sahabi felt very hurt that the munafiqun publicly mocked his whole night of work. So this is when Allah revealed, "Allah will throw their mockery back at them, and they will suffer a painful punishment" [Quran, 9:79].

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### Excuses the Hypocrites Gave to Not Participate

The munafiqun not only didn't participate in the fundraising, but they also gave excuses, before and after the battle, for not participating in the expedition. They gave bizarre stories as excuses. The Prophet ﷺ asked one of the friends of Abdullah ibn Ubayy ibn Salul named al-Jad ibn Qays (الجد بن قيس), "O Jad, are you not interested in going to fight the Romans?" Jad said, "O Messenger of Allah, can you please excuse me? For by Allah, my people know that I have a weakness for women, and I am worried that if I see the women of the Bani al-Asfar (بنو الأصفر - the Romans), I will not have any patience." What a flimsy excuse. So the Prophet ﷺ just turned away from him. And Allah SWT revealed in the Quran, "There are some of them who say, 'Exempt me and do not expose me to temptation.' They have already fallen into temptation. And Hell will surely engulf the disbelievers" [Quran, 9:49].

Surat al-Tawba is full of references to the munafiqun. In verses 81 & 82, Allah SWT says, "Those [hypocrites] who remained behind rejoiced for doing so in defiance of the Messenger of Allah, and hated [the prospect of] striving with their wealth and their lives in the cause of Allah. They said [to one another], 'Do not march forth in the heat.' Say, [O Prophet,] 'The Fire of Hell is far hotter!' If only they could comprehend! So let them laugh a little—they will weep much as a reward for what they have committed" [9:81-82]. Very powerful verses.

In verse 42, He SWT says, "Had it been a near [i.e., easy] gain and the journey was easy, they would have followed you, but the distance seemed too long for them. And they will swear by Allah, 'Had we been able, we would have certainly joined you.' They are ruining themselves. And Allah knows that they are surely lying" [9:42].

Contrast this to the sahaba who were called the Bakka'un:

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### Those Who Got the Ajr of Tabuk Without Physically Participating

There were some among the sahaba who were called the Bakka'un (البكاؤون - the Criers). Why were they called the Bakka'un? Because even though they were eager to participate, they had neither the means to give money nor the personal possession of a camel to go. The Prophet ﷺ ran out of money to purchase camels for everybody, so groups were left behind without any camels. And they kept on waiting to the very end. And some of these were relatives of Abu Ayyub al-Ansari; and some were the later Muhajirun, e.g., Irbad ibn Sariya (عرباض بن سارية). So this group (of around 7 people) to the very end were not able to purchase camels. And this is recorded in the Quran, "Nor [is there any blame on] those who came to you [O Prophet] for mounts, then when you said, 'I can find no mounts for you,' they left with eyes overflowing with tears out of grief that they had nothing to contribute" [Quran, 9:92].

Allah SWT says they were حزنا (sad); contrast this to the munafiqun who فرح المخلفون — rejoiced for remaining behind [9:81]. Look at the difference of Iman. Some were overjoyed with a false excuse, others were crying with a legitimate excuse. Subhan'Allah.

And when Allah revealed in the Quran the verses that defended the sahabi that gave a handful, one of the sahaba —his name was Ulba ibn Zayd (علبة بن زيد)— stood up, and he had nothing at all, so he said, "Ya Rasulullah, I have no money to give you, but I give you my honor and dignity, that in the Way of Allah, I will defend you against those people who are irritating you (i.e., the munafiqun)." And the Prophet ﷺ said, "I have accepted your charity." This shows us the eagerness of the sahaba, that even that which was non-monetary, they gave.

With regards to these sahaba — Ulba and other Bakka'un — it's narrated the Prophet ﷺ said at Tabuk, "There are people in Madinah such that you have not traveled even a step or gone through any valley except that they have accompanied you and they will get the reward as you." The sahaba said, "Ya Rasulullah, even while they are in Madinah?" The Prophet ﷺ said, "Even while they are in Madinah" —because they had a legitimate excuse. This is a beautiful hadith that demonstrates the benefits of having a sincere intention.

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### The Reward of Deeds Depends Upon the Intentions

Having the correct, sincere intention, e.g., "If I had a million dollars, I would do such-and-such," you don't lose anything, and in fact, we learn from another narration that anybody who makes such intention, Allah will write for him one hasana (حسنة - good deed). Thus we should make positive intentions constantly. With regards to the Bakka'un, their intention was so strong that the entire reward of the whole journey of the army of Tabuk, they get it while they are sitting at home in Madinah.

We also have the story of Wathila ibn al-Asqa' (واثلة بن الأسقع). He had neither money nor camel, so he kept on going to the marketplace every day saying, "Who is going to allow me to come with him on the expedition?" And for whatever reason, he was not chosen. Whoever had a camel, basically they chose other people. So finally,

on the last day before the expedition departed, he said, "Who will take me, and I will give him my share of the ghanima!"

Pause here. Remember, the Muslim army at the time was not composed of paid people. For those who participated, there are rulings of fiqh for how much ghanima they get, and it's essential for their livelihood. For the Battle of Khaybar, the sahaba got ghanima that gave them wealth for the rest of their life. So participating in battles had monetary gain too, and there is nothing wrong with this. No doubt, you must have 100% ikhlas when it comes to intention for doing it for the sake of Allah vs. the praise of the people — if you mix sincerity with the people's praise, it ruins the sincerity of the act; you cannot mix a good deed for the sake of Allah and for the praise of the people; but you can however mix a good deed for the sake of Allah and for some monetary benefit for yourself. This is not shirk at all. In fact it is 100% halal. There are 1001 examples: The Quran teacher — he cannot teach Quran 10 hours a day without getting a stipend; the Islamic studies teacher; the imam of the masjid; the Hajj businessman who organizes travels to Makkah — these people spend months preparing the package, of course they need a profit. So these people combine an act of worship with worldly monetary niyyah, and by unanimous consensus, this is absolutely fine, and we thank Allah for this, or else we would not have had much of what we need to have, we would not have anybody working in the religious field. The Quran [2:198] explicitly allows it, and the Prophet ﷺ himself said, "The best salary anyone can ever take is for teaching the Quran" [Bukhari].

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### **The Sincerity of the Companion of Wathila RA**

The rules state that the one who is going on a camel shared by someone else will get one share, and the owner of the animal gets three shares (or two in some madhabib). So Wathila gets one share — but he is saying, "Who will take me, and I will give him my percentage!" One of the elders of the Ansar heard this, so he said to him, "We will take turns riding and we will share the meals together," and Wathila agreed to this, "Yes, I agree to this," so he went to Tabuk with this Ansari.

[Note: Even though no fighting took place in the Incident of Tabuk, the Muslims still earned some booty (we will explain this later), and Wathila got a herd of camels.]

Wathila narrates, "I traveled with my best companion I ever had, and Allah gave us booty — some camels were given to me as my share of booty, so I brought them to the Ansari (as promised). He came out and sat on the rear part of the saddle of one of the camels, and he said, 'Bring them back,' then he said, 'Bring them forward' (you bring camels back and forth to see if they're good camels). Then he said, 'Your camels are very gentle (i.e., good).' I said, 'These aren't my camels, these are your camels — the share that I promised you.' But he said, 'Oh my dear nephew, go and take your camels, for I didn't intend this.'" Subhan'Allah, this shows us the Iman and sincerity of the sahaba.

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### **The Story of Abu Khaythama al-Ansari RA**

We also have the story of Abu Khaythama al-Ansari, and this story shows us even the sahaba had to struggle sometimes, and some of them took more struggling than others. Ka'b ibn Malik, we discussed his story in depth and saw how he had to struggle and suffer; Abu Khaythama almost got to the level of Ka'b, almost didn't leave Madinah — the same thing happened; he delayed and delayed until finally the Prophet ﷺ departed. But then when he went back to his home, entered his garden and saw that his wife had prepared for him a rug under the date palms, had sprinkled some water on the rug, and had prepared for him some food — upon seeing all of these, he said to himself, "What am I doing here? I am here in this pleasure while the Prophet ﷺ is in the heat?! Wallahi, I am not even going to sit down." So right then and there he rushed out to catch up with the Prophet ﷺ. And a few days later at Tabuk, when the Prophet ﷺ saw a lone rider racing in the distance, he ﷺ said, "May it



be Abu Khaythama," and lo and behold, it turned out to be him. The Prophet ﷺ knew Abu Khaythama wasn't a munafiq and it was hurting him that he was not in the army. And this, by the way, again shows us the Prophet ﷺ is monitoring the sahaba. When Abu Khaythama came, the Prophet ﷺ asked him, "Why were you delayed?" Abu Khaythama told him the whole story and the Prophet ﷺ said, "Woe to you, Abu Khaythama (i.e., you just saved yourself)!" — this shows us the tough love of the Prophet ﷺ. He is gently rebuking him, basically saying, "I'm happy you are here, but realize that was a very close call!" And this shows us the fine balance of our Prophet ﷺ.

[Transcriber's note: In episode 88, we related a different version of Abu Khaythama's story.]

### The Story of Abu Dhar al-Ghifari RA

Another famous story is that of Abu Dhar al-Ghifari (أبو ذر الغفاري) — the famous narrator of hadith. Abu Dhar seems to have had an issue with his camel. Either his camel was on loan to someone, or it fell sick. He was supposed to go, and it was his intention to go, but his camel wasn't there, so he was delayed. But after a few days, he decided to just take the stuff that was supposed to be on the back of his camel, he put it on his back, and he started walking from Madinah all the way non-stop to catch up with the army.

And after 2-3 days, he caught up, and when the sahaba saw a lone figure, a man walking in the distance, they were astonished, "Who is this man walking with his backpack (without a mount)?!" The Prophet ﷺ said, "Let it be Abu Dhar!" And lo and behold, it was him. Then he ﷺ said to the sahaba around him, "May Allah have mercy upon Abu Dhar. He is walking by himself, he will die by himself, and he will be resurrected by himself." And this is exactly what happened with Abu Dhar RA:

Abu Dhar RA is a very interesting sahabi. In [Sahih Muslim](#), it's reported that once, he said to the Prophet ﷺ, "O Messenger of Allah, will you not appoint me to a public office?" The Prophet ﷺ stroked his shoulder with his hand and said, "O Abu Dhar, you are weak. And authority is a trust, and on the Day of Judgment, it is a cause of humiliation and remorse except for one who fulfills its obligations and (properly) discharges the duties attendant thereon." In another hadith, he ﷺ said to him, "O Abu Dhar! I would not like to have gold equal to (Mount) Uhud for me, unless nothing of it, not even a single dinar remains of it with me for more than one day or three days, except that single dinar which I will keep for repaying debts. I will spend all of it among Allah's slaves like this and like this and like this. O Abu Dhar! Those who have much wealth (in this world) will be the least rewarded (in the Hereafter) except those who do like this and like this (i.e., spend their money in charity)" [[Sahih Bukhari](#)]. So later on, after the death of the Prophet ﷺ, when the money began to flow in and the sahaba began to build larger buildings, Abu Dhar confronted them about this. And this led to so many complaints from the sahaba, so the khalifa at the time, Uthman ibn Affan RA asked Abu Dhar RA to leave Madinah, and Abu Dhar agreed, so he took his wife and servant and they just went to live in the desert by themselves.

And Ibn Sa'd reports, many years later, in the khilafa of Ali ibn Abi Talib RA, Abu Dhar's wife began to cry when Abu Dhar was on his deathbed. He asked her, "Why are you crying?" She said, "Because I don't even have cloth to shroud you, or the power to bury you." Abu Dhar said, "Do not cry, for I heard the Prophet ﷺ say one day when we were sitting with a group of people, 'One of you will die all alone, yet a group of believers will pray over him.' And every other companion in this sitting has passed away and they weren't in this condition, and I'm the only one left in the wilderness. So when I die, take my body and go sit on the path; somebody will come." His wife said, "Why would anyone come? It isn't Hajj season." Abu Dhar said, "Do as I say, go on the path, for wallahi, neither am I lying, nor was I lied to." And he passed away, and his wife did what he said. And lo and behold, almost instantly, a massive caravan — and among them were Ibn Mas'ud RA and Ammar ibn Yasir RA — riding out of nowhere sees on the side of the road a dead body, an old lady, and a young servant shouting, "Stop! Stop! Help me bury a Muslim!" So one of the people asked, "Who is this?" The servant said, "This is Abu Dhar, the companion of the Prophet ﷺ." At this, Ibn Mas'ud began to cry and said, "The Prophet ﷺ has spoken

the truth." And they gave their own garments for the kafan of Abu Dhar, they prayed janazah in the middle of the desert, and then they buried him.

### The Incident of Masjid al-Dirar (Masjid of Harm)

Recall the hypocrites gave excuses not to go, and they didn't donate even a penny. They gave all sorts of flimsy excuses, and the Prophet ﷺ accepted all of them, so much so that Allah mildly chastised him ﷺ, "Allah has forgiven you [O Prophet! But] why did you give them permission [to stay behind] before those who told the truth were distinguished from those who were lying?" [Quran, 9:43]. So when the situation became tense and these verses were revealed, the hypocrites decided to build their own masjid so that they would have full freedom to do as they please, and so that they could speak and preach without any 'harassment' from the true believers.

And they had the audacity to collect funds to build the masjid even while the Prophet ﷺ was asking for funds for the Expedition of Tabuk. They didn't give a penny for Tabuk, yet they got the funds to build their own false masjid. They gave excuses to not go forth in the battle, and they built their own masjid even before the Prophet ﷺ left for Tabuk. And the masjid itself was within walking distance from Masjid Quba.

In the books of tafsir — Ibn Kathir, al-Tabari, etc. — there is another reason given for them building their masjid: It was one final attempt from the hypocrites to try to counter the message of the Prophet ﷺ. The leader who orchestrated it was not Ibn Salul, but rather his friend, Abu Amir al-Rahib (Abu Amir the Monk). He was one of the elites of the Aws and one of the few elders alive after the Battle of Bu'ath (the civil war between the Aws and the Khazraj which took place before the Hijrah of the Prophet ﷺ where many elders died). When the Prophet ﷺ migrated, some of the elders who were supposed to become a leader felt that their popularity was taken away — the main person was Ibn Salul, and the other was Abu Amir al-Rahib. Note Abu Amir was called "the Monk" because in pre-Islam, he had converted to Christianity, and he was very respected amongst the people of Yathrib.

When the Prophet ﷺ invited him to Islam, he rejected it, and after the Battle of Badr when all his people gave their allegiance to the Prophet ﷺ, he fled to Makkah. And recall, before the Battle of Uhud, Abu Amir told the Quraysh, "Just let me speak before the battle, and you will see that all of them (the Aws) will listen to me" [see episode 47]. But to his surprise, nobody listened to him, so he came back to the Quraysh humiliated. And when he realized he can't even be in Makkah, he left for Rome and managed to get into the circles of the Caesar. And it's not unrealistic: Here is an Arab who speaks fluent Arabic, who is willing to tell you the inner mechanisms of other lands. So Abu Amir makes his way up into the circle of the Caesar, and he writes to Ibn Salul in Madinah and tells him, "Make for me a base in Madinah, and allow me access to the people," i.e., it's a revolt. Honestly, it's bizarre. He is way too late in the game — but it is desperation, that he wants to regain his power in Madinah. And his plan was to have a footing in Madinah, and then send in the Romans to take over the city. When Ibn Salul got his letter, that is when he decided to open up a new masjid which would be the headquarter of this new revolt, which we Muslims call Masjid al-Dirar (مسجد الضرار) which means the Destructive Masjid, the Evil Masjid, as called by Allah in the Quran.

And by the way, the Prophet ﷺ made du'a against Abu Amir that, "May you die a stranger," and this is exactly what happened — he died in Rome with no family or friends around him.

So Ibn Salul constructs the masjid, walking distance from Masjid Quba, and as a token of utmost disrespect, he asks the Prophet ﷺ, "Why don't you come bless our masjid? Come and pray two rak'at in it." And the Prophet ﷺ felt very uncomfortable because of the whole idea of Ibn Salul building a masjid at this time when the Muslims need the funds. He ﷺ asked them, "Why did you build the masjid?" They said, "Ya Rasulallah, we have weak people. And if it rains, the masjid will just be right there in our neighborhood" — as if Masjid Quba wasn't there. So the Prophet ﷺ simply said in his gentleness, "We are busy now preparing for travel.

Insha'Allah, when I come back (from Tabuk)." He didn't say yes — he said, "If Allah wills." And the masjid was in operation for around a month, but the Prophet ﷺ never prayed there. They opened it before Tabuk — and then on the way back from Tabuk, Allah revealed Surat al-Tawba verse 107 to 109:

وَالَّذِينَ اتَّخَذُوا مَسْجِدًا ضِرَارًا وَكُفْرًا وَتَفْرِيقًا بَيْنَ الْمُؤْمِنِينَ وَإِرْصَادًا لِّمَنْ حَارَبَ اللَّهَ وَرَسُولَهُ مِنْ قَبْلُ ۚ وَلَيَحْلِفُنَّ إِنْ أَرَدْنَا إِلَّا الْحُسْنَىٰ وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ

"And [there are] those [hypocrites] who took for themselves a mosque for causing **harm** and **disbelief** and **division among the believers** and as a **station for whoever had warred against Allah and His Messenger before**. And they will surely swear, "We intended only the best." And Allah testifies that indeed they are liars" [9:107].

لَا تَقُمْ فِيهِ أَبَدًا ۚ لَمْ يَسْجِدْ أَسَسَ عَلَى التَّقْوَىٰ مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَنْ تَقُومَ فِيهِ ۚ فِيهِ رِجَالٌ يُحِبُّونَ أَنْ يَتَطَهَّرُوا ۚ وَاللَّهُ يُحِبُّ الْمُطَهَّرِينَ

"Do not stand [for prayer] within it, ever. A mosque founded on righteousness from the first day is more worthy for you to stand in. Within it are men who love to purify themselves; and Allah loves those who purify themselves" [9:108].

أَفَمَنْ أَسَسَ بُنْيَانَهُ عَلَى تَقْوَىٰ مِنَ اللَّهِ وَرِضْوَانٍ خَيْرٌ أَمْ مَنْ أَسَسَ بُنْيَانَهُ عَلَى شَفَا جُرُفٍ هَارٍ فَانْهَارَ بِهِ فِي نَارِ جَهَنَّمَ ۚ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ

"Then is one who laid the foundation of his building on righteousness [with fear] from Allah and [seeking] His approval better or one who laid the foundation of his building on the edge of a bank about to collapse, so it collapsed with him into the fire of Hell? And Allah does not guide the wrongdoing people" [9:109].

In these verses, Allah calls the masjid the masjid of:

1. ضِرَارًا - Harm
2. كُفْرًا - Disbelief
3. وَتَفْرِيقًا بَيْنَ الْمُؤْمِنِينَ - Dividing the believers — When there is Masjid Quba right there, there is no need to make this masjid
4. وَإِرْصَادًا لِّمَنْ حَارَبَ اللَّهَ وَرَسُولَهُ مِنْ قَبْلُ - Secret ambush for someone who has already waged war against Allah and His Messenger (reference is Abu Amir)

When Jibril AS came down with these verses on the way back from Tabuk, the Prophet ﷺ commanded Ammar ibn Yasir and other sahaba to destroy the masjid and burn it to the ground because it is a masjid of kufr, pain, suffering, etc. And this was one of the final stances between the Prophet ﷺ and the hypocrites. (And we will come to \*the\* final stance in a few months: The last straw was when Ibn Salul dies and Allah says don't even ask for forgiveness for them [see Quran, 9:80].)

So Tabuk ended the aspirations of the hypocrites — after this, they did nothing. And note from this we learn that even a masjid, if it's built for the wrong reasons, can become a masjid of evil and harm. Allah calls this a masjid of harm built upon kufr. And our Prophet ﷺ was prohibited from praying in it, and eventually he was prohibited from praying for them at all.

### Masjid Built Upon Taqwa

Now Allah says in this series of verses, "The masjid that was built upon taqwa from the very first day has more right that you stand on that masjid. In it are people who love to purify themselves" [Quran, 9:108]. Which masjid is Allah referring to? There are three opinions:

1. Masjid Quba — this is narrated in a hadith in Abu Dawud and Tirmidhi: When verse [9:108] was revealed, the people of Quba were asked, "Why did Allah praise you in a manner that He doesn't praise us, 'Within it are men who love to purify themselves'?" The people of Quba said —and this hadith is mentioned in the Chapter of Istinja' (استنجا)—: "We have a habit that we always use water when we wash ourselves." (Side note: This hadith is what the fiqh of istinja' is based on. In our culture, we are accustomed to using water. And indeed, a lota next to the toilet is a giveaway sign of a Muslim house. For us, we cannot imagine using the restroom without water. So it is surprising for most Muslims to find out that actually, all of the madhahib are in unanimous consensus that you do not have to use water. Not that we should stop using water; it's a great habit, but we must realize we can do istinja' without water — it's not a requirement. And realize water was scarce back then, and it was not possible for every society to use water for cleansing. So it is allowed in the shariah to use dry material, e.g., toilet paper. But it is by unanimous consensus better to use water.)

2. Masjid of the Prophet ﷺ. There is a hadith in Musnad Imam Ahmad where two sahaba were arguing in the lifetime of the Prophet ﷺ as to which masjid Allah was talking about in verse [9:108]. Is it Masjid Quba, or is it the Masjid of the Prophet ﷺ? So they took their matter to the Prophet ﷺ right then and there, and the Prophet ﷺ swore by Allah and said, "It is this masjid right here (Masjid al-Nabawi)." And this hadith is authentic.

3. It is a generic verse; every masjid built with taqwa is better than Masjid al-Dirar. And this is the correct opinion, and it incorporates both of the previous opinions within it, that both Masjid Quba and the Masjid of the Prophet ﷺ are built upon taqwa.

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### **It Is Possible for Another Masjid to Also Become a Type of Masjid Dirar, But...**

The Masjid al-Dirar was destroyed and the Prophet ﷺ never even entered or came close to it.

Masjid al-Dirar is a reality and we firmly believe it is possible for another masjid to become a type of masjid dirar. But a masjid does not become a masjid dirar just because some people in your community disagree with some uncles in the community and break away and build another masjid. Breaking away from a group of people does not make you a kafir, whereas breaking away from the Prophet ﷺ is a huge deal. If some groups of people disagree with you sincerely on particular views, and they go build another masjid, and they have another scholar they follow, that's okay, that's their right; and we shouldn't call that masjid the masjid of dirar. We have to be very careful in this regard. It is possible a masjid can be a type of masjid dirar, but we leave that verdict to Allah. For us to call somebody's masjid the masjid of dirar would mean to go and torch the masjid down; you are implying it's a masjid of kufr. Are you really going to accuse them of being hypocrites and kafirs? This is arrogant, dangerous, and un-Islamic. Let them go and build their masjid and if it's sincere, it will flourish; if not, Allah will expose them.

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[Revised by Br. Syed Haq & MAR, December 2021]

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## 091 - Battle of Tabuk 4 [\[TOP\]](#)

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We have discussed the issues that happened in Madinah, and today, let us depart from the city and continue discussing the stories that occurred during this time.

### Leaving Ali ibn Abi Talib RA Behind

The Prophet ﷺ left behind Muhammad ibn Maslamah as the person in charge of the affairs of Madinah. Whenever the Prophet ﷺ would leave, he would appoint someone in charge of the city. And he told Ali ibn Abi Talib, "You must stay behind and you will take charge of my family" —manage the Mother of the Believers and the Ahl al-Bayt. After all, this journey will take more than a month. When the Prophet ﷺ said this, the munafiqun began mocking Ali RA that he is a burden not worthy of fighting, and they say that's why the Prophet ﷺ made an excuse to leave him behind. Subhan'Allah, the munafiqun themselves stayed behind, yet they have the audacity to accuse those who were told to remain behind of cowardice. Of course, Ali RA is well known for his bravery, courage, and fighting prowess, [everybody knows this, so to accuse him of cowardice is absolutely absurd,] but being a young man, this type of taunting really affected him. So he put on his armor, took his sword in his hand, and he caught up with the army of the Prophet ﷺ. And he said, "Ya Rasulullah, are you leaving me with the women and children while the munafiqun are mocking me that I am not qualified to fight?" —he begged the Prophet ﷺ to let him go. So the Prophet ﷺ consoled him and said, "Are you not content to be with me like Harun was with Musa, except that there is no prophet after me? (So don't take it literally.) They (the munafiqun) are liars, for I have only left you to be in charge of those whom I have left behind (my family)."

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### Correcting the Misconception of the Non-Sunni Group

The Prophet ﷺ said, "Are you not happy that our relationship is like that of Harun and Musa, except that there is no prophet after me?" —and this hadith is authentic, but unfortunately, it's one of the main evidences misused by the Shia to say Ali RA should have been the khalifa after the Prophet ﷺ. And in response, we say —no doubt, we as Sunni Muslims affirm every single blessing for Ali RA, including this one, but— we also take into account all the other evidences. This narration alone does not suggest that Ali RA was indicated to become the next khalifa. Rather, even in this incident, Ali RA was not left in charge of the city; it was Muhammad ibn Maslamah. And Ali RA was chosen to take charge of the family because he is within the Ahl al-Bayt, a son-in-law, someone who is well aware of the family circumstances. And even the context of the hadith does not indicate that the relationship is a political one; rather, it indicates that just like Musa AS and Harun AS were brothers, that's how close the Prophet ﷺ is with Ali RA. Moreover, there are many evidences —as we will come to— of the Prophet ﷺ as explicitly as possible indicating that Abu Bakr RA was supposed to be the next khalifa.

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### Thaniyat al-Wada'

In any case, the Prophet ﷺ continued going until he reached a very famous place of Madinah which all of us have heard the name but very few are aware that it is a place, and that is the place of Thaniyat al-Wada' (ثنية الوداع). Thaniya is a hill, and wada' means goodbye. North of the Haram in Madinah, there was a small mount/hill that was used by many to wave goodbye to their families when they would go on a caravan going up

north. They would walk with them together until they all climbed up to Thaniyat al-Wada', then the family would remain and the others would go on and the people would wave goodbye. (Side note: The famous poem that we know, Tala' al-Badru 'Alayna [طلع البدر علينا - the Full Moon Rose Over Us], was not sung/said at the Hijrah; it is geographically impossible [as discussed in episode 30]. And even content-wise, it is impossible to have taken place at the Hijrah because when the Prophet ﷺ emigrated, the majority of Madinah was not even Muslim. We are jumping the gun, but the poem was sung/said when the Prophet ﷺ came back from Tabuk. The people went out to Thaniyat al-Wada' to welcome the Prophet ﷺ back — all of Madinah is Muslim now, so they are all rejoicing the return of the Prophet ﷺ.)

Now, after the Prophet ﷺ passed by the Thaniyat al-Wada', he paused and reorganized the troops; we already said it was the largest number ever assembled, 15,000 to 30,000. The Prophet ﷺ assigned battalions, leaders, etc. — and this demonstrates the extreme competence, management skills, and organizational skills of the Prophet ﷺ even though he never trained in military school. He assigned each battalion a leader, and each one had a flag. Al-Waqidi in his famous book al-Maghazi goes into much detail about which tribe had which leader, but that is not going to be of much benefit to us, so we will simply skip over. But do realize that as usual, our Prophet ﷺ divided them based upon their tribes.

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### Is Nationalism Halal?

As usual, our Prophet ﷺ divided them based upon their tribes. Again and again we bring this point up, that no doubt, Islam came to eliminate partisanship, but it also takes into account human nature that birds of a feather flock together; that people of one region, language, and ethnicity have a natural affinity for one another. Islam does not obliterate those ties. And it understands that even in battles, it is better/convenient to have the people that you know around you.

In our times, for example, the issues of the nation-state: Some Muslims deny this, but realize there is nothing wrong with affirming certain ties with the nation-state; e.g., if you are in a strange land and you meet somebody from your country/city/town/village and you feel an affinity — there is nothing wrong with this if it's kept in a healthy check.

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So the Prophet ﷺ departed out, and on the journey, a number of things happened.

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### The Question of Mu'adh ibn Jabal RA

One of the things that happened is narrated in the Musnad of Imam Ahmad. (Side note: The Musnad of Imam Ahmad is a very large book; the largest present compilation of hadith in our times. It is published in 50 volumes, and this is in volume 36, hadith number 22,122.) It is a beautiful narration — again the Incident of Tabuk has miscellaneous incidents like this spread throughout, and there is no battle like Badr or Uhud. Imam Ahmad narrates from Abu al-Nadr (أبو النضر) from Abd al-Hamid ibn Bahram (عبد الحميد بن بهرام) from Shahr ibn Hawshab (شهر بن حوشب) from Abd al-Rahman ibn Ghanmin (عبد الرحمن بن غنم) that Mu'adh ibn Jabal narrated: "When the Prophet ﷺ went out towards Tabuk, after he had prayed Fajr with the people on the way to Tabuk, the people went back on their camels. And when the sun began to rise up, the people began falling asleep on their mounts." And Mu'adh RA said he was following the Prophet ﷺ, and as the people fell asleep, their camels began splitting up here and there, and Mu'adh's camel almost tripped. "So," Mu'adh said, "I jerked it back with the reins and it went up, but that scared the camel of the Prophet ﷺ and it began to run forward. The Prophet ﷺ

was wearing his turban around his face, so he took it off and looked behind to see who has done this. And he saw me."

So the Prophet ﷺ said, "Ya Mu'adh!" Mu'adh said, "Labbayka, ya Nabiyyallah (لبيك يا نبي الله - Here I am, O Prophet of Allah)." The Prophet ﷺ said, "Come here." So Mu'adh said, "I came close to him until our saddles were touching one another. And the Prophet ﷺ said, 'I didn't realize the people are so separated from us.'" Mu'adh said, "Ya Nabiyyallah, the people became sleepy and their camels took them helter-skelter" —and this is no big deal, but they are all wandering now. Allah knows what day this is; everyone is tired on the way to Tabuk and is falling asleep on their mounts. And the Prophet ﷺ said, "And I too was sleeping." Mu'adh narrates, "When I saw that I was so close to the Prophet ﷺ and there was nobody else except the two of us, I said, 'Ya Rasulallah, give me permission to ask you something.'" Subhan'Allah, the sahaba were waiting for this type of opportunity. And look at the adab of Mu'adh; so much manners.

He said, "Give me permission to ask a question which has caused me to think and ponder until I fell sick thinking about it." So the Prophet ﷺ said, "Ask whatever you want." Mu'adh said, "Ya Nabiyyallah, tell me what I can do to enter Jannah, something only you can tell me (I don't have to ask anybody else)." Subhan'Allah, what's the question that has been driving him crazy? "What do I need to do to get to Jannah." At this, the Prophet ﷺ said, "Bakhin bakh (بخ بخ)" —an expression used to indicate good fortune; not translatable to English, but something along the lines of 'great,' 'what a noble thing,' or 'wow' — the Prophet ﷺ is praising Mu'adh for the question. And he said, "You have asked a great matter" —he said this 3 times. Then he said, "And it is an easy thing if Allah wants good for you" —and he said this 3 times as well. Mu'adh said the Prophet ﷺ would always repeat the important things 3 times. Then he said the Prophet ﷺ said, "Believe in Allah and the Last Day, and you offer the salah, and you worship Allah alone, and you do this until you die upon this." Mu'adh said, "O Messenger of Allah, repeat this for me," so the Prophet ﷺ repeated. Then the Prophet ﷺ said, "If you want, O Mu'adh, I will inform you about the head (the most important part) of this matter, the pillar/backbone of it, and the pinnacle (crown/jewel) of it." Mu'adh said, "Yes, of course! May my mother and father be given in your ransom!" —this is how the sahaba would address the Prophet ﷺ. The Prophet ﷺ said, "The head of all of this is to testify that there is no god but Allah alone with no partner, and that Muhammad is His servant and messenger (i.e., the shahada), the backbone is establishing the salah and giving zakat, and the pinnacle is jihad for the sake of Allah." (And remember, they are on jihad right now.) Then the Prophet ﷺ said, "I have been commanded to do qital (قتال - fighting) of the people until they establish the salah, give the zakat, and testify the shahada; and if they do, then their lives and properties are protected in the rights of Allah." (Side note: This hadith is commonly misused by many of the Islamophobes today to imply that our religion is all about devastation and destruction. But the fact is, the Prophet ﷺ said this hadith on the way to Tabuk; he's telling us why he's going to Tabuk. Therefore, when he said, "al-nas (الناس)," this means "the people" in the context of what he was talking about. And that is why the majority of Islamic scholars have held the view that the Islamic state is not obliged to be waging war against everyone to the end of time. And that is why the Abbasids and Ottomans had boundaries and were not always at war with everyone on the outside. We need to understand this hadith in that light.)

Then the Prophet ﷺ said, "I swear by the One in whose Hands is my soul, no face becomes tired, nor does a foot becomes dusty in any deed that will raise it higher in Jannah, after the fard salah, like jihad in the Way of Allah" —and again, this is being said in the Battle of Tabuk. So it is an encouragement for a legitimate jihad for the sake of Allah. And the Prophet ﷺ said, "Nothing makes the Mizan (ميزان - Scales) heavier like spending money upon an animal that is in the Way of Allah or carrying people in the Way of Allah."

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### Praying Qasr

So the Prophet ﷺ marched towards Tabuk; we don't have an exact date as to when he arrived, but we know he stayed there for 20 days. And he prayed qasr (قصر - making every four-rak'at salah into two rak'at) throughout all



of this 20 days. This issue is narrated in many books of hadith. This of course led to a huge controversy in early Islam, that how long can you remain muqim (مقيم) at a location and pray qasr? The majority of scholars in all four madhhabs said this hadith ONLY applies to the state of war, when you are literally on the battlefield and you don't know when you are going to come back or when the enemy will attack; then there is no time limit because every day is uncertain. It is only legitimate when you do not know how many days you will remain at a location. When the enemy might attack at any time, then you may do qasr for 20 days, or even 6 months. And you \*cannot\* extrapolate from this hadith that, "Khalas, it's 20 days for any travel." The majority opinion is that this narration is \*irrelevant\* to the musafir (مسافر - traveler) who's going to, for example, New York, London, Toronto, etc., and staying there for, say, 5 days and he knows he is staying for 5 days.

Other schools of thought say, "No, this hadith shows you may remain as a musafir up to 20 days" — this is an opinion held outside of the four madhahib.

Ibn Taymiyyah and others held a view that there is no time limit for how long you remain a musafir as long as you are a legitimate musafir, i.e., it depends on circumstance and not on time frame.

Majority scholars say 4 days is the time limit; so if you know you will stay for more than 4 days (or 21 salahs in Hanbali<sup>[1]</sup>), you cannot do qasr — this is the Maliki, Shafi'i, and Hanbali position.

The Hanafi position says 15 days (half a month) you may remain as a musafir.

And the correct opinion — and Allah knows best — is that, there is no particular number of days; rather, it depends on your circumstance: if you are a genuine, bona fide traveler, then it can prolong the time limit. If you are not a legitimate traveler, then even if it's for two days, you're not allowed to do qasr. E.g., if you go to your parents' house and you're just there for two days; you will not be considered a musafir because you are 'at home' and you feel 'at home' — you are not a legitimate traveler.

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### The Prophet's ﷺ Khutbah on the Morning of Tabuk

In any case, the Prophet ﷺ arrived at Tabuk and it's reported in Dala'il al-Nubuwwah of al-Bayhaqi that the Prophet ﷺ gave a khutbah the morning they arrived. This khutbah is reported with a weak chain, but some wordings are reported in authentic chains. And the narration is very beautiful. It gives us a glimpse into the Prophet's ﷺ khutbahs, how eloquent it was. So let us read the entire khutbah. But again, note the isnad/chain of narrators is weak, as is most of the seerah. (Side note: We should know that seerah narrations are not as preserved as the laws of Islam. And the khutbah we will discuss is one of the seerah narrations. But we don't derive laws from it, so there is no harm in narrating it.)

So this is a khutbah of the Prophet ﷺ narrated by Uqba ibn Amir al-Juhani. He says when the sahaba arrived at Tabuk, after they prayed Salat al-Fajr, the Prophet ﷺ stood up and praised Allah with what He deserves to be praised, and then he said, "O people, to proceed." (Side note: It is Sunnah to start a khutbah by praising Allah, and then saying "amma ba'd [أما بعد - to proceed]" to indicate the praise is over and you are getting on to the actual speech. So "amma ba'd" is a marker.)

"The most truthful of all speech is the Book of Allah, and the firmest handhold is the speech of taqwa (it could mean the actual kalimah or any righteous word). The best of all paths is the path of Ibrahim (and Allah says this in the Quran [3:95]), and the best sunnah is the Sunnah of Muhammad ﷺ" — notice you already get a taste of the khutbah: short, sweet, and to the point. Every phrase is profound. Each word and sentence you can give an entire lecture about. He ﷺ continued, "The best hadith (the best thing you can say) is the dhikr (remembrance) of Allah. The best of all stories are those in the Quran. The best of all deeds are those done with the most sincerity and dedication. And the worst of all deeds are innovations. And the best guidance is the guidance of the prophets.



And the best death is the death of a martyr. And the most blind of blindnesses is to be misguided after Allah has guided you. And the best of deeds is that which benefits you in this world and the Next. And the best knowledge is that which is followed. And the worst blindness is the blindness of the heart. And the higher hand is better than the lower hand (a beautiful Arabic metaphor that means the hand that gives money is better than the hand that receives money). And that which is little and suffices you is better than that which is a lot and distracts you. And the worst excuse is the excuse you give at the time of death. And the most evil of regrets is the regret on the Day of Judgment (as Allah says in the Quran, "On that day, every man will remember [their own sins], but of what use is remembering then?" [89:23].) And there are those who don't come to Jumu'ah at all except on rare occasions. And there are those who don't do dhikr of Allah except unenthusiastically. And of the worst of all sins is a lying tongue. And the best richness is the richness of the heart. And the best of zad (زاد - baggage/luggage) is taqwa. And the pinnacle of wisdom is to fear Allah. And the best thing that settles in the heart is yaqin. And khamr (خمر - alcohol/intoxicant) is the mother of all evil. And women are the forthbringers of shaytan for men. And the worst of all income is the income of riba (ربا - interest). And the worst thing to eat is the property of an orphan. And the fortunate person is he who learns from the mistakes of others."

And the hadith goes on, and this phrase is found in Bukhari and Muslim: "To curse a believer is a sin, and to fight him is kufr. And to eat of his flesh (i.e., backbiting) is a ma'siya (معصية - sin/transgression). And the sanctity of his money is like the sanctity of his blood. And whoever asks for forgiveness, Allah will forgive. And whoever controls his anger, Allah will reward. And whoever is patient at a calamity, Allah will give him better than what was taken away. And whoever wants to show off, Allah will show through him (show punishment through him). And whoever is patient, Allah will give him more." Then the Prophet ﷺ concluded, "O Allah, forgive me and my ummah"—he said this 3 times, and then he said, "AstaghfiruLlaha li wa lakum (أستغفر الله لي ولكم - ask Allah for forgiveness for me and for all of you)"—which is how khutbahs are ended.

So it is a beautiful narration that gives us a mini-highlight into the khutbahs of the Prophet ﷺ.

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### Sealing the Northern Barrier Against the Romans

What else happened during the 20 days the Prophet ﷺ was at Tabuk?

Of the things that happened of a political nature: He sent Khalid ibn al-Walid with a few hundred of the sahaba on a mini-expedition to one of the northern Arab tribes, in a small area called Dawmat al-Jandal (دومة الجندل) (40 km away from modern-day Sakaka [سكاكا] in al-Jawf [الجوف] province), close to the Syrian border. There was a very famous Christian Arab tribe, originally from Yemen, called the tribe of Kindah (كندة), and they were one of the largest and most prestigious tribes in Arabia who had a strong relationship with the Emperor of Rome. And they were known for their bravery and warriorship, and also one of the few tribes whose chieftain was called a king (ملك/malik). The Prophet ﷺ sent Khalid and said, "You will find the chieftain (named Ukaydir ibn Abd al-Malik [أكيدر بن عبد الملك]) away from his entourage in the midst of some cows"—he ﷺ prophesied this bizarre scenario.

On one evening, Ukaydir was in his palace when his herd of cows came to the door of the palace and began barging against it all night long. His wife got fed up and said, "You have to stop this." Ukaydir said, "Okay, I will take care of it"—so he went himself with some servants to take the cows out. And lo and behold, Khalid ibn al-Walid with 350 sahaba came and found the king in the middle of nowhere with a bunch of cows and a few servants. He was captured and brought in front of the Prophet ﷺ. He didn't convert (at the time), but he agreed to break off his relationship with the Romans, to pay the jizya to the Prophet ﷺ, and NOT to attack the Muslims. This was one of the big successes during Tabuk.

Similarly, 3-4 other tribe leaders agreed to such conditions and hence the entire northern barrier was sealed against the Romans. And perhaps this was the greatest political wisdom for why Allah willed the Battle of Tabuk

— there is a huge army sitting in Tabuk; people like Ukaydir and others cannot fight it single-handedly. Thus when they see this massive army, a number of northern tribes basically decide it's in their best interest to break off their ties with Rome and pay the jizya to the Prophet ﷺ. When they were camped at Tabuk, Ukaydir sent gifts to the army to show his loyalty as an ally. And it is said he sent the Prophet ﷺ a hulla (حلة - cloak/jacket/shawl) the likes of which the sahaba had never seen. And there was even gold threading on it. The Prophet ﷺ wore this hulla, and the sahaba were amazed at how beautiful it was. According to one narration, they were walking around it in awe and amazement. (Again, we must understand the poverty of the Arabs at that time, especially in the Hejaz area, was very high. They didn't even have water other than zamzam. The Hejazi Arabs were importing everything; they didn't have a civilization of their own. Even the currency they were using was Roman/Persian. And now they are seeing this, what we would say, 'Italian tailor-made suit,' so they are in complete awe.) So the Prophet ﷺ said, "You are impressed with this? Wallahi, the handkerchief that Sa'd ibn Mu'adh has in Jannah is more precious than this hulla you are seeing."

It's also said the Prophet ﷺ established a treaty with the King of [Ayla](#) (أيلة), another northern tribe king, and the king sent him gifts.

And many other local tribes of the province of Tabuk basically made peace treaties with the Prophet ﷺ.

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### The Famous Incident of Heraclius Quizzing the Prophet ﷺ Through a Messenger

We conclude with one of the most beautiful stories of the seerah that took place at Tabuk. This story is found in the musnad books (the books of seerah just reference it — it's one of the rare narrations that you find more details in the books of hadith). We find it in the [Musnad of Imam Ahmad, volume 24, hadith 15,655](#). And this is the famous incident of Heraclius quizzing the Prophet ﷺ through a messenger. The hadith is narrated by Sa'id ibn Abi Rashid (سعيد بن أبي راشد): "There was a man from the tribe of Tanukh (تنوخ)..." — the man was called the Tanukhi (تنوخي - the One From the Tribe of Tanukh), and we don't even know his name — "...and he used to live in Hims (حمص - Homs, Syria). He was a neighbor of mine, very old, having reached nearly 100 years old. I asked him, 'Please tell me the story of the letter that was sent to the Prophet ﷺ from Hiraqal (هرقل - Heraclius), and the letter of the Prophet ﷺ to Hiraqal.'" This tabi', Sa'id ibn Abi Rashid said he met the Tanukhi, and in another version, he said he met him in the church of Hims. The Tanukhi said, "Yes, I will tell you. The Prophet ﷺ came to Tabuk, and he sent Dihyah al-Kalbi (with a letter) to Hiraqal." Note this is the second letter to Heraclius. He ﷺ already sent one before (the story with Abu Sufyan [see episode 71]). "When the Prophet's ﷺ (second) letter reached Hiraqal, Hiraqal called the patriarchs and the priests of Rome to his palace and he locked the door. And he said to them, 'You have seen the status of this man (the Prophet ﷺ) and his affairs (i.e., look at how much he's conquered since he sent me the first letter). And he has now sent me a letter inviting me to one of three things:

1. Either follow his religion
2. Pay the jizya and we keep our lands
3. We fight him."

And Hiraqal says, "You know from what we've read of our scriptures that he will eventually control what is underneath our feet. So why don't we follow him and his religion now? Or if you refuse, at least let's have peace with him and give him the money," i.e., Hiraqal is saying the Prophet ﷺ is a true prophet. But when the priests heard this, they all bolted and rushed to the door attempting to get out and tell the people that Hiraqal is willing to give up Christianity. (Side note: Remember, Hiraqal is supposed to be a religious figurehead as well. And indeed, to this day, in the Anglican Church, the king/queen \*technically\* is still the head of the church. Technically, this is the case today; whereas back then, this was like a God-given right, that as the head of the political system, you are appointed by God to defend the church. So for such a figure to even suggest, 'I'm

thinking about converting to Islam," was too much for them.) So they said, "Are you telling us to give up Christianity, or to become servants to a Bedouin coming from the Hejaz?!" When Hiraqal saw they won't give in, he said to them, "This was only a test; I am testing you to see how firm you are."

Then Hiraqal called one of the Arabs of his entourage, and he said to him, "Find me a man who speaks Arabic, and is a good messenger (who can memorize what is going to be said). I want to send a risala/letter/message/book/parchment to this man (the Prophet ﷺ)." So this Arab of his entourage brought the Tanukhi to Hiraqal. And Hiraqal gave the Tanukhi the letter and said, "Take this to that man (The Prophet ﷺ); and whatever you forget of his speech and conversation, just memorize three things:

1. Check that, does he mention the letters that he wrote to me?
2. When he reads this letter of mine, see if he will mention anything to do with night or darkness.
3. See on his back if there is something that causes you to be alarmed (i.e., the Seal of the Prophethood)."

(So from this, we learn there are three signs mentioned in the classical Christian books about the Prophet ﷺ.)

The Tanukhi said, "I went with this letter until I arrived at Tabuk. And I saw him (the Prophet ﷺ) sitting amongst his companions at the well, so (to confirm,) I asked, 'Where is your leader?' They said, 'Over there.' So I went walking towards him until I sat down and gave him the letter. [But] he put it aside, and he asked me, 'Where are you from?' I said, 'I am from the tribe of Tanukh.' He said, 'Why don't you embrace Islam, the hanifiyyah, the millah (ملة - religion) of your father Ibrahim?' I said, 'I am an ambassador of a nation right now, and my people have their religion (Christianity). And I will not embrace another religion as an ambassador, rather, I will go back and think about this matter.'" (Side note: Some people say he embraced Islam later on, but some say he remained a Christian.)

The Prophet ﷺ laughed and recited, "You do not guide those whom you love, rather, Allah guides those whom He pleases" [see Quran, 28:56]. Then the Prophet ﷺ said, "O you person of Tanukh, I wrote a letter to Kisra of Persia, and he ripped it apart, so Allah will rip his kingdom apart. And I wrote a letter to the Najashi, and he ripped it apart, so Allah will rip his kingdom apart. And I wrote my letter to your companion (Hiraqal), and he kept it safe, so people will continue to see his strength as long as there is some good to life."

(Notes: We all know the story of Kisra that he tore up the letter of the Prophet ﷺ. As for the Najashi, we need to realize this is not As'huma ibn Abjar, the righteous Najashi that we all know. He died, and the Prophet ﷺ prayed salat al-ghayb over him [see episodes 17, 71 & 85]. Then the Prophet ﷺ sent another letter to his son, and his son was the one who tore the letter up. So as was prophesied, the magnificent kingdom of the Abyssinian Empire dissolved [there was a civil war]. And we still have to this day their remnants and heritage.)

So the Tanukhi said, "This is the first of the three signs." And he said, "I took out an arrow from my quiver, and I carved out on the parchment (so that I don't forget the first point)." Then he said to the Prophet ﷺ, "Who is your secretary that will read to you?" The Prophet ﷺ said, "Muawiyah," and so he was called and he read the letter. Inside the letter, there was a question Heraclius is sending to the Prophet ﷺ. It read, "[You say] you invite me to a Garden (Jannah) that is \*as broad as the heaven and the earth,\* prepared for the righteous; so if that is the case, where then is Hell?" Our Prophet ﷺ said, "Subhan'Allah, where does the night go when the day comes?"—he ﷺ mentioned something to do with night, so the second sign is checked. The Tanukhi said, "This is the second," and he scribed down on his leather parchment that the second thing is done. Then when Muawiyah finished reading the letter, the Prophet ﷺ said, "You are an ambassador, and you have a right over us, and if we had something to give you, we would have given you, but right now we are in travel and I don't have anything." It was/is the custom of the world that you give some gifts to an ambassador, and the Prophet ﷺ is conforming to that political custom, but he is saying, "I can't give you a gift right now because we are in a safar (سفر)." At this, a sahabi stood up and said, "Ya Rasulullah, I will give him a gift," and he gifted the Tanukhi a yellow hulla.

Note: The narrator (Sa'id) asked the Tanukhi, "Who was the man who gave you the gift?" The Tanukhi said, "It was Uthman ibn Affan."

The Prophet ﷺ then said to the sahaba, "Who amongst you will host this man for the night?" One of the Ansar stood up and said, "I will," so the Tanukhi stayed with the Ansari for the night.

Then the Tanukhi said, "When it was time for me to go back the next day, I stood up to leave, but the Prophet ﷺ called me, 'Come here, O person of Tanukh,' so I came rushing towards him until when I was standing in front of him, he pulled back his garment and said, 'Come and look at what your master told you to look at.' So I went behind him, and I saw a seal in between the two shoulder blades like a circular ball[?]" —and we learn from other traditions that it was a group of hair of an unusual color, and from another tradition we learn it was the size of a pigeon's egg.

And so the Tanukhi went back to Heraclius having all three checkboxes checked.

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[Revised by Br. Syed Haq & MAR, December 2021]

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## 092 - Battle of Tabuk 5 [[TOP](#)]

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We will aim to finish the main events of the Battle of Tabuk, and next time, we will revise Surat al-Tawba in light of the ghazwa. We discussed many incidents, and today, we will continue with what happened during the 20 days the Prophet ﷺ was at Tabuk, and what happened on the way back.

### Recap

We know from Sahih al-Bukhari that the Prophet ﷺ prayed the qasr salah for all of the 20 days. And in the area of Tabuk, there was a small pool of water, and the Prophet ﷺ told the sahaba, "Do not touch the water until I come." But out of the army of 20,000 — perhaps the command didn't reach them — one or two of them used the water before the Prophet ﷺ arrived. So when he arrived, he rebuked them. Nonetheless, the Prophet ﷺ took some of the water in his hand, gargled it and spit it back in the pool, and that caused the water to come all the way to the brim, and the army was able to feed itself with it throughout the time they were there. (Tangent: It is said there is still a pool to this day in that area outside the city of Tabuk; they know the exact location where the Prophet ﷺ camped, and they built a masjid over there called [Masjid al-Tawba](#). And there is a small area of water that is the exact same area the Prophet ﷺ camped in.)

As we said, there was no battle — so what can we discuss? Many small incidents and ahadith the Prophet ﷺ said. For 20 days when he was there, he gave lots of small khutbahs/khatirahs/maw'izahs and the books of seerah and hadith have recorded many of them:

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### Instances of the Content of the Sermons of the Prophet ﷺ

One day, the Prophet ﷺ stood up after salah and said, "Today, Allah has given me 5 things that He hasn't given anyone before me:

1. I have been sent to all of mankind, and those before me were only sent to their people.
2. Allah made me victorious by awe (by His frightening my enemies) for a distance of one month's journey (i.e., the people were so terrified the tribes of Ghassan and the Romans didn't show up even though it took a month for the Muslims to arrive).
3. Ghanima has been made halal for me, and it was not for those before me. (Side note: We learn from the Old Testament — and the hadith affirms this — that in the time of previous prophets, it is said when the army of Bani Israel captured the items from war, they would make a big pile, and Allah AWJ would send down a lightning bolt to burn the whole pile in front of them to affirm it's been accepted from them.)
4. The whole earth has been made a tahir (طهور) and a masjid (مسجد), so whatever person of my ummah happens to have to pray, he may do the ablution/masah and pray wherever he is. Whereas the previous ummahs could only pray in their houses of worship. (Side note: Indeed, the Jews to this day cannot pray except in the synagogue, and they have much stricter purification rules that the water has to be running, etc. For us, we may pray anywhere, not only in the masjid, and we may do wudu from anywhere, any water is fine, and if we don't have water, we can do tayammum.)

5. What is the fifth one? Allah told me to ask what I want, and I decided to save my request for you (my ummah) until the Day of Judgment; so any of you who says 'la ilaha illaLlah (لا إله إلا الله - there is no god except Allah)' will get this fifth one (i.e., the special intercession of the Prophet ﷺ called al-Shafa'at al-Uzma [الشفاعة العظمى - the Great Intercession] that all of his ummah who believed in him and acted upon what he taught will eventually enter Jannah)."

He also announced predictions that the Muslims shall inherit the treasures and the empires of Rome and Persia — and this is exactly what happened after his death ﷺ.

### Mu'jizat and Karamat That Happened During the Expedition

Of the miracles that happened in the journey to Tabuk, during their stay, and on the way back, was that — the army ran out of food and water due to their huge numbers, so the Prophet ﷺ made special du'a for water (and for food as well at other places)— and whatever small amount of food/water they had lasted all of their time during Tabuk. And this miracle of increasing food and water is a standard miracle throughout the seerah; it happened explicitly at least two dozen times; and in the Battle of Tabuk alone it happened four or five times as reported in many narrations, that the sahaba complained there is nothing left, so the Prophet ﷺ makes du'a to Allah, and Allah provides. In one occasion, it's narrated the water came right out of his fingers (narrated in Hudaibiyyah as well).

We also have a narration in the Tabaqat of Ibn Sa'd that some of the sahaba got lost and they couldn't find their way back to camp, so Allah gave them a karamah (كرامة - mini-miracle). One of them, his fingers began to glow in the dark, so he used them as a torch to find the way back. (Side note: The prophets receive mu'jizat [معجزات - miracles] and righteous non-prophets receive karamat [كرامات - mini-miracles].)

The Prophet ﷺ also did other miracles in terms of predictions. Narrated in Bukhari: A'waf ibn Malik (عوف بن مالك) said the Prophet ﷺ said, "Count 6 things before the Day of Judgment:

1. My death,
2. The conquest of Bayt al-Maqdis (and this happened less than 2 years after the death of the Prophet ﷺ),
3. Two plagues that will eliminate you like scrapie (in the time of Umar RA, there was a serious plague; and other commentators guess what these two plagues are. Allah knows if they've happened or will happen in the future),
4. You will be given lots of money, so much so that a person will be given 100 dinars and he will not be satisfied (that is more than the annual income for the sahaba, which for us in our time probably would be something like \$10,000 — not a fortune, but still a good amount of money),
5. A fitna (فتنة - trial) that no house of the Arabs (Muslims) will be left unaffected by it." (There will be a major calamity that will affect the entire ummah. What is it? People in our times say it's happening now, but Allah knows best. We may guess, but it's not our right to apply a specific prediction of the Prophet ﷺ to a specific event in time. The current scholars however say the current crisis of the ummah, the warfare, really is something that is a trial for the ummah),
6. "You will have a truce between yourselves and the Bani al-Asfar (Romans)." (Other ahadith tell us details that there will be a common enemy between the Romans and the Muslims, then the hadith goes on, "Then the Bani al-Asfar will be treacherous and break the treaty, and they will come and fight you under 80 banners/flags, and

under each banner, there will be 12,000 men" —this will be at the very End of Time. The Christians have a similar equivalent of prophecy as well in their tradition about a worldwide global war which is called the Armageddon.)

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### The Prophet ﷺ Prayed Behind Him: The Great Honor of Abd al-Rahman ibn Awf RA

Another incident that occurred in these 20 nights was a great honor for Abd al-Rahman ibn Awf, and that is that the Prophet ﷺ prayed behind him. And he is only one of two sahaba whom the Prophet ﷺ prayed behind in his lifetime. Al-Mughira ibn Shu'ba narrates, "The Prophet ﷺ woke up to answer the call of nature before Fajr (so he went away from the people), and I went with him and I took water and a spear (to put a cloak on it to provide shelter). When he came back, I poured the water for him and he washed his face and hands. He tried to wash his elbows, but the sleeves got in the way and he couldn't push his arms out because the sleeves were too narrow, so instead, he pulled his arms and brought them out from underneath the garment to wash his elbows" —this, by the way, shows we are not allowed to be lazy in doing wudu. Each and every limb has to be touched by water.

And as for the masah (مسح), Mughira said, "He only put his fingers inside his turban, and then wiped over the rest of the turban." So masah is allowed for the turban (not a kufi or topi, because we can simply take it off). Similarly, women are allowed to do masah over their hijab.

Then Mughira said, "I bent down to take his khuff (خف - leather shoes) off, but the Prophet ﷺ said, 'Leave them on, for I wore them while I was in a state of tahara (طهارة - purity),' so the Prophet ﷺ did masah over his khuff." Then they walk back to the campsite, but lo and behold, the sahaba have begun Salat al-Fajr because the Prophet ﷺ took some time.

And so the Prophet ﷺ stood at the end of the line —and it was dark, but people began to recognize him— so the commotions spread, signaling to the imam that the Prophet ﷺ is here. Their imam was Abd al-Rahman ibn Awf, and he understood the Prophet ﷺ has come, so he took a step back. But the Prophet ﷺ motioned to him to remain, so Abd al-Rahman ibn Awf completed the salah leading the Prophet ﷺ. And since the Prophet ﷺ missed a rak'ah, he ﷺ and Mughira stood up to read the missed rak'ah.

This is the only time the Prophet ﷺ prayed an entire rak'ah behind a sahabi.

Note this happened incidentally — they were waiting for the Prophet ﷺ, but he didn't come — and the sahaba knew the importance of salah, so they didn't delay it for him ﷺ. And this really underscores the status of salah. The sahaba knew the Prophet ﷺ was in the vicinity and he was going to come, but he was taking his time and the time for Fajr was finishing, so they decided to pray.

This also shows us the blessing of Abd al-Rahman ibn Awf. At the end of the day, he is one of the Ten Promised Jannah, he is one of the earliest converts, and his status is similar to that of Abu Bakr, Umar, Uthman, and Ali RA, he was considered to be of that elite circle, so he was nominated to lead the jama'ah. He was the only person whom the Prophet ﷺ prayed a rak'ah behind.

(Tangent: As for Abu Bakr RA —as we will come to in one of the final episodes— when the Prophet ﷺ fell sick [11 AH], he ﷺ ordered Abu Bakr to lead. So for around one week, Abu Bakr led the salah in the Masjid of the Prophet ﷺ [and the Prophet ﷺ prayed in his own house and didn't join the congregation]. But one day, when Abu Bakr was leading, the Prophet ﷺ walked out [of his house] and he sat next to him; and when he saw the Prophet ﷺ was there, he took a step back. But the Prophet ﷺ motioned to him, "Stay where you are." — And

Abu Bakr, in the salah, raised his hands up and said, "Alhamdulillah" [perhaps out of joy seeing the Prophet ﷺ is getting well], but then out of respect, he disobeyed the command to remain where he is, and he took a step back. The Prophet ﷺ was forced to come up, so he came up and led the rest of the salah. After the salah, he said to Abu Bakr, "Why did you disobey me?" Abu Bakr said, "It is not allowed for the son of Abu Quhafa to lead the Prophet ﷺ in salah." So the disobedience was out of love and respect. And since he stepped back to let the Prophet ﷺ lead, technically, he never led the Prophet ﷺ in salah [except for a few seconds]. So Abd al-Rahman ibn Awf was the \*only\* human ever who led a prophet in salah.)

This famous incident happened in one of the Fajr salahs during the 20 days at Tabuk.

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### **Burial of Abdullah Dhu al-Bijadayn RA**

Ibn Mas'ud reports, "One night, I woke up and I saw a fire in the distance, and around it were the Prophet ﷺ, Abu Bakr, and Umar. I went to see what was there, and lo and behold, Abdullah Dhu al-Bijadayn (عبد الله ذو البجادين) had died." Dhu al-Bijadayn means "the One With the Two Coarse Garments." His story is that, when he converted, his tribe refused to give him anything. They just kicked him out. So he left only wearing one garment, and when he got to Madinah, he was so embarrassed he tore the one garment he had into two so that it would seem as if he has two garments, and thus he was known as "the One With the Two Coarse Garments." And it just so happened he died that night. So the Prophet ﷺ, Abu Bakr, and Umar were giving him a funeral. (This, by the way, shows us it is halal to bury someone at night; we see it here and we see it in the story of the lady who used to clean the masjid. So it's permissible to bury at night if that is what the situation dictates.) And Ibn Mas'ud narrates the Prophet ﷺ himself went into the grave, and he said to Abu Bakr and Umar, "Hand him to me," and so they handed Abdullah Dhu al-Bijadayn. And as the Prophet ﷺ was filling the grave, he said, "O Allah, I am pleased with this servant of Yours, so You as well be pleased with him." Ibn Mas'ud said, "How much I wish that I would be the dead person in that grave right now."

This incident shows us the care and concern the Prophet ﷺ had for all the sahaba. Abdullah Dhu al-Bijadayn RA wasn't an elite sahabi, we don't know anything about him. But the fact that the leader of the army is waking up at night and personally burying him, what will that do to the morale of the troops? When they see the Prophet ﷺ himself in the grave and with his bare hands filling it up, this builds an unparalleled enthusiasm in the sahaba.

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### **Fiqh: Washing Limbs Once**

We also have many other small ahadith given about fiqh issues. If you read the books of hadith, you will find that many fiqh-related ahadith begin with, "In the Battle of Tabuk..." or, "During the Battle of Tabuk..." because many of them took place at Tabuk. For example, one sahabi said, "I saw during the Battle of Tabuk, the Prophet ﷺ do wudu only once-once" — so we learn from this hadith that it's permissible to only wash the limbs once. (But we know from other ahadith that the Prophet ﷺ would typically do three times — but water was scarce at Tabuk.)

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### **Fiqh: Salah During Travel**

We also learn the Prophet ﷺ would always pray with a sutrah (سترة). Sometimes he would shove a spear on the ground, other times he would put the saddle of the camel on the ground. One of the sahaba asked him, "Ya Rasulallah, how much should the sutrah be?" The Prophet ﷺ said, "It should be as large as the saddle of a camel," i.e., something visible that will prevent people from passing in front of you during salah.



We also learn from the Incident of Tabuk that the Prophet ﷺ combined all of the salahs on the way going and on the way back. (Combining salahs means combining two prayers at one time, i.e., praying Asr right after Zuhr, and Isha right after Maghrib. As for Fajr, there is no combining.) And we also learn that in Tabuk for 20 days, the Prophet ﷺ did qasr (every four-rak'at salah is made into two) but he didn't combine. This shows us the Sunnah is that you only combine salahs during the actual travel; and when you get to your temporary destination, you stop combining and you pray each salah individually, but do qasr. The Prophet ﷺ did that at the Conquest of Makkah as well. On the way going and coming back, he combined Zuhr & Asr; and Maghrib & Isha; but in Makkah and in Tabuk, he never combined salahs. He ﷺ never ever combined once he had reached his destinations. He only combined during the actual journey. Once you get to your destination, you do qasr. And for how long are you allowed to do qasr? We discussed before; the strongest opinion is that there is no set number of days; it goes back to your own psychological state of affairs whether you are a legitimate traveler or semi-settled-in [see episode 91]. But do realize the majority opinion is four days, and there's no problem with sticking with this.

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### **Fiqh: Tanning the Skin of a Dead Animal**

Also in Tabuk, the Prophet ﷺ passed by a dead animal, and he said to the sahaba, "Why don't you benefit from this animal?" The sahaba said, "Ya Rasulullah, it's najis (نجس - impure), how can we benefit from it?" He said, "When you tan the skin, the skin becomes pure." So from this, the majority of scholars say —no doubt, the carcass of an animal is impure and the meat is always haram, but — you can benefit from the skin of a dead animal IF you tan it.

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### **Passing By the Valleys of Thamud**

On the way back what happened? A number of incidents. Firstly, the Prophet ﷺ passed by [al-Hijr \(الحجر\)](#), the place of Thamud and the people of Prophet Saleh AS. To this day, that area is well known, and those houses are still there. Now, Thamud dates back thousands of years. Their houses, and even the well the Camel used, are still there to this day. Why? Their houses weren't built of wood, their houses were carved into the mountain. We don't know how that was done. But we can still see their houses, and this is something that predates Ibrahim AS. It's of the ancient civilizations. You can walk into the mountain and literally see the rooms and chambers, and even beds, which have been carved into the wall. So the Prophet ﷺ passed by al-Hijr, and some of the people began rushing in to go and see what's inside. The Prophet ﷺ commanded them to be called back by saying, "الصلاة جامعة/al-salatu jami'ah" as he normally did. The Prophet ﷺ would use this phrase, other than the adhan, to gather the people. (This is also what is said for the Eid prayer, "al-salatu jami'ah.")

So the people came back, and he ﷺ said to them, "Why would you want to enter in upon a people whom Allah's wrath has come down upon?" They said, "We are amazed at that, O Messenger of Allah," to which the Prophet ﷺ replied, "Should I not tell you something more amazing than that? A man from amongst you who is informing you about what happened, and what will happen," i.e., "Your Prophet is more amazing than the remnants of the adhab of the people of Saleh." And he said, "So be firm, for Allah will not lose anything by punishing you." And he also said, "Do not enter in upon a people who have wronged themselves and were punished, unless you are crying as you go in, lest you will be punished how they were punished." And the Prophet ﷺ covered his face with his turban, lowered his head, and rushed through the valley without pausing.

As the army went through, some of them went to the wells which still had water in them; they took the water out and used it. When the Prophet ﷺ heard of this, he forbade them and said, "Any water you've collected, give it to the animals." Some of them mixed the water with dough to make some type of bread, but the Prophet ﷺ said,

"Do not eat that bread, give it to the animals." From this, the books of fiqh mention that you are not allowed to do wudu from the water of the Well of Thamud.

And he ﷺ also said to them, "Do not ask Allah for miracles, because the people of Saleh asked [for a miracle, i.e., to bring forth a she-camel from a solid rock], but [when Allah permitted Prophet Saleh to do this,] they hamstrung it [i.e., they cut off the ligament of that massive, giant She-Camel, and by doing so, they have disobeyed the warning to never harm her, so a swift punishment overtook them — Allah sent upon them the sayha [صيحة - thunderous blast/loud sound] and they fell lifeless in their homes — see Quran, 11:61-68]." And the Prophet ﷺ showed to the sahaba, "The Camel would come from there and go to that area."

When they passed out of the valley, it was nighttime, so they camped there. The Prophet ﷺ told them, "Do not leave your tents at night unless you have a companion with you" — some reports mention the Prophet ﷺ predicted a windstorm would come. But two sahaba disobeyed; one of them had to answer the call of nature, and the other one ran after his camel which had fled; and the both of them, it's said, afflictions happened to them. One went crazy, but the Prophet ﷺ made du'a for him and he was cured. The other, it's said the winds took him to a faraway mountain, and he had to make his own way back to Madinah later on.

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### **The Barakah of the Du'a of the Prophet ﷺ**

Another incident mentioned on the way back was that their supplies were diminishing, the water they took from Tabuk was running out, and the animals were weakening, so they began to complain, "Ya Rasulallah, do something. Our animals cannot carry us." So the Prophet ﷺ said, "Bring your animals to me." So the sahaba brought them; the Prophet ﷺ lined them up and patted on them and said, "O Allah, cause these animals to carry those who are in Your Path, for You are the One who carries on animals that are weak and animals that are strong, and on that which is wet and that which is dry, and over the land and in the ocean." The narrator of the hadith is Fudala (فضالة) who said, "By the time we got back to Madinah, our animals were so strong and energetic that we had to struggle with them to pull them back. And I would say to myself, this is the du'a of the Prophet ﷺ. He made it for the wet and the dry — I understand; but how about the land and the ocean?" Then he said, "It came to pass that we conquered Syria, and after that, we went to conquer Cyprus (in the time of Muawiyah). I was there, and when I saw all of the ships, I realized this is the du'a of the Prophet ﷺ." Subhan'Allah. Fudala saw with his own eyes the reality of the du'a.

As for water scarcity, the Prophet ﷺ made du'a for rain, so that night, it rained and it poured. And in the morning after Fajr, the Prophet ﷺ gave a famous talk reported in Bukhari that, "Allah SWT said, 'Some of My servants woke up this morning believing in Me, and some of My servants have rejected Me.'" How so? Some of the hypocrites said regarding the rain, "This is not a miracle." What did they say? "It rained because of the blessings of a particular star." They said this to trivialize the du'a of the Prophet ﷺ. So at Fajr, the Prophet ﷺ gave the talk, and then he continued, "[Allah SWT said,] 'As for those who have said rain has fallen because of Allah, they are believers in Me. As for those who have said rain has fallen because of a particular star, they are believers in the star and rejectors of Me.'" (Side note: A similar incident took place in the Incident of Hudaibiyyah as well [see episode [67](#)].)

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### **On Ascribing Independent Blessings to Other Than Allah SWT**

The above hadith is very important in theology — it shows us we do NOT ascribe blessings to other than Allah. If we ascribe independent blessings to other than Allah, this is major shirk. To believe a star gives you your rizq (رزق - livelihood/sustenance), or a stone is a good luck charm, etc., this is major shirk. To wear a talisman and

say, "This will protect me" — all of this goes under the issue of good luck and bad luck which we don't believe in. Believing in charms and amulets is disbelieving in Allah SWT.

(Side note: If what you are wearing is Quran, the scholars have differed as to its permissibility. It cannot be shirk because the Quran is the Speech of Allah and isn't separate from Allah, but some scholars have said it is not appropriate to wear the Quran, out of respect. No one has said it is a theological problem, but out of respect, it shouldn't be done. As for seeking refuge in the Quran, yes, this is allowed because the Quran is the Speech of Allah, and the Speech of Allah is an attribute of Allah.)

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### **The Prophet ﷺ Only Knows What Allah Told Him of the Ilm al-Ghayb**

Another incident occurred wherein the munafiqun were getting irritated. (Side note: We learn from some of the stories that some munafiqun did take part in the expedition.) On the way back from Tabuk, the Prophet's ﷺ camel was not to be found, so he sent the sahaba out to go find the camel. One of the hypocrites said when he heard the news, "This is a man who thinks he is a prophet, and he tells you that revelation comes from the heavens, but he doesn't even know where his camel is." He said this far away from the Prophet ﷺ, but eventually, the news reached the Prophet ﷺ that somebody said such-and-such, and thereupon, he ﷺ stood up and said, "Some of you have said such-and-such. [But] wallahi, I am just a human and I only know what Allah tells me. And Allah has just told me my camel is stuck in such-and-such a valley and its rein has caught a tree. So go get the camel." So the sahaba went and they found the camel exactly where the Prophet ﷺ has described. This is another miracle that took place. And this again shows us, does the Prophet ﷺ know the unseen? No. He himself said, "I am just a human and I only know what Allah has told me."

One of the sahaba who was with the Prophet ﷺ at the time, when he got back to his unit, he told the people in his unit what had just happened. And it so happened one of them was the hypocrite, and one of the other people knew who uttered the nifaq, so he told the sahabi, "That was the guy who said it," and upon this, the sahabi got so enraged he kicked the hypocrite out from his unit and said, "You are not going to accompany me, O enemy of Allah!"

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### **Certain Things Are Off-Limits for Jokes**

Another incident of the munafiqun occurred as well, for which Allah revealed verses. A group of munafiqun began laughing and joking too much beyond what was appropriate. They said completely inappropriate statements like, "Here is the Prophet ﷺ telling us we will conquer Rome and Persia; who does he think he is?" (Note: And wallahi, indeed, it is truly bizarre and a miracle that to this day, historians do not understand how the Sassanid Empire just disappeared within 5-10 years. After 500-700 years of being a superpower, within 5 years the entire empire disappears and becomes an Islamic state. As for Rome, the empire was carved in to half and given to Islam; and the Muslims got the better half including Damascus, Jerusalem, and Alexandria which was the educational superpower of the world. It was full of prestige. Amr ibn al-As with only 4,000 people conquered the entire strip of Northern Africa — but these aren't happening yet during the Expedition of Tabuk; you really had to have Iman in the Prophet ﷺ to believe all of this will come to pass.) So right now the munafiqun are mocking these prophecies. And another said, "Look at these people around us, they recite the Quran, but they are cowardly and fatten their bellies..." [and he said many other inappropriate things we will not mention here]. One of the sahaba overheard this and said, "You are lying, O enemy of Allah! And I will tell the Prophet ﷺ what you said." So the sahabi began galloping to get to the front of the army to tell the Prophet ﷺ, but by the time he got there, the Prophet ﷺ was already in wahy — you could see his eyes were down and the sahaba knew wahy was happening. When the sahabi rushed to the Prophet ﷺ, the munafiq behind him rushed as well to try and make up

an excuse out of fear; meanwhile wahy is coming down, and before the sahabi could get to the Prophet ﷺ and explain to him, the wahy finished and the Prophet ﷺ began reciting what Allah had revealed.

That, "The munafiqun are terrified that Allah will reveal something that will expose what is in their hearts" [see Quran, 9:64]. The munafiq jumps off the camel to show remorse and humbleness, and comes running to the Prophet ﷺ and he thinks the sahabi has told already what he said, so he blurts out what he is going to say; as he blurts it out, the Prophet ﷺ is reciting the Quran, and the Quran quotes the munafiq simultaneously as he speaks. Wallahi, the most amazing scene. That, "If you were to ask them why they are saying this, they will say, 'We were only talking idly and joking around.' Say, 'Are you laughing and joking about Allah, His revelations, and His Messenger?'" [9:95]. It's an amazing story, that as he blurts out his excuse, the Prophet ﷺ is reciting Quran which quotes him exactly. And without even looking at him, the Prophet ﷺ goes on and Allah is saying, "Make no excuses. You have committed kufr after your Iman" [9:66].

And the sahabi said, "I saw this munafiq running behind the camel of the Prophet ﷺ, holding on to the stirrup and being dragged; and the Prophet ﷺ would not even look at him. He just kept on repeating, 'Make no excuses. You have committed kufr after your Iman.'" This is a very important lesson extremely pertinent to the world that we live in, that yes, we believe in something called decency and sanctity. We believe in something called holy. Yes, certain things are off-limits for jokes. In fact, the Quran says very clearly, speaking to us Muslims, "Do not make fun of what they (the non-Muslims) invoke besides Allah" [see Quran, 6:108]—not only making fun of Allah and His Messengers is forbidden, but even making fun of false gods we don't believe in is forbidden. If that is to false gods, how about to Allah and His Messenger? One of the actions that automatically nullifies one's Islam is to make fun of Allah and His Messenger. It's impossible for a heart of Iman to make fun of Allah and His Messenger. Therefore, if anyone does this and wants to be forgiven, they have to re-accept Islam. In other words, they are not Muslims. Allah says very explicitly that when you make fun of Allah and His Messenger, "You have committed kufr after your Iman" [Quran, 9:66].

The munafiqun were once again exposed, and therefore, one of their most bizarre plots occurred after this incident:

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### **The Hypocrites' Attempt to Assassinate the Prophet ﷺ**

One of the most bizarre plots of the munafiqun occurred after they were exposed. Unfortunately, we don't have that much detail; we just have one or two narrations in Ibn Ishaq, Musnad Imam Ahmad, and others. Some of the munafiqun, it is said around 14, actually attempted to assassinate the Prophet ﷺ. It seems to be a spur-of-the-moment thing they tried, and obviously failed in. When the Prophet ﷺ was traveling at night, he seemed to have separated, and he went on top of a cliff. So his camel along with 2-3 sahaba were at a dangerous location. Ammar ibn Yasir was there, along with Hudhayfah ibn al-Yaman. So they narrate that, "In the middle of the night, we saw around 14-15 bandits with their faces covered; they came and charged the camel of the Prophet ﷺ." Ammar and Hudhayfah didn't know what was going on — they were protecting and whatnot; and the Prophet ﷺ took some evasive maneuvers and went down quickly into the valley, so the bandits fled away. The Prophet ﷺ said to Ammar, "Do you know who they were?" Ammar said, "No, their faces were covered." The Prophet ﷺ said, "They were of the munafiqun, they wanted to throw me off the edge of the cliff." But he ﷺ was protected by Allah. Most of the sahaba didn't hear of this event, and the Prophet ﷺ just moved on.

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### **Returning to Madinah Via Thaniyat al-Wada'**

The Prophet ﷺ finally returns back to Madinah after almost 50-60 days, maybe even three months. Here is

where in Sahih Bukhari we learn that one of the sahaba, named al-Sa'ib (السائب), said, "I was one of the children who ran outside to Thaniyat al-Wada' to welcome the Prophet ﷺ when he returned from the Ghazwa of Tabuk." And as we have explained before, thaniya is a mount or a hill, and wada' is goodbye. Thaniyat al-Wada' was the hill located towards the north of Madinah, and it's the place where the families would walk with the travelers, and when they got to Thaniyat al-Wada', that is where they would embrace, say goodbye, and watch the travelers go.

In Bukhari we learn they went to Thaniyat al-Wada'. And in al-Bayhaqi's Dala'il al-Nubuwwah and al-Hakim's Mustadrak, we learn the women and children all went outside singing the famous poem we know:

طلع البدر علينا \*\*\* من ثنيات الوداع  
 وجب الشكر علينا \*\*\* ما دعا لله داع  
 أيها المبعوث فينا \*\*\* جئت بالأمر المطاع  
 جئت شرفت المدينة \*\*\* مرحبا يا خير داع

"The full moon rose over us; from Thaniyat al-Wada'

And it is incumbent upon us to show gratitude; for as long as anyone in existence calls out to Allah

O our Messenger amongst us; who comes with the exhortations to be heeded

You have brought to this city nobility; welcome you who call us to a good way."

As we have said before, the biggest misconception Muslims have is that this poem was said when the Prophet ﷺ came to Madinah for the first time at the Hijrah, but this is completely wrong for several reasons: the simplest one is Thaniyat al-Wada' is up north, but the Prophet ﷺ came to Madinah from Quba which is directly opposite, i.e., south. So it's not possible they are saying this poem and he is coming from Makkah [see episodes 30 & 91]. The poem says, "The full moon rose over us from Thaniyat al-Wada'," i.e., it says he ﷺ is coming from up north. So it makes more sense to deduce this poem was said at the Incident of Tabuk, not at the Hijrah. Also, when the Prophet ﷺ emigrated, most of the city was not Muslim yet, whereas in the Incident of Tabuk, 100% are Muslim.

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The Prophet ﷺ returned to his masjid, prayed two rak'at, and almost immediately, he began accepting the delegations of the people who stayed behind, including Ka'b ibn Malik [see episodes 88 & 89].

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### **The Wisdom of the Expedition of Tabuk**

We conclude by discussing the primary benefit of the entire Incident of Tabuk. Allah knows best, and as we've said, this is a big mystery: why did the Prophet ﷺ go to Tabuk? We actually do not know. And it really seems the only answer is that Allah told him as a test and trial [see episode 87]; and this makes sense because in Surat al-Tawba, Allah SWT said, "[O believers!] March forth whether it is easy or difficult for you" [Quran, 9:41], and, "O believers! What is the matter with you that when you are asked to march forth in the cause of Allah, you cling firmly to [your] land? Do you prefer the life of this world over the Hereafter?" [Quran, 9:38]. Allah SWT tested the sahaba perhaps to prepare them for the death of the Prophet ﷺ and then the immediate conquests that would have to come right after. And indeed, the first conquest took place in the same direction — the Byzantine Empire. So Allah knows best, but it's as if they are being led by the Prophet ﷺ to the very place and land which within a year they will go again and fight. And perhaps that is why at Tabuk, the Prophet ﷺ tells the sahaba, "After my death, you will conquer Bayt al-Maqdis." So what appears to be the case is that it was a test from Allah SWT; and the sahaba passed the test with flying colors.

One can say the presence of the Prophet ﷺ solidified some of the tribes, which is true, but we don't see this as being the primary reason; Allah knows best, but it doesn't make sense to bring 20,000 people just to make peace treaties with small tribes of 500.

The primary wisdom therefore is, as we said, it was a preparation for what will happen in a year — this year the Prophet ﷺ led them by the hand, and then the following year, they had to do it on their own, and that was the beginning of the conquests of Islam. Allah knows best, but it was as if the Prophet ﷺ was telling the sahaba, "Concentrate on the land of al-Sham." And even on his deathbed when he was about to die, what did he do? He prepared the army of Usama ibn Zayd to go up north [see episode 101]. And indeed, the very first land that was conquered in the khilafa of Abu Bakr/Umar was the land of al-Sham.

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[\[TOP\]](#)

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## 093 - Tafsir of Surat At-Tawbah & Tabuk [TOP]

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There is one incident left that happened after the return of the Prophet ﷺ to Madinah, and that is the death of the leader of the munafiqun, Abdullah ibn Ubayy ibn Salul. Probably around one month after Tabuk, Abdullah ibn Ubayy ibn Salul fell sick, and they realized he was about to die. And he requested the Prophet ﷺ to visit him on his deathbed.

### The CV of Abdullah ibn Ubayy ibn Salul

Who is Abdullah ibn Ubayy ibn Salul? He was going to be one of the main leaders of Yathrib pre-Islam, and he was the senior-most politician who was alive when the Prophet ﷺ emigrated to Yathrib/Madinah. The other leaders had either died in the Wars of Bu'ath or fled the city within a year or two after the coming of the Prophet ﷺ. So eventually, the only senior elderly leader left was Abdullah ibn Ubayy ibn Salul. He embraced Islam hesitantly after the Battle of Badr due to social pressure [see episode 41], and he showed us his true colors at the Battle of Uhud: he turned back with 1/3 of the army and abandoned the Prophet ﷺ. What was his excuse? He criticized the Prophet ﷺ for not listening to him, i.e., "You didn't listen to me, so I'm not fighting for you" [see episode 46]. And what did he do in the Battle of Ahzab? He tried to terrify the Muslims (even though he himself was genuinely terrified). He would go around and kept on telling the sahaba, "Can't you see how many people are here?!" "Aren't you terrified?" etc. But what did Allah say in the Quran happened instead? "Their (the sahaba's) Iman went up" [3:173]. (Note: Had Ibn Salul actually cooperated with the Banu Qurayza or the Quraysh, that would have been clear treason, and he would have been executed.)

And after the Incident of Banu al-Mustaliq, Allah revealed Surah al-Munafiqun exposing Ibn Salul who said, "If we return to Madinah, the honorable (the Yathribites) will definitely expel the inferior (the Muhajirun)!" [see Quran, 63:1-8]. Then his son, Abdullah ibn Abdullah ibn Ubayy ibn Salul, who was a true believer, when he heard his father had said this, he did not allow his own father to enter back into the city until Ibn Salul went to the Prophet ﷺ and asked forgiveness [see episode 55].

On more than one occasion, Umar RA had asked permission to execute Abdullah ibn Ubayy ibn Salul, but the Prophet ﷺ kept on saying, "Let him be," or sometimes, "Allah did not ask me to open up the hearts of men," or, "Let not others say Muhammad kills his own followers." So there is a PR move here that the Prophet ﷺ is saying Ibn Salul pretending to be a Muslim is less harmful than executing him.

And of course, one of his worst crimes was starting the Slander of Aisha RA [see episode 55]. And again, Allah hints at him in the Quran in Surah al-Nur:

وَالَّذِي تَوَلَّى كِبْرَهُ مِنْهُمْ لَهُ عَذَابٌ عَظِيمٌ

"As for their mastermind, he will suffer a tremendous punishment" [24:11].

There were no witnesses to testify against him, but Allah says He will take care of him in the Next world with a tremendous punishment.

This is Abdullah ibn Ubayy ibn Salul, and his entire CV is one evil after another.



## The Death of Abdullah ibn Ubayy ibn Salul

When he was on his deathbed, he begged the Prophet ﷺ to visit him.

And it's amazing to see the psychology of the munafiqun, that at some level, they believed in the Prophet ﷺ, but at another level, they are too arrogant to submit. In this they have some type of similarity with Iblis, and this is why munafiqs are worse than a normal kafir. The regular kafir doesn't know Allah and the Prophet ﷺ or Islam or doesn't believe in it, but the munafiq knows Islam; at some level, they believe in Allah and the Prophet ﷺ, yet they don't act. Indeed, why does Ibn Salul want the Prophet ﷺ to visit him? And he even says to him ﷺ, "Ask forgiveness for me" — so at some level, there is knowledge that the Prophet is a true Messenger, yet at another level, he is too arrogant to actually submit to him ﷺ. This is why Allah says in the Quran the munafiqun will occupy the lowest depths of Hell [see Quran, 4:145].

When the call came to visit Ibn Salul, Umar RA asked, "Ya Rasulallah, will you visit such an enemy of Allah?" The Prophet ﷺ said, "I hope that through him, Allah will cause (many) people to embrace Islam." This shows us again Islam takes into account the overall image; the Prophet ﷺ did not defend Ibn Salul when Umar RA said, "He is the enemy of Allah," rather, the Prophet ﷺ said, "I hope by this visit to get the hearts of other men," i.e., there is a greater good. So similarly, when dealing with our affairs, we must weigh the good and bad and look at what is better overall for the ummah [see episode [55](#)].

So the Prophet ﷺ ended up visiting Ibn Salul. There are two reports: One report says Ibn Salul himself asked the Prophet ﷺ for his shirt as a kafan; but the more authentic report is that after he died, his son was the one who asked the Prophet ﷺ for his shirt. And it could be that both are valid. In any case, what is clear is that the Prophet ﷺ actually did give his shirt. Further, the son asked the Prophet ﷺ to lead the janazah. So the body was brought to the masjid. And when the Prophet ﷺ stood up to pray, Umar RA held on to his lower garment and said, "Ya Rasulallah, will you pray for him after he has done such-and-such, and then such-and-such, and then such-and-such?" and Umar listed a whole list of Ibn Salul's evils. And then Umar said, "And even after Allah has prohibited you from praying for them?" i.e., "Isn't it haram to pray for the munafiqun?" (Side note 1: This shows us the level of comfort Umar RA felt with the Prophet ﷺ, for him to actually remind the Prophet ﷺ of a verse of the Quran.) (Side note 2: This also shows us that the leader can be politely challenged, even if that leader is the Prophet ﷺ [see episode [66](#)]. Umar RA is just saying, "I don't understand, how can you pray for him?") The Prophet ﷺ said, "Rather, Allah has given me a choice, and I have chosen to ask" — and he ﷺ quoted verse [9:80]: "Ask forgiveness for them or do not ask forgiveness for them." (Side note 3: This shows us much of Surat al-Tawba had been revealed already.) The verse says, "Ask forgiveness for them or do not ask forgiveness for them," and the Prophet ﷺ understood this to be a choice given by Allah rather than a prohibition. Even though in the same verse, Allah says, "Even if you pray for their forgiveness seventy times, Allah will never forgive them" — but since there is no explicit prohibition that says, "Don't ask," so the Prophet ﷺ said, "If I knew 71 times would have forgiven them, I will ask 71 times." So the Prophet ﷺ prayed, they accompanied him to the grave, and in al-Tabari, it's mentioned the Prophet ﷺ himself went into the grave and helped bury this man who was such an enemy. (Side note 4: If anything, this shows us you don't want the Fire of Hell for even your worst enemy. The Prophet ﷺ did not like Ibn Salul, but he at least outwardly died professing Islam, and the Prophet's ﷺ mercy and tenderness was so much he even wanted Ibn Salul to be forgiven.)

Then after this incident, Allah revealed Surat al-Tawba verse 84 in which He SWT says, "And do not ever offer [funeral] prayers for any of their dead, nor stand by their grave [at burial], for they have lost faith in Allah and His Messenger and died rebellious" [Quran, 9:84] — so an explicit prohibition came down. (Side note 5: But of course for us, this verse is not applicable because we do not know who is a munafiq. By its nature nifaq is hidden — that's why it's called nifaq. It was applicable to the Prophet ﷺ because Jibril AS had told him the names of the munafiqs at his time.) So after the incident, the Prophet ﷺ was told to never ever pray for the munafiqun or stand by their graves.



And with this incident, we conclude all of the events of Tabuk.

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### Surat al-Tawba

We will now discuss Surat al-Tawba, and it's a very long Surah, and  $\frac{2}{3}$  of it deals with Tabuk, so we cannot possibly cover all these verses. Also note, the first 37 verses were revealed later on in a few months (in Dhu al-Qa'dah of the 9th year), so we will not discuss them in this episode.

### Why Is There No Basmala?

Surat al-Tawba is one of the last surahs to be revealed (we are already in the 9th year of the Hijrah; there is literally one year left.) And of course, as we know, it is the only surah that does not start with Bismillah-ir-Rahmaan-ir-Raheem (بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ - In the Name of Allah—the Most Compassionate, Most Merciful). Why is there no Basmala? There are two opinions narrated from the sahaba:

1. First is a hadith in Sunan al-Tirmidhi, that Uthman ibn Affan, the compiler of the mus'haf, was asked, "O Amir al-Mu'minin, why did you put Surat al-Tawba after Surat al-Anfal?" Uthman said, "Al-Tawba was one of the last surahs revealed, and the matter was unclear to us where it should go. Therefore, we put it with Anfal because the content is the same (i.e., about warfare). And we did not put a Basmala not knowing if the two surahs are connected or not." Because of this, some of the tabi'un actually said Tawba and Anfal are one surah — and that's why there is no Basmala between them. (Remember, the sahaba did not write the names of the surahs inside the mus'haf, nor did they write the ayah numbers.) So there are reports from the earliest of Islam that say there are 113 surahs in the Quran — not because a surah is missing, but because they have joined Anfal and Tawba. This is reported by Qatada, the student of the student of Ibn Abbas; but this is a position hardly anyone else agreed with. The bulk of the ummah, and what has later become the ijma', is that Anfal and Tawba are two separate surahs.

(Tangent: This also raises the question of who did the ordering of the surahs. From the hadith above, it appears it was the sahaba. As for the ordering of the verses, everyone agrees it comes from Allah and the Prophet ﷺ. And in fact, you even just read the surah and you know that the ordering of the verses is clearly an internal thing; you read any surah and you find there is some type of flow to it, even if the flow is not demonstrated in English. There is a flow, there is a rhythm, there is a style — and every hafiz knows this, that there's something that just connects from one verse to the next. There is a famous German orientalist, Angelika Neuwirth, and her specialty is the Quran and the harmony and structure of the Quran; and she actually has some very unique research done of analyzing the 'melody and rhyme' of the surahs, and she's shown there is an internal structure that parallels. The point is, the arrangement of the verses is from Allah and the Prophet ﷺ; but the arrangement of the surahs is something that has been controversial. Allah knows best, but it appears to be the sahaba who did this. The evidence for this is that every sahabi who had his own Quran arranged the surahs differently. But once Uthman standardized it, then it became binding on us to follow the set arrangement to respect the ijma' of Uthman's compilation.)

2. Ali RA was asked by one of his sons, "Why is there no Basmala in Surat al-Tawba?" Ali RA said, "This is a surah where Allah cuts off His ties with the pagans; [so] it is not befitting that He begins it with His mercy." And indeed, the very first word of the Surah is "براءة" which means "to completely cut off," so it is not befitting that you begin the surah with a Basmala. And the rest of the Surah is very harsh against those who reject Allah and His Messenger as well.

## Tafsir

As we said, the first 37 verses were revealed later, right before the Hajj. So let us move to verse 38 onward, which deal with the Battle of Tabuk.

يَا أَيُّهَا الَّذِينَ آمَنُوا مَا لَكُمْ إِذَا قِيلَ لَكُمْ انْفِرُوا فِي سَبِيلِ اللَّهِ أَتَأْتَلْتُمْ إِلَى الْأَرْضِ ۚ أَرْضَيْتُمْ بِالْحَيَاةِ الدُّنْيَا مِنَ الْآخِرَةِ ۚ فَمَا مَتَاعُ الْحَيَاةِ الدُّنْيَا فِي الْآخِرَةِ إِلَّا قَلِيلٌ

38. O believers! What is the matter with you that when you are asked to march forth in the cause of Allah, you cling firmly to [your] land? Do you prefer the life of this world over the Hereafter? The enjoyment of this worldly life is insignificant compared to that of the Hereafter.

— Here begins the severe warning, and it will be repeated throughout. These verses are very powerful verses of jihad, but they need to be put into context. It is un-Islamic for any Muslim to take this verse and apply it to his particular cause [see episode 87]. Allah is referring to the Battle of Tabuk; to take it and apply it to oneself is dangerous, and it can lead to extremism.

إِلَّا تَتَفَرَّوْا يُعَذِّبْكُمْ عَذَابًا أَلِيمًا وَيَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ وَلَا تَضُرُّوهُ شَيْئًا ۗ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

39. If you do not march forth, He will afflict you with a painful torment and replace you with other people. You are not harming Him in the least. And Allah is Most Capable of everything.

— Here we have, in our humble opinion, a very explicit reference that the Battle of Tabuk was simply a test from Allah [see episode 87].

إِلَّا تَنْصُرُوهُ فَقَدْ نَصَرَهُ اللَّهُ إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُوا ثَانِيَ اثْنَيْنِ إِذْ هُمَا فِي الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا ۚ فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَيْهِ وَأَيَّدَهُ بِجُنُودٍ لَمْ تَرَوْهَا وَجَعَلَ كَلِمَةَ الَّذِينَ كَفَرُوا السُّفْلَىٰ ۗ وَكَلِمَةُ اللَّهِ هِيَ الْعُلْيَا ۗ وَاللَّهُ عَزِيزٌ حَكِيمٌ

40. [It does not matter] if you [believers] do not support him, for Allah did in fact support him when the disbelievers drove him out [of Makkah] and he was only one of two. While they both were in the cave, he reassured his companion, "Do not worry; Allah is certainly with us." So Allah sent down His serenity upon the Prophet, supported him with forces you [believers] did not see, and made the word of the disbelievers lowest, while the Word of Allah is supreme. And Allah is Almighty, All-Wise.

— So Allah is referencing the Hijrah; and this is the verse that explicitly affirms that Abu Bakr RA is a true sahabi. Anyone who denies that Abu Bakr is a sahabi has contradicted the Quran, and therefore is not a believer in the Quran.

انْفِرُوا خِفَافًا وَثِقَالًا وَجَاهِدُوا بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ فِي سَبِيلِ اللَّهِ ۗ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ

41. [O believers!] March forth whether it is easy or difficult for you, and strive with your wealth and your lives in the cause of Allah. That is best for you, if only you knew.

— This is the most powerful verse about Tabuk. Allah is saying to \*go\* regardless of whatever your state is. This shows us Tabuk was fard ayn — once again, the wisdom is to demonstrate who is the real believer, to prepare them for the battles that will take place within a year after the death of the Prophet ﷺ.

لَوْ كَانَ عَرَضًا قَرِيبًا وَسَفَرًا قَاصِدًا لَّاتَّبَعُوكَ وَلَكِنْ بَعَدَتْ عَلَيْهِمُ الشُّقَّةُ ۚ وَسَيَحْلِفُونَ بِاللَّهِ لَوِ اسْتَطَعْنَا لَخَرَجْنَا مَعَكُمْ يُهْلِكُونَ أَنْفُسَهُمْ وَاللَّهُ يَعْلَمُ إِنَّهُمْ لَكَاذِبُونَ

42. Had the gain been within reach and the journey shorter, they would have followed you, but the distance seemed too long for them. And they will swear by Allah, "Had we been able, we would have certainly joined you." They are ruining themselves. And Allah knows that they are surely lying.

— Here begins the tirade, the criticisms of the munafiqun, that Allah exposes them as liars.

عَفَا اللَّهُ عَنْكَ لِمَ أَذْنَتْ لَهُمْ حَتَّىٰ يَتَّبِعَ لَكَ الَّذِينَ صَدَقُوا وَتَعْلَمَ الْكَاذِبِينَ

43. Allah has forgiven you [O Prophet! But] why did you give them permission [to stay behind] before those who told the truth were distinguished from those who were lying?

— This is a beautiful verse in the Quran, in that even before Allah mildly rebukes the Prophet ﷺ, He says first that, "Allah has forgiven you." This is a reference to when the Prophet ﷺ accepted any and all excuses from the munafiqun that, "I'm not well," or, "My family is...", and whatever excuse was given, the Prophet ﷺ accepted [see episode 90]. So Allah says to the Prophet ﷺ he should not have accepted the excuses.

لَا يَسْتَأْذِنُكَ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَنْ يُجَاهِدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ وَاللَّهُ عَلِيمٌ بِالْمُتَّقِينَ

44. Those who believe in Allah and the Last Day do not ask for exemption from striving with their wealth and their lives. And Allah has perfect knowledge of those who are mindful [of Him].

— How does this verse apply to us? Think about how many excuses we make when it comes to salah, Quran, praying in the masjid, etc. Those with Iman do not give excuses.

إِنَّمَا يَسْتَأْذِنُكَ الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَارْتَابَتْ قُلُوبُهُمْ فَهُمْ فِي رَيْبِهِمْ يَتَرَدَّدُونَ

45. No one would ask for exemption except those who have no faith in Allah or the Last Day, and whose hearts are in doubt, so they are torn by their doubts.

وَلَوْ أَرَادُوا الْخُرُوجَ لَأَعَدُّوا لَهُ عُدَّةً وَلَكِنْ كَرِهَ اللَّهُ انْبِعَاثَهُمْ فَثَبَّطَهُمْ وَقِيلَ اقْعُدُوا مَعَ الْقَاعِدِينَ

46. Had they [really] intended to march forth, they would have made preparations for it. But Allah disliked that they should go, so He let them lag behind, and it was said [to them], "Stay with those [helpless] who remain behind."

— Here the Prophet ﷺ is being told to look at the preparations of those who have given an excuse. They haven't done anything to take measures to go forth in battle. They haven't prepared at all.

لَوْ خَرَجُوا فِيكُمْ مَا زَادُوكُمْ إِلَّا خَبَالًا وَلَا وُضْعُوا خِلَالَكُمْ يَبْغُونَكُمُ الْفِتْنَةَ وَفِيكُمْ سَمَاعُونَ لَهُمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ

47. Had they gone forth with you [believers], they would have been nothing but trouble for you, and would have scrambled around, seeking to spread discord in your midst. And some of you would have eagerly listened to them. And Allah has [perfect] knowledge of the wrongdoers.

— This is a very powerful verse. In it Allah is saying there are three types of people:

1. The fitna-mongers
2. Those whose hearts will be swayed by the fitna-mongers
3. Those who won't be swayed by the fitna-mongers

— This shows us that there are people with weak hearts. When we think of the sahaba, we think of Abu Bakr, Umar, Uthman, Ali, Talha, etc., and yes, those are elites, but let's not forget that for every known sahabi, there are at least 1,000 sahaba that we don't know; and the reason we don't know them is because they haven't reached to the level of the elites. So if even in the time of the Prophet ﷺ people could be persuaded to do evil by the fitna-mongers, what do you think about our times? When someone comes with bad thoughts, there are those whose hearts will be swayed. So Allah is saying some people will listen to such talk, and Allah did not want them to listen, so He SWT saved them by letting the hypocrites remain behind and not join their ranks.

لَقَدْ ابْتَغُوا الْفِتْنَةَ مِنْ قَبْلُ وَقَلَّبُوا لَكَ الْأُمُورَ حَتَّىٰ جَاءَ الْحَقُّ وَظَهَرَ أَمْرُ اللَّهِ وَهُمْ كَارِهُونَ

48. They had already sought to spread discord before and devised every [possible] plot against you [O Prophet], until the truth came and Allah's Will prevailed—much to their dismay.

وَمِنْهُمْ مَنْ يَقُولُ ائْذَنْ لِي وَلَا تَفْتِنِّي ۚ أَلَا فِي الْفِتْنَةِ سَقَطُوا ۚ وَإِنَّ جَهَنَّمَ لَحِيطَةٌ بِالْكَافِرِينَ

49. There are some of them who say, "Exempt me and do not expose me to temptation." They have already fallen into temptation. And Hell will surely engulf the disbelievers.

— The reference for this verse is for that person who said he can't go because the Roman women would be too much of a temptation [see episode 90]. The flimsiest of excuses.

إِنْ تُصِيبَكَ حَسَنَةٌ تَسُؤْهُمْ وَإِنْ تُصِيبَكَ مُصِيبَةٌ يَقُولُوا قَدْ أَخَذْنَا أَمْرًا مِنْ قَبْلٍ وَيَتَوَلَّوْا وَهُمْ فَرِحُونَ

50. If a blessing befalls you [O Prophet], they grieve, but if a disaster befalls you, they say, "We took our precaution in advance," and turn away, rejoicing.

— So if good happens to you, they are angry, but if a disaster befalls you, they are happy and will say, "You should have listened to us." This, by the way, shows us if a Muslim is happy when Islam is smeared, then he has no Iman. And if a Muslim feels pain when Islam is smeared, this is a sign of Iman. This ayah proves this.

قُلْ لَنْ يُصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا هُوَ مَوْلَانَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ

51. Say, "Nothing will ever befall us except what Allah has destined for us. He is our Protector." So in Allah let the believers put their trust.

— This is one of the most powerful and beautiful verses in the Surah.

قُلْ هَلْ تَرَبَّصُونَ بِنَا إِلَّا إِحْدَى الْحُسَيْنَيْنِ وَنَحْنُ نَتَرَبَّصُ بِكُمْ أَنْ يُصِيبَكُمْ اللَّهُ بِعَذَابٍ مِنْ عِنْدِهِ أَوْ بِأَيْدِينَا فَتَرَبَّصُوا إِنَّا مَعَكُمْ مُتَرَبِّصُونَ

52. Say, "Are you awaiting anything to befall us except one of the two best things: [victory or martyrdom]? But We are awaiting Allah to afflict you with torment either from Him or at our hands. So keep waiting! We too are waiting with you."

— So Allah is saying the sahaba are winners in every situation: If they win, they win, if they die, they get Jannah.

قُلْ أَنْفِقُوا طَوْعًا أَوْ كَرْهًا لَنْ يَقْبَلَ مِنْكُمْ إِنَّكُمْ كُنْتُمْ قَوْمًا فَاسِقِينَ

53. Say, [O Prophet,] "[Whether you] donate willingly or unwillingly, it will never be accepted from you, for you have been a rebellious people."

وَمَا مَنَعَهُمْ أَنْ تُقْبَلَ مِنْهُمْ نَفَقَتُهُمْ إِلَّا أَنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَلَا يَأْتُونَ الصَّلَاةَ إِلَّا وَهُمْ كُسَالَى وَلَا يُنْفِقُونَ إِلَّا وَهُمْ كَارِهُونَ

54. And what prevented their donations from being accepted is that they have lost faith in Allah and His Messenger, they never come to prayer except half-heartedly, and they never donate except resentfully.

فَلَا تُحِبُّكَ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ إِنَّمَا يُرِيدُ اللَّهُ لِيُعَذِّبَهُمْ بِهَا فِي الْحَيَاةِ الدُّنْيَا وَتَرْهَقَ أَنْفُسُهُمْ وَهُمْ كَافِرُونَ

55. So let neither their wealth nor children impress you [O Prophet]. Allah only intends to torment them through these things in this worldly life, then their souls will depart while they are disbelievers.

وَيَحْلِفُونَ بِاللَّهِ إِنَّهُمْ لَمِنْكُمْ وَمَا هُمْ مِنْكُمْ وَلَكِنَّهُمْ قَوْمٌ يَفْرُقُونَ

56. They swear by Allah that they are part of you, but they are not. They only say so out of fear.

لَوْ يَجِدُونَ مَلْجَأً أَوْ مَغَارَاتٍ أَوْ مُدْخَلًا لَوَلَّوْا إِلَيْهِ وَهُمْ يَجْمَحُونَ

57. If only they could find a refuge, or a cave, or any hiding-place, they would rush headlong toward it.

وَمِنْهُمْ مَنْ يَلْمِزُكَ فِي الصَّدَقَاتِ فَإِنْ أُعْطُوا مِنْهَا رَضُوا وَإِنْ لَمْ يُعْطُوا مِنْهَا إِذَا هُمْ يَسْتَخْطُونَ

58. There are some of them who are critical of your distribution of charity [O Prophet]. If they are given some of it they are pleased, but if not they are enraged.

وَلَوْ أَنَّهُمْ رَضُوا مَا آتَاهُمُ اللَّهُ وَرَسُولُهُ وَقَالُوا حَسْبُنَا اللَّهُ سَيُؤْتِينَا اللَّهُ مِنْ فَضْلِهِ وَرَسُولُهُ إِنَّا إِلَى اللَّهِ رَاغِبُونَ

59. If only they had been content with what Allah and His Messenger had given them and said, "Allah is sufficient for us! Allah will grant us out of His bounty, and so will His Messenger. To Allah [alone] we turn with hope."

— Verses 58 & 59 are a reference not to the Battle of Tabuk, but the Battle of Hunayn, which took place after the Conquest of Makkah, when the Bedouin leader went up to the Prophet ﷺ and said, "Be just, O Muhammad!" [see episode [83](#)].

إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَامِلِينَ عَلَيْهَا وَالْمُؤَلَّفَةِ قُلُوبُهُمْ وَفِي الرِّقَابِ وَالْغَارِمِينَ وَفِي سَبِيلِ اللَّهِ وَابْنِ السَّبِيلِ ۖ فَرِيضَةً مِّنَ اللَّهِ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ

60. Zakat is only for the poor and the needy, for those employed to administer it, for those whose hearts are attracted [to the faith], for [freeing] slaves, for those in debt, for Allah's cause, and for [needy] travelers. [This is] an obligation from Allah. And Allah is All-Knowing, All-Wise.

— This is the primary verse in the Quran about the eight categories of zakat.

وَمِنْهُمْ الَّذِينَ يُؤْذُونَ النَّبِيَّ وَيَقُولُونَ هُوَ أُذُنٌ ۚ قُلْ أُذُنُ خَيْرٍ لَّكُمْ يُؤْمِنُ بِاللَّهِ وَيُؤْمِنُ لِلْمُؤْمِنِينَ وَرَحْمَةٌ لِّلَّذِينَ آمَنُوا مِنْكُمْ ۚ وَالَّذِينَ يُؤْذُونَ رَسُولَ اللَّهِ لَهُمْ عَذَابٌ أَلِيمٌ

61. And there are others who hurt the Prophet by saying, "He listens to anyone." Say, [O Prophet,] "He listens to what is best for you. He believes in Allah, has faith in the believers, and is a mercy for those who believe among you." Those who hurt Allah's Messenger will suffer a painful punishment.

— Here we find the munafiqun are making fun of the Prophet ﷺ for being too lenient, for listening to the sahaba who are complaining about them. So Allah reverses it back and says, "The fact that the Prophet ﷺ only listens, it is better for you; if he were to act with you the way you deserve, [...]" So one of the points here is that the sahaba are complaining to the Prophet ﷺ about the munafiqun, and the munafiqun are making fun of the Prophet ﷺ for listening to them, and Allah says the fact that the Prophet ﷺ is just listening and not doing anything, it's better for the munafiqun themselves.

— Further, we have clearly respect for the Prophet ﷺ which comes from Iman. Anyone who harms or makes fun of the Prophet ﷺ is not a Muslim. It is impossible for a Muslim to ridicule, mock, put down, denigrate, or joke about the Prophet ﷺ.

يَحْلِفُونَ بِاللَّهِ لَكُمْ لِيَرْضَوْكُمْ وَاللَّهُ وَرَسُولُهُ أَحَقُّ أَنْ يُرْضَوْهُ إِنْ كَانُوا مُؤْمِنِينَ

62. They swear by Allah to you [believers] in order to please you, while it is the pleasure of Allah and His Messenger they should seek, if they are [true] believers.

أَلَمْ يَعْلَمُوا أَنَّهُ مَن يُحَادِدِ اللَّهَ وَرَسُولَهُ فَأَنَّ لَهُ نَارَ جَهَنَّمَ خَالِدًا فِيهَا ۚ ذَٰلِكَ الْخِزْيُ الْعَظِيمُ

63. Do they not know that whoever opposes Allah and His Messenger will be in the Fire of Hell forever? That is the ultimate disgrace.

يَحْذَرُ الْمُنَافِقُونَ أَنْ تُنَزَّلَ عَلَيْهِمْ سُورَةٌ تُنَبِّئُهُمْ بِمَا فِي قُلُوبِهِمْ ۚ قُلِ اسْتَهِزُّوا إِنَّ اللَّهَ مُخْرِجٌ مَّا تَحْذَرُونَ

64. The hypocrites fear that a surah should be revealed about them, exposing what is in their hearts. Say, [O Prophet,] "Keep mocking! Allah will definitely bring to light what you fear."

— Here we go back to the point we mentioned earlier, that the hypocrites at some level believe that the Prophet ﷺ is a true messenger of Allah. They are scared that a surah might be revealed exposing what is in their hearts. They know Allah knows what is in their hearts, they know the Prophet ﷺ is Allah's Messenger, yet still they refuse to submit. What type of Iman is this? And here we see the eloquence of the Quran: Allah SWT exposes the hypocrites by simply exposing their fear of being exposed.

وَلَئِنْ سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ ۚ قُلْ أَبِاللَّهِ وَآيَاتِهِ وَرَسُولِهِ كُنْتُمْ تَسْتَهْزِئُونَ

65. If you question them, they will certainly say, "We were only talking idly and joking around." Say, "Was it Allah, His revelations, and His Messenger that you ridiculed?"

لَا تَعْتَذِرُوا قَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ ۚ إِنَّ نَعْفَ عَنْ طَائِفَةٍ مِّنْكُمْ نُعَذِّبُ طَائِفَةً بِأَنَّهُمْ كَانُوا مُجْرِمِينَ

66. Make no excuses! You have committed kufr after your Iman. If We pardon a group of you, We will punish others for their wickedness.

— This is a reference to the multiple jokes that took place on the way back from Tabuk against the Prophet ﷺ [see episode 92]. In the next verses, Allah threatens them.

الْمُنَافِقُونَ وَالْمُنَافِقَاتُ بَعْضُهُم مِّنْ بَعْضٍ يَأْمُرُونَ بِالْمُنْكَرِ وَيَنْهَوْنَ عَنِ الْمَعْرُوفِ وَيَقْبِضُونَ أَيْدِيَهُمْ ۚ نَسُوا اللَّهَ فَنَسِيَهُمْ ۚ إِنَّ الْمُنَافِقِينَ هُمُ الْفَاسِقُونَ

67. The hypocrites, both men and women, are all alike: they encourage what is evil, forbid what is good, and withhold [what is in] their hands. They neglected Allah, so He neglected them. Surely the hypocrites are the rebellious.

وَعَدَ اللَّهُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْكُفَّارَ نَارَ جَهَنَّمَ خَالِدِينَ فِيهَا ۚ هِيَ حَسْبُهُمْ ۚ وَلَعَنَهُمُ اللَّهُ وَلَهُمْ عَذَابٌ مُّقِيمٌ

68. Allah has promised the hypocrites, both men and women, and the disbelievers an everlasting stay in the Fire of Hell—it is sufficient for them. Allah has condemned them, and they will suffer a never-ending punishment.

كَالَّذِينَ مِن قَبْلِكُمْ كَانُوا أَشَدَّ مِنْكُمْ قُوَّةً وَأَكْثَرَ أَمْوَالًا وَأَوْلَدًا فَاسْتَمْتَعُوا بِخَلْقِهِمْ فَاسْتَمْتَعْتُمْ بِخَلْقِكُمْ كَمَا اسْتَمْتَعَ الَّذِينَ مِن قَبْلِكُمْ بِخَلْقِهِمْ وَخُضْتُمْ كَالَّذِي خَاضُوا ۚ أُولَٰئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَأُولَٰئِكَ هُمُ الْخَاسِرُونَ

69. [You hypocrites are] like those [disbelievers] before you. They were far superior to you in might and more abundant in wealth and children. They enjoyed their share in this life. You have enjoyed your share, just as they did. And you have engaged in idle talk, just as they did. Their deeds have become void in this world and the Hereafter. And it is they who are the [true] losers.

أَلَمْ يَأْتِهِمُ نَبَأُ الَّذِينَ مِن قَبْلِهِمْ قَوْمِ نُوحٍ وَعَادٍ وَثَمُودَ وَقَوْمِ إِبْرَاهِيمَ وَأَصْحَابِ مَدْيَنَ وَالْمُؤْتَفِكَاتِ ۚ أَنْتَهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ ۚ فَمَا كَانَ اللَّهُ لِيَظْلِمَهُمْ وَلَٰكِن كَانُوا أَنفُسَهُمْ يَظْلِمُونَ

70. Have they not received the stories of those [destroyed] before them: the people of Noah, Ad, and Thamud, the people of Abraham, the residents of Madyan (مدین - Midian), and the overturned cities [of Lot]? Their messengers came to them with clear proofs. Allah would have never wronged them, but it was they who wronged themselves.

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ ۚ أُولَٰئِكَ سَيَرْحَمُهُمُ اللَّهُ ۚ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

71. The believers, both men and women, are guardians of one another. They encourage good and forbid evil, establish salah and pay zakat, and obey Allah and His Messenger. It is they who will be shown Allah's mercy. Surely Allah is Almighty, All-Wise.

وَعَدَ اللَّهُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَمَسْكِنٍ طَيِّبَةٍ فِي جَنَّاتٍ عَدْنٍ ۚ وَرِضْوَانٌ مِّنَ اللَّهِ أَكْبَرُ ۚ ذَٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ

72. Allah has promised the believers, both men and women, Gardens under which rivers flow, to stay there forever, and splendid homes in the Gardens of Eternity, and—above all—the pleasure of Allah. That is [truly] the ultimate triumph.

يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ ۚ وَمَأْوَاهُمُ جَهَنَّمُ ۚ وَبِئْسَ الْمَصِيرُ

73. O Prophet! Struggle against the disbelievers and the hypocrites, and be firm with them. Hell will be their home. What an evil destination!



يَحْلِفُونَ بِاللَّهِ مَا قَالُوا وَلَقَدْ قَالُوا كَلِمَةَ الْكُفْرِ وَكَفَرُوا بَعْدَ إِسْلَامِهِمْ وَهَمُّوا بِمَا لَمْ يَنَالُوا وَمَا نَقَمُوا إِلَّا أَنْ أَغْنَاهُمُ اللَّهُ وَرَسُولُهُ مِنْ فَضْلِهِ فَإِنْ يَتُوبُوا يَكْ خَيْرًا لَهُمْ وَإِنْ يَتَوَلَّوْا يُعَذِّبُهُمُ اللَّهُ عَذَابًا أَلِيمًا فِي الدُّنْيَا وَالْآخِرَةِ وَمَا لَهُمْ فِي الْأَرْضِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ

74. They swear by Allah that they never said anything [blasphemous], while they did in fact utter a blasphemy, lost faith after accepting Islam, and plotted what they could not carry out. It is only through resentment that they pay Allah and His Messenger back for enriching them out of His bounty! If they repent, it will be better for them. But if they turn away, Allah will torment them with a painful punishment in this world and the Hereafter, and they will have no one on earth to protect or help them.

— Another claim one of the munafiqs said on the way back from Tabuk is that, "If Islam is true, this means we are more misguided than donkeys," i.e., "What a ridiculous faith." When the news reached that this is what they said, they swore by Allah they didn't say it. So Allah revealed the above verse (74) exposing their lies. And the planning that "they could not carry out" is a reference to the attempted assassination on the Prophet ﷺ according to most of the books of tafsir [see episode [92](#)].

وَمِنْهُمْ مَّنْ عَاهَدَ اللَّهَ لَئِنْ آتَانَا مِنْ فَضْلِهِ لَنَصَّدَّقَنَّ وَلَنَكُونَنَّ مِنَ الصَّالِحِينَ

75. And there are some who had made a vow to Allah: "If He gives us from His bounty, we will surely spend in charity and be of the righteous."

فَلَمَّا آتَاهُمْ مِنْ فَضْلِهِ بَخِلُوا بِهِ وَتَوَلَّوْا وَهُمْ مُّعْرِضُونَ

76. But when He gave them out of His bounty, they withheld it and turned away indifferently.

— Now, verses 75 & 76 are famously attributed to a sahabi who begged the Prophet ﷺ for more money, and the Prophet ﷺ kept on saying, "Don't ask for more money, it's a fitna," but — according to the story — he insisted, "If I become rich, I will become generous," so the Prophet ﷺ made du'a, and the sahabi became rich. But when the zakat collectors came, he was stingy and basically turned away. The story is famous and the sahabi's name is mentioned — but the fact of the matter is this story is problematic on many accounts. Firstly, in the story it's said the sahabi repents and brings the zakat to the Prophet ﷺ, but the Prophet ﷺ refuses to accept it — this is simply unheard of in the seerah, and it goes against the Quran. Secondly, the story has a weakness in its chain — even though this in itself is not a problem since most of the seerah, its chain is weak anyway, but when a story contradicts a well-known principle, i.e., that Allah can forgive if you ask, then we have to reject the story.

— So what do these verses apply to? It doesn't apply to the sahabi, rather, to some of the hypocrites. Some of them wanted to be rich and they said, "If we become rich, we will be generous." But when Allah gave them the riches, they turned out to be the stingiest of people. They never wanted to be generous; they were lying to Allah and His Messenger, and therefore, Allah says, He caused hypocrisy to plague their hearts:

فَأَعَقَبَهُمُ نَفَقًا فِي قُلُوبِهِمْ إِلَى يَوْمِ يَلْقَوْنَهُ بِمَا أَخْلَفُوا اللَّهَ مَا وَعَدُوهُ وَبِمَا كَانُوا يَكْذِبُونَ

77. So He caused hypocrisy to plague their hearts until the Day they will meet Him, for breaking their promise to Allah and for their lies.

أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ سِرَّهُمْ وَنَجْوَاهُمْ وَأَنَّ اللَّهَ عَلَّامُ الْغُيُوبِ

78. Do they not know that Allah [fully] knows their [evil] thoughts and secret talks, and that Allah is the Knower of all unseen?

الَّذِينَ يَلْمِزُونَ الْمُطَّوِّعِينَ مِنَ الْمُؤْمِنِينَ فِي الصَّدَقَاتِ وَالَّذِينَ لَا يَجِدُونَ إِلَّا جُهْدَهُمْ فَيَسْخَرُونَ مِنْهُمْ سَخِرَ اللَّهُ مِنْهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ

79. [There are] those who slander [some of] the believers for donating liberally and mock others for giving only the little they can afford. Allah will throw their mockery back at them, and they will suffer a painful punishment.

— "Giving only the little they can afford" is a reference to the sahabi who couldn't afford anything, so he spent the whole night drawing water from a well to earn some dates. And he came the next day and gave a handful of dates to the Prophet ﷺ — and upon this, the munafiqun mocked him saying, "Do you think Allah needs this

quantity of dates?" [see episode [90](#)].

اسْتَغْفِرُ لَهُمْ أَوْ لَا تَسْتَغْفِرُ لَهُمْ إِنْ تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ ۚ ذَٰلِكَ بِأَنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ  
80. [It does not matter] whether you [O Prophet] pray for them to be forgiven or not. Even if you pray for their forgiveness seventy times, Allah will never forgive them. That is because they have lost faith in Allah and His Messenger. And Allah does not guide the rebellious people.

— We discussed this verse earlier [see: The Death of Abdullah ibn Ubayy ibn Salul].

فَرِحَ الْمُخَلَّفُونَ بِمَقْعَدِهِمْ خِلَافَ رَسُولِ اللَّهِ وَكَرِهُوا أَنْ يُجَاهِدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ وَقَالُوا لَا تَنْفِرُوا فِي الْحَرِّ قُلْ نَارُ جَهَنَّمَ أَشَدُّ حَرًّا ۚ لَوْ كَانُوا يَفْقَهُونَ

81. Those [hypocrites] who remained behind rejoiced for doing so in defiance of the Messenger of Allah and hated [the prospect of] striving with their wealth and their lives in the cause of Allah. They said [to one another], "Do not march forth in the heat." Say, [O Prophet,] "The Fire of Hell is far hotter!" If only they could comprehend!

فَلْيَضْحَكُوا قَلِيلًا وَلْيَبْكُوا كَثِيرًا ۖ جَزَاءٌ بِمَا كَانُوا يَكْسِبُونَ

82. So let them laugh a little—they will weep much as a reward for what they have committed.

— Verses 81 & 82 deal with the excuses of the hypocrites [see episode [90](#)].

فَإِنْ رَجَعَكَ اللَّهُ إِلَى طَائِفَةٍ مِنْهُمْ فَاسْتَأْذَنُوكَ لِلْخُرُوجِ فَقُلْ لَنْ تَخْرُجُوا مَعِيَ أَبَدًا وَلَنْ تُقَاتِلُوا مَعِيَ عَدُوًّا ۚ إِنَّكُمْ رَضِيتُمْ بِالْقُعُودِ أَوَّلَ مَرَّةٍ فَاقْعُدُوا مَعَ الْخَالِفِينَ

83. If Allah returns you [O Prophet] to a group of them and they ask to go forth with you, say, "You will not ever go forth or fight an enemy along with me. You preferred to stay behind the first time, so stay with those [helpless] who remain behind."

— In this verse, Allah SWT says it is haram for the Prophet ﷺ to allow the hypocrites to go forth on jihad ever again. Now, this is interesting because the Battle of Tabuk was the last ghazwa, yet verse 83 tells the Prophet ﷺ to say, "You will not ever go forth or fight an enemy along with me"—why is Allah saying this? To humiliate the hypocrites; that even if they want to go after this (in order to get honor), Allah would not let them go anymore.

وَلَا تُصَلِّ عَلَى أَحَدٍ مِنْهُمْ مَاتَ أَبَدًا وَلَا تَقُمْ عَلَى قَبْرِهِ ۚ إِنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَمَاتُوا وَهُمْ فَاسِقُونَ

84. And do not ever offer [funeral] prayers for any of their dead, nor stand by their grave [at burial], for they have lost faith in Allah and His Messenger and died rebellious.

— This verse is a reference to Abdullah ibn Ubayy ibn Salul; the Prophet ﷺ was commanded after this to never pray for a hypocrite or do their janazah.

وَلَا تُعْجِبْكَ أَمْوَالُهُمْ وَأَوْلَادُهُمْ ۚ إِنَّمَا يُرِيدُ اللَّهُ أَنْ يُعَذِّبَهُمْ بِهَا فِي الدُّنْيَا وَتَزْهَقَ أَنْفُسُهُمْ وَهُمْ كَافِرُونَ

85. And let neither their wealth nor children impress you [O Prophet]. Allah only intends to torment them through these things in this world, and [then] their souls will depart while they are disbelievers.

وَإِذَا أَنْزَلَتْ سُورَةٌ أَنْ آمَنُوا بِاللَّهِ وَجَاهِدُوا مَعَ رَسُولِهِ اسْتَأْذَنَكَ أُولُو الطَّلُوفِ مِنْهُمْ وَقَالُوا ذَرْنَا نَكُنْ مَعَ الْقَاعِدِينَ

86. Whenever a surah is revealed stating, "Believe in Allah and struggle along with His Messenger," the rich among them would ask to be exempt, saying, "Leave us with those who remain behind."

رَضُوا بِأَنْ يَكُونُوا مَعَ الْخَوَالِفِ وَطُبِعَ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ

87. They preferred to stay behind with the helpless, and their hearts have been sealed so they do not comprehend.

لَكِنَّ الرُّسُولَ وَالَّذِينَ آمَنُوا مَعَهُ جَاهِدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ وَأُولَٰئِكَ لَهُمُ الْخَيْرَاتُ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ



88. But the Messenger and the believers with him strove with their wealth and their lives. They will have all the best, and it is they who will be successful.

أَعَدَّ اللَّهُ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ۚ ذَٰلِكَ الْفَوْزُ الْعَظِيمُ

89. Allah has prepared for them Gardens under which rivers flow, to stay there forever. That is the ultimate triumph.

وَجَاءَ الْمُعَذِّرُونَ مِنَ الْأَعْرَابِ لِيُؤْذَنَ لَهُمْ وَقَعَدَ الَّذِينَ كَذَبُوا اللَّهَ وَرَسُولَهُ ۚ سَيُصِيبُ الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ

90. Some Bedouins [also] came with excuses, seeking exemption. And those who were untrue to Allah and His Messenger remained behind [with no excuse]. The unfaithful among them will be afflicted with a painful punishment.

لَيْسَ عَلَى الضُّعَفَاءِ وَلَا عَلَى الْمُرْضَىٰ وَلَا عَلَى الَّذِينَ لَا يَجِدُونَ مَا يَنْفِقُونَ حَرَجٌ إِذَا نَصَحُوا لِلَّهِ وَرَسُولِهِ ۚ مَا عَلَى الْمُحْسِنِينَ مِنْ سَبِيلٍ ۚ وَاللَّهُ غَفُورٌ رَحِيمٌ

91. There is no blame on the weak, the sick, or those lacking the means [if they stay behind], as long as they are true to Allah and His Messenger. There is no blame on the good-doers. And Allah is All-Forgiving, Most Merciful.

وَلَا عَلَى الَّذِينَ إِذَا مَا أَتَوْكَ لِتَحْمِلَهُمْ قُلْتَ لَا أَجِدُ مَا أَحْمِلُكُمْ عَلَيْهِ تَوَلَّوْا وَأَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ حَزَنًا أَلَّا يَجِدُوا مَا يُنْفِقُونَ

92. Nor [is there any blame on] those who came to you [O Prophet] for mounts, then when you said, "I can find no mounts for you," they left with eyes overflowing with tears out of grief that they had nothing to contribute.

إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَسْتَأْذِنُونَكَ وَهُمْ أَغْنِيَاءُ رَضُوا بِأَنْ يَكُونُوا مَعَ الْخَوَالِفِ وَطَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَعْلَمُونَ ﴿٩٣﴾

93. Blame is only on those who seek exemption from you although they have the means. They preferred to stay behind with the helpless, and Allah has sealed their hearts so they do not realize [the consequences].

يَعْتَذِرُونَ إِلَيْكُمْ إِذَا رَجَعْتُمْ إِلَيْهِمْ ۚ قُلْ لَا تَعْتَذِرُوا لَنْ نُؤْمِنَ لَكُمْ قَدْ نَبَأَ اللَّهُ مِنْ أَخْبَارِكُمْ ۚ وَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ ثُمَّ تُرَدُّونَ إِلَىٰ عَالِمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ

94. They will make excuses to you [believers] when you return to them. Say, "Make no excuses, [for] we will not believe you. Allah has already informed us about your [true] state [of faith]. Your [future] deeds will be observed by Allah and His Messenger as well. And you will be returned to the Knower of the seen and unseen, then He will inform you of what you used to do."

سَيَحْلِفُونَ بِاللَّهِ لَكُمْ إِذَا انْقَلَبْتُمْ إِلَيْهِمْ لَنُغَرِّضَنَّ عَنْهُمْ ۖ فَاغَرِّضُوا عَنْهُمْ ۖ إِنَّهُمْ رَجِسٌ ۖ وَمَا وَهُمْ بِجَهَنَّمَ جَزَاءً بِمَا كَانُوا يَكْسِبُونَ

95. When you return, they will swear to you by Allah so that you may leave them alone. So leave them alone — they are truly evil. Hell will be their home as a reward for what they have committed.

يَحْلِفُونَ لَكُمْ لِتَرْضَوْا عَنْهُمْ ۖ فَإِنْ تَرْضَوْا عَنْهُمْ فَإِنَّ اللَّهَ لَا يَرْضَىٰ عَنِ الْقَوْمِ الْفَاسِقِينَ

96. They will swear to you in order to please you. And even if you are pleased with them, Allah will never be pleased with the rebellious people.

— Verses 94 to 96 are a reference to the morning the Prophet ﷺ came back from Tabuk and there was a long line of munafiqs ready to give their excuses. Allah revealed these verses after the Prophet ﷺ had accepted all of their excuses that, "Even if you are pleased with them [O Prophet], Allah will never be pleased with the rebellious people."

الْأَعْرَابُ أَشَدُّ كُفْرًا وَنِفَاقًا وَأَجْدَرُ أَلَّا يَعْلَمُوا حُدُودَ مَا أَنْزَلَ اللَّهُ عَلَىٰ رَسُولِهِ ۚ وَاللَّهُ عَلِيمٌ حَكِيمٌ

97. The Bedouins [around Madinah] are far worse in disbelief and hypocrisy, and less likely to know the laws revealed by Allah to His Messenger. And Allah is All-Knowing, All-Wise.

وَمِنَ الْأَعْرَابِ مَنْ يَتَّخِذُ مَا يُنْفِقُ مَغْرَمًا وَيَتَرَبَّصُ بِكُمُ الدَّوَائِرَ ۚ عَلَيْهِمْ دَائِرَةُ السَّوْءِ ۚ وَاللَّهُ سَمِيعٌ عَلِيمٌ

98. And among the Bedouins are those who consider what they donate to be a loss and await your misfortune. May ill-fortune befall them! And Allah is All-Hearing, All-Knowing.

— Allah mentions the Bedouins because in the Battle of Tabuk, the bulk of the army consisted of those from outside of Madinah. And He SWT criticizes them by saying that most of these outward-converts, as of yet, Iman has not entered their hearts, and they are hypocrites — but not all of them:

وَمِنَ الْأَعْرَابِ مَنْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيَتَّخِذُ مَا يُنْفِقُ قُرْبَاتٍ عِنْدَ اللَّهِ وَصَلَوَاتِ الرَّسُولِ ۚ أَلَا إِنَّهَا قُرْبَةٌ لَهُمْ ۖ سَيُدْخِلُهُمُ اللَّهُ فِي رَحْمَتِهِ ۚ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

99. However, among the Bedouins are those who believe in Allah and the Last Day, and consider what they donate as a means of coming closer to Allah and [receiving] the prayers of the Messenger. It will certainly bring them closer. Allah will admit them into His mercy. Surely Allah is All-Forgiving, Most Merciful.

— In verse 100, Allah praises the Muhajirun and the Ansar:

وَالسَّابِقُونَ السَّابِقُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ۚ ذَلِكَ الْفَوْزُ الْعَظِيمُ

100. As for the foremost—the first of the Muhajirun and the Ansar—and those who follow them in goodness, Allah is pleased with them and they are pleased with Him. And He has prepared for them Gardens under which rivers flow, to stay there for ever and ever. That is the ultimate triumph.

وَمِمَّنْ حَوْلَكُم مِّنَ الْأَعْرَابِ مُنَافِقُونَ ۚ وَمِنْ أَهْلِ الْمَدِينَةِ مَرَدُوا عَلَى النِّفَاقِ لَا تَعْلَمُهُمْ ۚ نَحْنُ نَعْلَمُهُمْ ۚ سَنُعَذِّبُهُمْ مَّرَّتَيْنِ ثُمَّ يَرُدُّونَ إِلَىٰ عَذَابٍ عَظِيمٍ

101. Some of the Bedouins around you [believers] are hypocrites, as are some of the people of Madinah. They have mastered hypocrisy. They are not known to you [O Prophet]; they are known to Us. We will punish them twice [in this world], then they will be brought back [to their Lord] for a tremendous punishment.

وَأَخْرَجُوا اعْتَرَفُوا بِذُنُوبِهِمْ خَلَطُوا عَمَلًا صَالِحًا وَآخَرَ سَيِّئًا عَسَىٰ اللَّهُ أَن يَتُوبَ عَلَيْهِمْ ۚ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

102. Some others have confessed their wrongdoing; they have mixed goodness with evil. It is right to hope that Allah will turn to them in mercy. Surely Allah is All-Forgiving, Most Merciful.

— This verse is a reference to Ka'b ibn Malik RA and his two companions who admitted they were guilty [see episode 88]. They had good deeds, e.g., participated in Aqaba, Uhud, Khandaq, etc., but they disobeyed the Prophet ﷺ in the Incident of Tabuk — so this is what's referred to in the verse that they have mixed goodness with evil.

خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا وَصَلِّ عَلَيْهِمْ ۚ إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ ۚ وَاللَّهُ سَمِيعٌ عَلِيمٌ

103. Take from their wealth [O Prophet] charity to purify and bless them, and pray for them—surely your prayer is a source of comfort for them. And Allah is All-Hearing, All-Knowing.

أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ هُوَ يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَأْخُذُ الصَّدَقَاتِ وَأَنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ

104. Do they not know that Allah alone accepts the repentance of His servants and receives [their] charity, and that Allah alone is the Acceptor of Repentance, Most Merciful?

وَقُلْ أَعْمَلُوا فَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ ۚ وَسَتُرَدُّونَ إِلَىٰ عِلْمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ

105. Tell [them, O Prophet], "Do as you will. Your deeds will be observed by Allah, His Messenger, and the believers. And you will be returned to the Knower of the seen and unseen, then He will inform you of what you used to do."

وَأَخْرَجُوا مَرْجُونَ لِأَمْرِ اللَّهِ ۚ إِمَّا يُعَذِّبُهُمْ وَإِمَّا يَتُوبُ عَلَيْهِمْ ۚ وَاللَّهُ عَلِيمٌ حَكِيمٌ

106. And some others are left for Allah's decision, either to punish them or turn to them in mercy. And Allah is All-Knowing, All-Wise.

— This verse was an implicit command for the Muslims to boycott Ka'b, Murara, and Hilal after the Incident of Tabuk [see episode [88](#)].

— Verses 107 to 110 deal with Masjid al-Dirar which we discussed [see episode [90](#)]:

وَالَّذِينَ اتَّخَذُوا مَسْجِدًا ضِرَارًا وَكُفْرًا وَتَفْرِيقًا بَيْنَ الْمُؤْمِنِينَ وَإِرْصَادًا لِّمَنْ حَارَبَ اللَّهَ وَرَسُولَهُ مِنْ قَبْلُ وَلَيَحْلِفُنَّ إِنْ أَرَدْنَا إِلَّا الْحُسْنَىٰ وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ

107. There are also those [hypocrites] who set up a mosque [only] to cause harm, promote disbelief, divide the believers, and as a base for those who had previously fought against Allah and His Messenger. They will definitely swear, "We intended nothing but good," but Allah bears witness that they are surely liars.

لَا تَقُمْ فِيهِ أَبَدًا لَّسَجِدٍ أُسَسَّ عَلَى التَّقْوَىٰ مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَنْ تَقُومَ فِيهِ ۚ فِيهِ رِجَالٌ يُحِبُّونَ أَنْ يَتَّطَهَّرُوا ۚ وَاللَّهُ يُحِبُّ الْمُطَهَّرِينَ

108. Do not [O Prophet] ever pray in it. Certainly, a mosque founded on righteousness from the first day is more worthy of your prayers. In it are men who love to be purified. And Allah loves those who purify themselves.

أَفَمِنْ أَسَسَ بُنْيَانُهُ عَلَى تَقْوَىٰ مِنَ اللَّهِ وَرِضْوَانٍ خَيْرٌ أَمْ مَنْ أَسَسَ بُنْيَانَهُ عَلَى شَفَا حَرْفٍ هَارٍ فَانْهَارَ بِهِ فِي نَارٍ جَهَنَّمَ ۚ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ

109. Which is better: those who laid the foundation of their building on the fear and pleasure of Allah, or those who did so on the edge of a crumbling cliff that tumbled down with them into the Fire of Hell? And Allah does not guide the wrongdoing people.

لَا يَزَالُ بُنْيَانُهُمُ الَّذِي بَنَوْا رِيبَةً فِي قُلُوبِهِمْ إِلَّا أَنْ تَقَطَّعَ قُلُوبُهُمْ ۚ وَاللَّهُ عَلِيمٌ حَكِيمٌ

110. The building which they erected will never cease to fuel hypocrisy in their hearts until their hearts are torn apart. And Allah is All-Knowing, All-Wise.

إِنَّ اللَّهَ اشْتَرَىٰ مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِأَنْ لَهُمُ الْجَنَّةُ ۚ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ ۚ وَعَدًا عَلَيْهِ حَقًّا فِي التَّوْرَةِ وَالْإِنْجِيلِ ۖ وَالْقُرْآنِ ۚ وَمَنْ أَوْفَىٰ بِعَهْدِهِ مِنَ اللَّهِ ۚ فَاسْتَبَشِّرُوا بِبَيْعِكُمْ الَّذِي بَايَعْتُمْ بِهِ ۚ وَذَٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ

111. Allah has indeed purchased from the believers their lives and wealth in exchange for Paradise. They fight in the cause of Allah and kill or are killed. This is a true promise binding on Him in the Torah, the Gospel, and the Quran. And whose promise is truer than Allah's? So rejoice in the exchange you have made with Him. That is [truly] the ultimate triumph.

التَّائِبُونَ الْعَابِدُونَ الْحَامِدُونَ السَّائِحُونَ الرَّاكِعُونَ السَّاجِدُونَ الْآمُرُونَ بِالْمَعْرُوفِ وَالنَّاهُونَ عَنِ الْمُنْكَرِ وَالْحَافِظُونَ لِحُدُودِ اللَّهِ ۚ وَبَشِّرِ الْمُؤْمِنِينَ

112. [It is the believers] who repent, who are devoted to worship, who praise [their Lord], who fast, who bow down and prostrate themselves, who encourage good and forbid evil, and who observe the limits set by Allah. And give good news to the believers.

مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ ءَامَنُوا أَنْ يَسْتَغْفِرُوا لِلْمُشْرِكِينَ وَلَوْ كَانُوا أَوْلَىٰ قُرْبَىٰ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمْ أَنَّهُمْ أَصْحَابُ الْجَحِيمِ

113. It is not [proper] for the Prophet and the believers to seek forgiveness for the polytheists, even if they were close relatives, after it has become clear to the believers that they are bound for the Hellfire.

وَمَا كَانَ اسْتِغْفَارُ إِبْرَاهِيمَ لِأَبِيهِ إِلَّا عَنْ مَوْعِدَةٍ وَعَدَهَا إِيَّاهُ فَلَمَّا تَبَيَّنَ لَهُ أَنَّهُ عَدُوٌّ لِلَّهِ تَبَرَّأَ مِنْهُ ۚ إِنَّ إِبْرَاهِيمَ لَأَوَّاهٌ حَلِيمٌ

114. As for Abraham's prayer for his father's forgiveness, it was only in fulfillment of a promise he had made to him. But when it became clear to Abraham that his father was an enemy of Allah, he broke ties with him. Abraham was truly tender-hearted, forbearing.

وَمَا كَانَ اللَّهُ لِيُضِلَّ قَوْمًا بَعْدَ إِذْ هَدَاهُمْ حَتَّىٰ يُبَيِّنَ لَهُمْ مَا يَتَّقُونَ ۚ إِنَّ اللَّهَ بَكُلِّ شَيْءٍ عَلِيمٌ

115. Allah would never consider a people deviant after He has guided them, until He makes clear to them what they must avoid. Surely Allah has [full] knowledge of everything.

إِنَّ اللَّهَ لَهُ مَلِكُ السَّمَوَاتِ وَالْأَرْضِ ۖ يَحْيِي وَيُمِيتُ ۚ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ

116. Indeed, to Allah [alone] belongs the kingdom of the heavens and the earth. He gives life and causes death. And besides Allah you have no guardian or helper.

لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالْأَنْصَارِ الَّذِينَ اتَّبَعُوهُ فِي سَاعَةِ الْعُسْرَةِ مِنْ بَعْدِ مَا كَادَ يَزِيغُ قُلُوبُ فَرِيقٍ مِنْهُمْ ثُمَّ تَابَ عَلَيْهِمْ إِنَّهُ بِهِمْ رَءُوفٌ رَحِيمٌ

117. Allah has certainly turned in mercy to the Prophet as well as the Muhajirun and the Ansar who stood by him in the time of difficulty, after the hearts of a group of them had almost faltered. He then accepted their repentance. Surely He is Ever Gracious and Most Merciful to them.

— Allah says He has forgiven the Muhajirun and the Ansar who followed the Prophet ﷺ during Tabuk.

— And verse 118 is about the forgiveness of the remaining three:

وَعَلَى الثَّلَاثَةِ الَّذِينَ خَلَفُوا حَتَّىٰ إِذَا ضَافَتْ عَلَيْهِمُ الْأَرْضُ بِمَا رَحُبَتْ وَضَاقَتْ عَلَيْهِمْ أَنْفُسُهُمْ وَظَنُّوا أَنَّهُ لَا مَلْجَأَ مِنَ اللَّهِ إِلَّا إِلَيْهِ ثُمَّ تَابَ عَلَيْهِمْ لِيَتُوبُوا إِنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ

118. And [Allah has also turned in mercy to] the three who were left behind, [whose guilt distressed them] until the earth, despite its vastness, seemed to close in on them, and their souls were torn in anguish. They knew there was no refuge from Allah except in Him. Then He turned to them in mercy so that they might repent. Surely Allah [alone] is the Acceptor of Repentance, Most Merciful.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ

119. O believers! Be mindful of Allah and be with the truthful.

مَا كَانَ لِأَهْلِ الْمَدِينَةِ وَمَنْ حَوْلَهُمْ مِنَ الْأَعْرَابِ أَنْ يَتَخَلَّفُوا عَنْ رَسُولِ اللَّهِ وَلَا يَرْغَبُوا بِأَنْفُسِهِمْ عَنْ نَفْسِهِ ۚ ذَٰلِكُمْ بِأَنَّهُمْ لَا يُصِيبُهُمْ ظَمَأٌ وَلَا نَصَبٌ وَلَا مَخْمَصَةٌ فِي سَبِيلِ اللَّهِ وَلَا يَطَئُونَ مَوْطِئًا يَغِيظُ الْكُفَّارَ وَلَا يَنَالُونَ مِنْ عَدُوٍّ نِيْلًا إِلَّا كُتِبَ لَهُمْ بِهِ عَمَلٌ صَالِحٌ ۚ إِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ

120. It was not [proper] for the people of Madinah and the Bedouins around them to avoid marching with the Messenger of Allah or to prefer their own lives above his. That is because whenever they suffer from thirst, fatigue, or hunger in the cause of Allah; or tread on a territory, unnerving the disbelievers; or inflict any loss on an enemy—it is written to their credit as a good deed. Surely Allah never discounts the reward of the good-doers.

— Then Allah talks about those who weren't able to go, but still they get the reward of those who went because of their intention [see episode 90]:

وَلَا يُنْفِقُونَ نَفَقَةً صَغِيرَةً وَلَا كَبِيرَةً وَلَا يَقْطَعُونَ وَادِيًا إِلَّا كُتِبَ لَهُمْ لِيَجْزِيَهُمُ اللَّهُ أَحْسَنَ مَا كَانُوا يَعْمَلُونَ

121. And whenever they make a donation, small or large, or cross a valley [in Allah's cause]—it is written to their credit, so that Allah may grant them the best reward for what they used to do.

وَمَا كَانَ الْمُؤْمِنُونَ لِيَنْفِرُوا كَافَّةً ۚ فَلَوْلَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِنْهُمْ طَائِفَةٌ لِيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ ﴿١٢٢﴾

122. [However,] it is not necessary for the believers to march forth all at once. Only a party from each group should march forth, leaving the rest to gain religious knowledge then enlighten their people when they return to them, so that they [too] may beware [of evil].

يَا أَيُّهَا الَّذِينَ ءَامَنُوا قَاتِلُوا الَّذِينَ يَلُونَكُمْ مِنَ الْكُفَّارِ وَلْيَجِدُوا فِيكُمْ غِلْظَةً ۚ وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ

123. O believers! Fight the disbelievers around you and let them find firmness in you. And know that Allah is with those mindful [of Him].

— Then Allah mentions more about the hypocrites:

وَإِذَا مَا أُنْزِلَتْ سُورَةٌ فَمِنْهُمْ مَن يَقُولُ أَيُّكُمْ زَادَتْهُ هَذِهِ ۖ إِيْمَانًا ۚ فَأَمَّا الَّذِينَ ءَامَنُوا فَزَادَتْهُمْ إِيمَانًا وَهُمْ يَسْتَبْشِرُونَ

124. Whenever a surah is revealed, some of them ask [mockingly], "Which of you has this increased in faith?" As for the believers, it has increased them in faith and they rejoice.

وَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ فَزَادَتْهُمْ رِجْسًا إِلَىٰ رِجْسِهِمْ وَمَاتُوا وَهُمْ كَافِرُونَ

125. But as for those with sickness in their hearts, it has increased them only in wickedness upon their wickedness, and they die as disbelievers.

أَوَلَا يَرَوْنَ أَنَّهُمْ يُفْتَنُونَ فِي كُلِّ عَامٍ مَّرَّةً أَوْ مَرَّتَيْنِ ثُمَّ لَا يَتُوبُونَ وَلَا هُمْ يَذْكُرُونَ

126. Do they not see that they are tried once or twice every year? Yet they neither repent nor do they learn a lesson.

وَإِذَا مَا أُنزِلَتْ سُورَةٌ نَّظَرَ بَعْضُهُمْ إِلَىٰ بَعْضٍ هَلْ يَرِيكُمْ مِنْ أَحَدٍ ثُمَّ انصَرَفُوا صَرَفَ اللَّهُ قُلُوبَهُمْ بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ

127. Whenever a surah is revealed, they look at one another, [saying,] "Is anyone watching you?" Then they slip away. [It is] Allah [Who] has turned their hearts away because they are a people who do not comprehend.

— And Surat al-Tawba concludes with the two famous verses:

لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ

128. There certainly has come to you a messenger from among yourselves. He is concerned by your suffering, anxious for your well-being, and gracious and merciful to the believers.

— We saw this even in the case of Abdullah ibn Ubayy ibn Salul, that the Prophet ﷺ was eager for his forgiveness even though he died a hypocrite. And then he ﷺ is told:

فَإِنْ تَوَلَّوْا فَقُلْ حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ

129. But if they turn away, then say, [O Prophet,] "Allah is sufficient for me. There is no god [worthy of worship] except Him. In Him I put my trust. And He is the Lord of the Mighty Throne."

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Recall we are in the 9th year of the Hijrah, in Dhu al-Qa'dah. The next incident will be the Year of Delegations, then one or two other incidents, then the Hajj of Abu Bakr, then the Hajj of the Prophet ﷺ, and then that's it, the final few days of the Prophet ﷺ. The bulk of the Quran has been revealed already, the laws of Islam are pretty much finalized, and the presence of Islam in Arabia has been solidified. After this, one by one in these final years, every single tribe in Arabia will embrace Islam. So we have a few lessons left, and we will come to the end of the seerah, insha'Allah.

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## 094 - The Year of Delegations - Part 1 [\[TOP\]](#)

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We are in the 9th year of the Hijrah. And again, we are coming to the end of the seerah — there isn't that much left to discuss.

The 9th year is actually called the Am al-Wufud (عام الوفود - Year of Delegations). There are however two things to note:

1) Although as is custom we are discussing it now in the 9th year, note the delegations did not occur just in the 9th year after Tabuk. Rather, they actually began probably around the Battle of Ahzab in the 5th year, and lasted to the very last month of the life of the Prophet ﷺ. There are plenty of delegations found in Ibn Ishaq, Ibn Hisham, Ibn Sa'd's Tabaqat, al-Maghazi of al-Waqidi, etc., and later scholars built on these classical books, so these days we have in-depth dissertations on the delegations of the Prophet ﷺ. One of them is by Abu Turab al-Zahiri (أبو تراب الظاهري) (d. 2002 CE), an Indian scholar who wrote a 250-page book on the delegations, and it has now become the standard reference for any and all delegations. The point is there were many delegations and they occurred over a long period, but to pause every time and talk about one tribe at a time would be repetitive, so this is why scholars lump them all after Tabuk as we are doing now.

2) Most of us don't know these tribes, so there is no point to go over each delegation (and this is why no standard book of tafsir lists the delegations, because it simply gets boring), so what we will do is illustrate the symptomatic by mentioning maybe 10 or 15 examples, which make up only 10% of the actual amount.

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### Why is 9 AH Called the Year of Delegations?

Q: If the delegations didn't just occur in the 9th year, why then is it called the Year of Delegations?

A: Because it was in the 9th year that the frequency of delegations reached its height.

What is a delegation? It is when a tribe sends a representative to negotiate with the Prophet ﷺ. Delegation doesn't necessarily mean they are embracing Islam. It simply means some negotiation is done — yes, some willingly came to embrace Islam, but others might hesitate and wait; some groups were hypocrites who were just pretending to embrace Islam, and as soon as the Prophet ﷺ died, they left Islam; then there were those who openly said, "We are not going to be Muslim, but let's have a peace treaty"; and we also had another extreme that is delegations of threat: an example is Musaylimah al-Kadhdhab (Musaylimah the Liar) — he was the head of the delegation from his tribe in Yamama, and he met the Prophet ﷺ and attempted to negotiate, "You have half the earth, I'll take the other half."

The point is the 9th year is the year in which delegations became so frequent that the entire year is called the Year of Delegations. After the Conquest of Makkah — and especially after Tabuk when the Muslims by default won since the other side didn't show up — it sealed the fate for the rest of the Arabs. Why? Because if there was any capital of Arabia, it was Makkah; and if there was a primary tribe, it was the Quraysh; so with Makkah conquered and the Quraysh subjugated, there is no rallying force against the Muslims. The rest of the tribes know they cannot put up a fight. Of course they tried to in Ahzab and others under the Quraysh, but that didn't work. So with the Conquest of Makkah, Hunayn, and the Battle of Tabuk, it's a done deal. Either the tribes embrace Islam or they make a peace treaty or they go into all-out war as Musaylimah tried.

By the way, at this stage, you were allowed to be a pagan in Arabia — in the 6th, 7th, 8th year, you were allowed via a peace treaty. But in the 9th year, that's when the announcement came when the first verses of Surah al-Tawba were revealed where Allah basically says, "After four months, you have to leave." The point is, in this year, because of the changes of the political landscape, the surrounding tribes had to embrace Islam or negotiate, and that is why this year is called the Year of Delegations.

We will discuss around 15 delegations — ones from which we can derive benefits. We begin with the delegation of Abd al-Qays:

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**The Tribe of Abd al-Qays:  
"Tell Us Something That Will Cause Us to Enter Jannah"**

The tribe of Abd al-Qays (عبد القيس) lived in the area of Bahrain. (Side note: Bahrain back then was not just the island, it also included what we now call Dammam, Dhahran, etc.; and when the seerah talks about Bahrain, it's talking about the land close to the island, which we now call the Eastern Province of Saudi Arabia.) Many of the people of the tribe of Abd al-Qays were Christians, some pagans, so there was a mixture. They sent two delegations. The first was in the 5th year of the Hijrah (and this is considered to be perhaps the first-ever delegation the Prophet ﷺ received), then the tribe sent a second delegation in the 9th year, i.e., the Year of Delegations. Why is this significant? It's said the tribe was the first tribe outside the Hejaz to accept Islam voluntarily. Therefore, this is a great matter of pride for this tribe. And what is especially significant for us is that, we learn that in the 5th year of the Hijrah, a tribe near the borders of Persia, they have heard of Islam — the message has reached them, they are interested, and so they send representatives.

It's mentioned the Prophet ﷺ was once giving a khutbah and he predicted, "Soon a delegation will come to you, and they are the best people from the east." So in a day or two, Umar RA was in the marketplace when he saw a group of delegates arrive as the Prophet ﷺ predicted. He jumped up, rejoiced, and said to them, "I give you the good news! For the Prophet ﷺ said you are the best people from the east!" And all of the delegates rushed to meet the Prophet ﷺ, except for the youngest among them, his nickname was Ashaj Abd al-Qays (أشج عبد القيس) - the Wounded One From the Tribe of Abd al-Qays, who then became a famous sahabi.

Ashaj stayed behind, cleansed himself, took a bath, wore some good garments, put on perfume, and then he went to meet the Prophet ﷺ. In other words, he took the time to prepare himself and then came. And when he came, the Prophet ﷺ said to him, "O Ashaj, you have two characteristics that Allah and His Messenger love." Ashaj said what is that? The Prophet ﷺ replied, "Al-hilm (الحلم - forbearance, i.e., you can control your temper) and al-anat (الأناة - patience/calm and collected, i.e., you don't act hastily)." This is a very famous hadith that occurred in this story in the 5th year. And Ashaj asked, "These two characteristics, have I developed them or did Allah implanted them in me?" — he's a very intelligent man; look at his question. The Prophet ﷺ said, "No, Allah implanted them in you." So Ashaj responded — and look at his response; what an intelligent man —: "All praise be to Allah who has implanted in me characteristics that He loves."

Then the delegates said, "Ya Rasulallah, between us and you is the tribe of Mudar, a pagan tribe, and they are fighting us, so we can only come to you in the Sacred Months (i.e., we won't be able to come until next year), so tell us something that will cause us to enter Jannah and we can teach our people when we go back." Clearly, this is an intelligent tribe; they are asking the right questions. This hadith is in Bukhari and Muslim so it is fully authentic, and it's a very famous hadith which has a lot of theological implications: the Prophet ﷺ responded, "I command you to have Iman in Allah; and do you know what is Iman in Allah? That you say the shahada, you pray the prayers, you fast Ramadan, and you pay zakat." And he ﷺ stopped there — he didn't mention Hajj because it's the 5th year of the Hijrah and there is no Hajj.

Why is this a theological hadith? Because he said, "Do you know what is Iman?" and then he listed the Pillars of



Islam. So he defined Iman with the same definition of Islam that is found in [the hadith of Jibril AS](#). This is why the hadith is very deeply discussed, i.e., what is Iman, what is Islam, and what is their relationship.

The delegates also mentioned they live in a cold climate, so they asked if they could drink alcohol. The Prophet ﷺ forbade them from doing so, and he literally listed all the different types of alcohol they had one by one.

It is said that they were the first group to build a masjid outside of the Hejaz, and they were the first group to pray Jumu'ah outside of Madinah.

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### **Banu Sa'd ibn Bakr, the Tribe of Halimah the Foster Mother of the Prophet ﷺ: The Genuineness of Dimam ibn Tha'laba**

The second delegation is that of Banu Sa'd ibn Bakr. Halimah, the foster mother/carer of the Prophet ﷺ when he was an infant, was from this tribe. This tribe, as we discussed a while ago, would come down to Makkah and take care of the children of the Quraysh. And they are one of the subtribes of Hawazin who fought the Muslims at Hunayn. So the delegate sent at the time was not a Muslim. This tribe was meant to negotiate a treaty. And this took place before one of the most important delegations which was that of Thaqif (the tribe of Ta'if) [see episode 95]. Before Thaqif, this tribe comes and negotiates a peace treaty. They send one of their elders, Dimam ibn Tha'laba (ضمَامُ بْنُ ثَعْلَبَةَ). Recall the main difference between Hawazin and Thaqif was that Thaqif were residents of Ta'if, and Hawazin lived around Ta'if, i.e., they were Bedouins. This means in terms of their manners, they were rough. So the Hawazin chieftain, Dimam comes to Madinah —and he was a very hairy scruffy man with two ponytails, and this is common amongst the Bedouins that they had ponytails— he brings his camel all the way to the door of the masjid, sits the camel down, then he barges in and says, "Where is the son of Abdul Muttalib?" Subhan'Allah, we see the wisdom of why Allah chose the Prophet ﷺ to have the most prestigious lineage. This is a Bedouin, ignorant and unlettered, yet he knows Abdul Muttalib and he knows the man claiming to be a prophet is his grandson. So this no doubt has an impact on his thinking and embracing of Islam, that, "If I am going to embrace a religion, let it be from someone with lineage and prestige" —because for them, lineage is everything. And indeed, if we go back to Hunayn, what was the Prophet ﷺ saying? "I am the prophet of Allah, there is no lie about this; I am the son [grandson] of Abdul Muttalib" [see episode 82].

So when Dimam said, "Where is the son of Abdul Muttalib?" the Prophet ﷺ said, "I am the son of Abdul Muttalib." Dimam said, "You are Muhammad?" The Prophet ﷺ said, "Yes, I am Muhammad." Dimam: "I will ask you, and I will be very tough with you, but don't get angry with me." The Prophet ﷺ: "Go ahead." Dimam: "Your envoy came to us, and he told us that Allah has sent you." The Prophet ﷺ: "He has spoken the truth." Dimam: "Who created the heavens?" The Prophet ﷺ: "Allah." Dimam: "Who created the earth?" The Prophet ﷺ: "Allah." "Who created the mountains?" "Allah." "Who put everything here?" "Allah." So then Dimam said, "So I ask you by the One who created the heavens, the One who created the earth, the One who created the mountains, the One who placed everything here; I ask you by Allah, are you swearing that Allah has sent you to us?" The Prophet ﷺ said, "I swear by Allah, I have been sent by Allah." So Dimam said, "Your envoy also said we have to pray 5 times a day. So I ask you by the One who has sent you, did Allah command you to tell us to pray 5 times a day?" The Prophet ﷺ said, "Yes." And then the series of questions go on about zakat, fasting, and Hajj — note Hajj is mentioned because this is the 9th year of the Hijrah.

According to some narrations, this is the same man whose hadith we always hear about, that he said, "Do I have to pray anything more than the fard 5 prayers?" And the Prophet ﷺ said, "No, unless you want to." And then he said, "Do I have to pay one bit more zakat?" "Do I have to fast one day outside of Ramadan?" etc., and to these, the Prophet ﷺ replied, "No, unless you want to." And at the end of the hadith, the man said, "I swear by the One who has sent you with the Truth that I shall follow this and not increase one bit or decrease one bit," and he went back to his people. And the Prophet ﷺ said to the sahaba, "If he is true, then he shall enter Jannah," i.e., this is



the bare minimum of Islam — if you do all this and avoid the major sins, you have done your job.

It's said when Dimam returned back to his people, he was the one who started preaching to his people — Ibn Ishaq mentions he was so respected by his community that the same day he returned, the entire tribe converted to Islam. And the same day he returned, he destroyed the idol they used to worship. And it's said no delegate was more of a blessing for his community than Dimam was, i.e., the entire tribe converted because of him.

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### **The Tribe of Muzayna: Miracle in the House of Umar RA**

Also, there is an interesting miracle reported when the tribe of Muzayna came. The entire tribe of ~400 people came to embrace Islam. When they wanted to return home, the Prophet ﷺ said to Umar RA, "Ya Umar, give them the food they need to return" — so now Umar has to provide food for 400 people to last them a few weeks. But he didn't have such a stockpile, so he said, "Ya Rasulallah, I only have one bag of dates at home." But the Prophet ﷺ said again, "Ya Umar, give them the food they need to return." So Umar RA put his tawakkul in Allah and said, "I will do that." And when he went back to his home, lo and behold, his entire room was full of dates to the ceiling. Subhan'Allah. And when he saw this, he called the tribe, and all 400 of them came and filled their sacks. And the last one who exited said, "When I exited, I looked back, and I saw the pile was just as it was when we began taking our provisions from it."

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Not all tribes ended so positively — some tribes had some issues even though they accepted Islam. Of them is the Banu Asad ibn Khuzaymah:

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### **Banu Asad ibn Khuzaymah: "Do Not Regard Your Islam as a Favor to Me. Rather, It Is Allah Who Has Done You a Favor by Guiding You to the Faith"**

The delegation of Banu Asad ibn Khuzaymah (بنو أسد بن خزيمة) consisted of 10 people who entered loudly in the masjid and said, "O Messenger of Allah, we testify to the shahada, and we are Muslims! And we would like you to know that we have come to you without you sending anyone to us, and we have accepted Islam without you fighting us (so we are not like the other Arabs)! And we have had to travel in the darkness and in the cold in order to come to you!" — so they kept on bragging about what they had done. Allah AWJ revealed regarding this tribe:

يَمُنُونَ عَلَيْكَ أَنْ أَسْلَمُوا قُلْ لَا تَمُنُوا عَلَيَّ إِسْلَامَكُمْ بَلِ اللَّهُ يَمُنُّ عَلَيْكُمْ أَنْ هَدَاكُمْ لِلْإِيمَانِ إِنْ كُنْتُمْ صَادِقِينَ

"They regard their acceptance of Islam as a favor to you. Tell [them, O Prophet], 'Do not regard your Islam as a favor to me. Rather, it is Allah Who has done you a favor by guiding you to the faith, if [indeed] you are faithful...'" [see Quran, 49:17].

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### **Banu Amir ibn Sa'sa'ah, the Tribe Responsible for the Massacre of Bi'r Ma'una: Assassination Attempt on the Prophet ﷺ**

Another interesting tribe was that of Banu Amir ibn Sa'sa'ah. This is the tribe that was responsible for the Massacre of Bi'r Ma'una [see episode 51]. One of the main instigators, Amir ibn al-Tufayl, physically came to Madinah as a part of the delegates. But he had no intention of embracing Islam. Amir said to his henchman,

Arbad ibn Qays (أربد بن قيس), that, "Let us get rid of this man"—so this is an assassination attempt. Note this is taking place probably in the 7th or 8th year. Most likely, this is taking place before the Conquest of Makkah, because once Makkah is conquered, it's hopeless for any tribe to do anything against the Muslims.

Amir ibn al-Tufayl says, "I will distract him with a series of questions, and when I give you the signal, you pull out a dagger and stab him"—and most likely, it was a poisoned dagger, because usually, a dagger would not kill you. So when they came to the Prophet ﷺ, Amir ibn al-Tufayl said, "Give us a private audience." But the Prophet ﷺ said, "No, not until you embrace Islam." He tried asking again, but the Prophet ﷺ declined. When he realized it wasn't going to happen, he gave his henchman Arbad the secret signal. But Arbad did not do anything. The conversation between the Prophet ﷺ and Amir continues but again, Arbad does not do anything. The third time when Arbad doesn't do anything, Amir realizes it won't happen; so to conclude the back-and-forth, he tells the Prophet ﷺ, "I give you three options: If you want, you take charge of the people of the cities, and I will take charge of the Bedouins," i.e., he wants to split leadership; "If not, then the second option, you make me the leader after you. If you refuse the both of these, then the third option, one thousand male camels and one thousand female camels against you (meaning there will be an army against you from my side)." Look at the arrogance of this man.

The Prophet ﷺ refused to accept any of the conditions and said, "Allah AWJ will stop you. O Allah, I put You in charge of being sufficient for me against Amir ibn al-Tufayl. O Allah, take care of him and guide his people." Note this is the prophetic methodology, that even though the Prophet ﷺ is asking Allah to take care of this man, he still wants guidance for his people.

And after they left, Amir became furious with Arbad. He said, "What was the problem with you? You are considered to be the most powerful warrior and that's why I chose you out of all the people! Yet you didn't obey me when I told you to kill, kill, kill!" Arbad said, "Don't get angry at me. When I entered in upon him, it was my intention to do as you intended. But I could only see you, and not him. Every time you are giving me the signal, I could only see you!"—Allah directly protected the Prophet ﷺ as He has done multiple times.

And both Amir and his henchman suffered a very evil demise eventually. As for Amir ibn al-Tufayl, it's said on the way back to his tribe, he stopped at the house of a prostitute and spent the night there, and in the middle of the night, he was afflicted with a disease which spread throughout his body, and when he realized he's about to die, he says, "Amir ibn al-Tufayl will die in such a house?!" and he mounted his horse and fled away in the darkness never to be seen again because he didn't want to die in such a location, so he literally fled, and died at a random place. As for Arbad, he returns to his tribe and says something bad about Allah SWT that is not worth repeating; and lo and behold, the next day, he went out on his camel, and in front of his community, lightning came from the heavens and consumed both him and his camel. And it is said he is the reference in Surah al-Ra'd verse 11-13:

لَهُ مُعَقَّبَاتٌ مِّنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنفُسِهِمْ وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَّ لَهُ وَمَا لَهُمْ مِّنْ دُونِهِ مِن وَّالٍ

13:11. For each one there are successive angels before and behind, protecting them by Allah's command. Indeed, Allah would never change a people's state [of favor] until they change their own state [of faith]. And if it is Allah's Will to torment a people, it can never be averted, nor can they find a protector other than Him.

هُوَ الَّذِي يُرِيكُمُ الْبَرْقَ خَوْفًا وَطَمَعًا وَيُنَشِّئُ السَّحَابَ الثِّقَالَ

13:12. He is the One Who shows you lightning, inspiring [you with] hope and fear, and produces heavy clouds.

وَيُسَبِّحُ الرَّعْدُ بِحَمْدِهِ وَالْمَلَائِكَةُ مِنْ خِيفَتِهِ وَيُرْسِلُ الصَّوَاعِقَ فَيُصِيبُ بِهَا مَن يَشَاءُ وَهُمْ يُجَادِلُونَ فِي اللَّهِ وَهُوَ شَدِيدُ الْمِحَالِ

13:13. The thunder glorifies His praises, as do the angels in awe of Him. He sends thunderbolts, striking with them whoever He wills. Yet they dispute about Allah. And He is tremendous in might.

## The Tribe of Tamim al-Dari: The Hadith of al-Jassasah and al-Dajjal

Another delegation is that of Tamim al-Dari (تميم الداري), who was from a Christian tribe up north, and he came as a delegate embracing Islam. His story is narrated by Fatima bint Qays, who is one of the sahabiyat who had emigrated to both Abyssinia and Madinah, i.e., she is a Sahibat al-Hijratayn (صاحبة الهجرتين). Fatima narrates she was in her iddah when she heard a voice saying, "الصلاة جامعة" (Come to the prayer)." And so she went to the Masjid of the Prophet ﷺ; and she narrates, "I was in the women's row closest to the men. When the Prophet ﷺ finished the prayer, he went onto the minbar, and his face was smiling, and he said, 'Let every person stay in his place. Do you know why I have called you? By Allah, I haven't called you for a lecture. Rather, I have called you to hear the story of Tamim al-Dari. He was a Christian and he has become a Muslim, and he has said something that agrees with what I have been telling you about the Dajjal.'"

So the hadith we will go into now is all about Dajjal. This entire story occurs in the 9th year:

Sahih Muslim: The Book of Tribulations and the Portents of the Last Hour:

Amir ibn Sharahil al-Sha'bi (عامر بن شراحيل الشعبي), a man from Hamdan (همدان), narrated that he asked Fatima bint Qays, the sister of al-Dahhak ibn Qays (الضحاك بن قيس), who was one of the earliest Muhajir women, "Tell me a hadith that you heard directly from the Prophet ﷺ." She said, "If you wish, I would do that." He said to her, "Yes, tell me." She said, "I married Ibn al-Mughira (ابن المغيرة), who was one of the best young men of the Quraysh at that time, but he fell as a martyr at the beginning of jihad with the Prophet ﷺ. When I became a widow, Abd al-Rahman ibn Awf proposed marriage to me, so did a group of the companions of the Prophet ﷺ. The Prophet ﷺ also proposed to me on behalf of his freed slave, Usama ibn Zayd. I had been told that the Prophet ﷺ had said, 'Whoever loves me, let him love Usama.' So when the Prophet ﷺ spoke to me, I said, 'My affairs are in your hand. Marry me to whomever you wish.' He said, 'Go to Ummi Sharik.' Ummi Sharik was a rich lady of the Ansar who spent a great deal in the cause of Allah, and entertained many guests. I said, 'I will do that.' [But later on,] he ﷺ said, 'Do not do that [see episode 40], for Ummi Sharik is a woman who has many guests, and I would not like your head-cover to fall down or your cloth to become uncovered by your garment and the people to see something that you do not like them to see. Go instead to your cousin, Abdullah ibn Amr ibn Ummi Maktum (عبد الله بن عمرو ابن أم مكتوم) — he was a man from Banu Fihir of Quraysh, and he was from the same clan as mine. So I went to him. When my iddah ended, I heard the voice of the caller of the Prophet ﷺ saying, 'الصلاة جامعة' (Come to the prayer).' So I went out to the masjid and I prayed with the Prophet ﷺ. I was in the women's row that was closest to the people. When the Prophet ﷺ had finished his prayer, he said on the minbar — and he was smiling — he said, 'Let each person stay in the place where he just prayed.' Then he said, 'Do you know why I called you together?' They said, 'Allah and His Messenger know best.' He said, 'By Allah, I did not call you together for raghbah-and-rahbah (رغبة ورهبة - i.e., to give you good news of Jannah or warnings of Jahannam). [Rather,] I have called you together because Tamim al-Dari, who was a Christian — and he came and swore allegiance, and he became a Muslim — he told me something which agrees with what I was telling you about al-Masih al-Dajjal (المسيح الدجال). He told me that he sailed in a ship with 30 men of the tribe of Lakhm and the tribe of Judham, and they were tossed by the waves of the sea for a month, then they came to an island at sunset. They sat in a small rowing boat and landed on that island. They were met by a beast with a great deal of hair, and they could not distinguish his face from his back because he was so hairy. They said, 'Woe to you! What are you?' It said, 'I am al-Jassasah (الجساسة).' They said, 'What is al-Jassasah?' It said, 'O people, go to this man in the monastery, for he is keen to know about you.' He said, 'When it named a man for us, we were afraid of it lest it be a devil. Then we set off rushing until we came to that monastery where we found the largest man we had ever seen, bound strongly in chains with his hands tied to his neck, and his legs bound from knees to the ankles with iron shackles. We said, 'Woe to you! Who are you?' He said, 'You will soon find out about me. Tell me who you are.' They said, 'We are people from Arabia who embarked on a ship. But the sea became wild and the waves tossed us about for one month, then they brought us to this island of yours. We took to the rowing

boats and landed on this island. We were met by a beast with a great deal of hair, and we could not tell his front from his back because he was so hairy. We said, 'Woe to you! What are you?' It said, 'I am al-Jassasah.' We said, 'What is al-Jassasah?' It said, 'Go to this man in the monastery, for he is keen to know about you.' So we came rushing to you and we fled from it, because we could not be sure that it was not a devil. He (that chained person) said, 'Tell me about the date-palm trees of Baysan (بيسان - Beit She'an).' We said, 'What do you want to know about them?' He said, 'I am asking you whether these trees bear fruit.' We said, 'Yes.' He said, 'Soon they will not bear fruit.' He said, 'Tell me about the Lake of Tabariyyah (بحيرة الطبرية - Lake of Tiberias/Sea of Galilee).' We said, 'What do you want to know about it?' He said, 'Is there water in it?' We said, 'There is a great deal of water in it.' He said, 'Soon it will dry out.' Then he said, 'Tell me about the spring of Zughar (زغر).' We said, 'What do you want to know about it?' He said, 'Is there water in the spring? And do the people grow crops with the water of the spring?' We said to him, 'Yes, there is plenty of water in it, and the people grow crops with its water.' He said, 'Tell me about the unlettered prophet. What has he done?' We said, 'He has left Makkah and has settled in Yathrib (Madinah).' He said, 'Do the Arabs fight against him?' We said, 'Yes.' He said, 'How did he deal with them?' We told him that he had prevailed over the Arabs in his vicinity, and they had shown obedience to him. He said to us, 'Has it really happened?' We said, 'Yes.' He said, 'If it is so, that is better for them that they show obedience to him. Now I will tell you about myself. I am al-Masih (al-Dajjal), and soon I will be given permission to emerge, so I will come out and travel in the land, and I will not spare any town, and I will stay for 40 nights, except for Makkah and Taybah (طيبة) (Madinah), they are both forbidden to me. Every time I try to enter one of them, I will be met by an angel with a sword in his hand who will bar my way; and on every route, there will be angels guarding it.'"" She (Fatima bint Qays) said, "Then the Prophet ﷺ struck the minbar with his staff and said, 'This is Taybah, this is Taybah, this is Taybah (meaning Madinah). Did I not tell you this before?' The people said, 'Yes.' The Prophet ﷺ said, 'I like this story of Tamim because it agrees with what I used to tell you about him and about Makkah and Madinah. He (al-Dajjal) is in the sea of al-Sham (Mediterranean Sea), or the Yemeni sea (Arabian Sea)... no, rather, he is in the east, he is in the east, he is in the east' — and he pointed toward the east with his hand." She said, "I memorized this from the Prophet ﷺ."

Now, this hadith is narrated in Sahih Muslim, i.e., one of the most authentic books, and this is why it has caused many issues. The fact is this hadith is unique in its narration of a number of things. Firstly, the Jassasah, secondly, that the Dajjal is alive right now, and thirdly, that he is chained to some wall on some island. Frankly, no one has really resolved this with other traditions that seem to suggest that Dajjal will be born at a future date. This is why a very small group of scholars has cast doubts on this hadith even if it is in Sahih Muslim. One such scholar is Sh. Rashid Rida (رشيد رضا) (d. 1935 CE) of Egypt; and also in our times, Sh. Muhammad ibn al-Uthaymeen (d. 2001 CE). Sh. Ibn al-Uthaymeen says this hadith seems to contradict other ahadith that are more authentic than it. For example, in one hadith, it is narrated that the Prophet ﷺ came out one night and said, "Every single person who is alive today on this earth will be dead in 100 years" [Bukhari and Muslim]. So the sheikh says, "How then can the Dajjal be on an island somewhere?" Further, there are other issues, that in other ahadith, the Dajjal is reported to be a short, stocky man; whereas this hadith mentions he is a giant. Also, the single most obvious characteristic of the Dajjal is that he is one-eyed; but Tamim made no mention of this at all. So based upon all of these, some minority of scholars have said something doesn't seem right. (And the students of Sh. Ibn al-Uthaymeen weren't too happy that their sheikh is doubting this hadith; because it is in Sahih Muslim.) (Side note: Sahih Bukhari is a whole different level above Sahih Muslim. No doubt, the fact that Bukhari doesn't have this hadith in his book doesn't mean that the hadith is weak in itself, but it means Bukhari himself did not like it to his standards.)

And the hadith of Tamim also raises questions in light of the very famous controversy of Ibn Sayyad (ابن سياد). Ibn Sayyad was a magician from one of the Jewish tribes in Madinah. At one point, even the Prophet ﷺ was unsure whether this person was the Dajjal or not, to the extent that the Prophet ﷺ went to quiz and test him. And Umar al-Khattab, until his death RA would swear that Ibn Sayyad is the Dajjal — if the hadith of Fatima is true, why would Umar worry about this man?

The point is this one hadith gives us details that seem to conflict with the entire narrative of the Dajjal in other ahadith. Thus a very small group of scholars has rejected it. (Note though, hadiths are not judged based upon

our intellect or feelings. They are judged based upon other authentic evidences from the Quran and Sunnah. We don't reject a hadith merely because it doesn't make sense to us — that is not a legitimate reason.)

Also note, one of the persons in the chain of the narrators of Tamim's hadith is al-Sha'bi; and according to Dr. Hakim al-Mutairi (حاکم المطيري), al-Sha'bi was a tabi'un who was known to take a lot from the storytellers as well; so Allah knows best, but there does seem to be a weakness in the chain as well. If however the hadith is authentic, then we believe it; but in the opinion of Sh. Yasir Qadhi, something doesn't seem right about it.

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[Revised by Br. Syed Haq & MAR, January 2022]

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## 095 - The Year of Delegations - Part 2 [[TOP](#)]

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We are still doing the Year of Delegations.

### **Banu Daws, the Tribe of Abu Hurairah RA: The Story of Tufayl ibn Amr al-Dawsi**

We now go back to the 7th/8th year of the Hijrah and discuss the delegation of the tribe of Daws. The tribe of Daws is a Yemeni tribe, and their chieftain is Tufayl ibn Amr al-Dawsi (الطفيل بن عمرو الدوسي). His story, we briefly mentioned in the Makkan era — Tufayl ibn Amr is the leader of the tribe of Daws, and he came to perform Umrah in Makkah when the Prophet ﷺ was still being persecuted. This was roughly the 7th year of the dawah when the persecution hadn't reached the level of assassination, but it was very uncomfortable and untenable. The Quraysh made it a policy that hujjaj that came would be warned against the Prophet ﷺ. So when Tufayl arrived, the Quraysh said, "Careful, one of our sons has become a magician, and he's able to break the bonds between father and son, and brother and brother. Simply by listening to his speech you become mesmerized." And Tufayl said, "They kept on telling me this until I became terrified of this man, so much so that when I would go to the Ka'bah to present in front of the idols, I would stuff my ears with cotton so that I don't hear anything from him (ﷺ)."

One day he did this, and lo and behold, the Prophet ﷺ was praying salah and reciting Qur'an. Tufayl said, "[Even though I had the cotton in my ears,] I could still hear the Prophet ﷺ, and I had never heard anything like it (i.e., it had an impact on me). So I began reprimanding myself, 'Why can't you listen to him? What's the big deal? You are an intelligent man. You know truth from falsehood. Listen to the man and see what he has to say. If there's any good, then accept it; if there's not, then reject it.'" So he took the cotton off and said, "Ya Muhammad, your people have warned me against you, so for a few days, I have not come to you at all. But I heard you recite, and I want to hear what you have to say. If it is good, then so be it; and if it is bad, then so be it." So the Prophet ﷺ sat him down, invited him to Islam, recited the Qur'an, and after all this, Tufayl embraced Islam on the spot. In fact it's said the Prophet ﷺ only recited Surah al-Ikhlās (الإخلاص), al-Falaq (الفلق), and al-Nas (الناس) (i.e., the last three surahs), and Tufayl was so mesmerized and impressed he accepted Islam immediately. He said to the Prophet ﷺ, "I will go back to my tribe and invite them to Islam as well, make du'a for me." So the Prophet ﷺ made du'a for him, and for his tribe as recorded in [the Sahih of al-Bukhari](#): "اللهم اهد دوسا وانت بهم (O Allah, give guidance to the people of Daws, and bring them [to Islam])." Note some say this du'a was made in Madinah, others say Makkah. In any case, he told Tufayl to be gentle with his people.

So Tufayl went back to his people, and it's said on the same day he returned, his father, mother, and wife, they all embraced Islam. He was very beloved to his people, so his entire family embraced Islam, and slowly but surely, more and more embraced Islam, until, it's said, over 80 families from the tribe of Daws had embraced Islam at his hands.

And Tufayl made an offer to the Prophet ﷺ when he was in Makkah that, "O Messenger of Allah, why don't you come to my protective fortress?" meaning, "Emigrate to Yemen." But our Prophet ﷺ did not take the offer because Allah did not give him permission, as He SWT had willed for him ﷺ to go to Yathrib, i.e., Madinah. So he ﷺ didn't go to Tufayl's tribe, but still it is significant that Tufayl offered his protection, i.e., this is the status of Tufayl ibn Amr. Later on, Tufayl decided to emigrate to Madinah. So he came to Madinah not just as a delegate, but actually as an emigrant — he decided to give up being the chieftain, to leave his tribe, and

to become a Muhajir and reside in Madinah permanently. It is easy for us to say this, but imagine what this would have meant for Tufayl ibn Amr: he is not being persecuted wherever he is, he is the chieftain of his tribe, he has the status and honor, lineage and land; so for him to decide to give up all these really shows his Iman. And Iman was so strong in the people that embraced Islam with him that many of them decided to come with him to Madinah as well. And he arrived in Madinah — according to some reports — at the Battle of Khaybar (other reports say after).

One of the reasons why this story is so interesting is that one of the persons who converted at Tufayl's hand is to become one of the greatest legacies of our ummah, and that is Abu Hurairah Abd al-Rahman ibn Sakhr al-Dawsi. When Tufayl emigrated to Madinah, with him came Abu Hurairah.

So Abu Hurairah is a part of this batch who emigrated to Madinah towards the very end of the seerah, most likely mid-8 AH. So he only stayed with the Prophet ﷺ for literally 2 years or so. But interestingly, as we know, he is called the Preserver of the Sunnah — nobody narrated the quantity of hadith like him, even though he was only with the Prophet ﷺ for around 2 years. Why is this? How is this possible? He himself explained (as recorded in [Bukhari](#)): "You people say that, 'Abu Hurairah tells many ahadith from the Prophet ﷺ,' and you also wonder, 'Why the Muhajirun and the Ansar do not narrate from the Prophet ﷺ as Abu Hurairah does.' My Muhajir brothers were busy in the marketplace while I used to stick to the Prophet ﷺ content with what fills my stomach; I used to be present when they were absent, so I used to remember when they used to forget. And my Ansari brothers used to be busy with their properties, but I was one of the poor men of the Suffa (i.e., I didn't busy myself with trade). I used to remember when they used to forget. The Prophet ﷺ once said, 'Whoever spreads his garment until I have finished my speech and then gathers it to himself will remember whatever I will say.' So I spread my colored garment which I was wearing until the Prophet ﷺ had finished his saying, and then I gathered it to my chest, so I did not forget any of the narrations."

The story of Abu Hurairah is a very interesting one. He would say that, "Many times I would ask a sahabi a question when he went out of the masjid; and wallahi, I knew the answer better than him. But the only reason I'm asking is to drag out the conversation until I get to his doorstep [in hope that] perhaps he might invite me in for a meal."

And it's said Abu Hurairah narrated more than 5,500 ahadith. No other sahabi has that many. A few come close, e.g., Aisha RA and Jabir — they come to 4,000+, but Abu Hurairah is number one on the list, even though he did not accompany the Prophet ﷺ as much as the other sahaba did. And subhan'Allah, it's amazing that all of the blessings of Abu Hurairah... —of course he will get the reward— but who else will get it? Tufayl ibn Amr, because he is the one who guided him to Islam. And that's why we should never trivialize any good deed that we do, because we don't know what may come of it. Most of us have never heard of Tufayl ibn Amr, but here he is, all of the hasanat of Abu Hurairah, he also gets the reward.

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### **The Delegation of Wa'il ibn Hujr: What Goes Around Comes Around**

Another interesting delegation is the delegation of Wa'il ibn Hujr (وائل بن حجر). This is happening in the 9th year. He is from the town of Hadhramaut in Yemen — as we said before, Yemen was one of the few places in Arabia that had mini-kingdoms. Lots of little kingdoms; Yemen was not as tribal. Wa'il ibn Hujr's great-grandfather was one of those kings. So he is of royal blood. In the 9th year, before he came to Madinah, the Prophet ﷺ announced to the sahaba that, "There shall come to you Wa'il ibn Hujr, one of the ashraf (أشراف - noblemen/princes) of Yemen. And he is coming wanting to embrace Islam without any pressure being put on him." When Wa'il ibn Hujr came, it was 3 days after the Prophet ﷺ predicted he would be coming, and the Prophet ﷺ honored him like he hardly honored anybody else. It's narrated he did something that he did for no one else: he actually brought him up to the minbar with him. This is a huge honor that alongside the Prophet ﷺ



is Wa'il on the minbar. And he made him sit down on his own rida' (رداء - cloak/garment) which was a custom of the Arabs at the time to honor somebody. And the Prophet ﷺ made du'a for Wa'il and his children.

Wa'il complained, "My family had taken away my right from me," meaning the right to the throne (as is always the case with royal families); and what did the Prophet ﷺ say? "I will give you better than that," meaning Jannah, through Islam. So literally, we can say, Islam will give you more than being a king. We know this from the explicit hadith of the Prophet ﷺ: The lowest person of Jannah, Allah will say to him, "Go ahead and wish and wish and wish," and as much as he wishes, Allah will say, "You have all of the riches of this world and ten times like it." No king of this world has even 1/10th of the riches. So this is a beautiful hadith that the Prophet ﷺ is literally telling a claimant to the throne that don't worry, "I will give you something better than your kingdom."

There's an interesting tidbit mentioned: Wa'il embraced Islam and the Prophet ﷺ gave him the governorship of a small area in Yemen, and he ﷺ sent with him Muawiyah ibn Abi Sufyan as an escort. So Muawiyah, whom we all know will be the khalifa after 30 years (right now he's barely 18 years old), is sent with Wa'il, and Wa'il is on his camel and Muawiyah is walking. He asks Wa'il, "Can I ride with you?" And Wa'il is just a brand new convert, still on his own ways, he says, "It's not befitting that someone like you rides with kings." So then Muawiyah, who at the time was dirt poor and his shoes were very tattered, said, "At least let me wear your shoes because the stones are hot." But Wa'il says, "It's not befitting that the shoes of the king are given to you." So Muawiyah complains, "But the pebbles are hot!" And Wa'il says, "Take comfort from the shadow of my camel." So Wa'il is a Muslim, but he doesn't have the akhlaq right now.

Now, who does Muawiyah become in 30 years? The king. The first king in Islam [39 - 58 AH] — he starts a dynasty. And by the qadr of Allah, Wa'il also lives a long life. And Wa'il is sent as a delegate to Muawiyah; so he enters into Muawiyah and now Muawiyah is on the throne. (See how Allah changes things around. This is the hikmah that Allah knows.) Muawiyah now is a 60-year-old man, and he reminds Wa'il of that day, that, "Do you remember on that day when you didn't even give me your shoes or camel to ride on?" Wa'il says, "How I wish I had done that." So this shows us we should never be selfish. Who could have ever imagined that at that point in time —it was inconceivable— that the family of Abu Sufyan would somehow become the khalifa? Remember Abu Sufyan was a late convert at the last minute at the Conquest. So no one would imagine Muawiyah would become the king at the end of the day.

And by the way, during the Battle of Siffin [37 AH], Wa'il ibn Hujr joined the side of Ali ibn Abi Talib. Generally speaking, the people of Yemen sided with Ali.

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### **Banu Thaqif**

The big story of the day which is the most significant in the 9th year is the story of the delegation of the tribe of Thaqif.

The Siege of Ta'if and Battle of Hunayn was fought against the Banu Thaqif; this is the same tribe that rejected the Prophet ﷺ and rebelled. Out of the entire province of Hejaz, the only tribe still on paganism is the tribe of Thaqif. Recall when the Prophet ﷺ left them, he said to the sahaba, "Let them be, they will come to us," and the sahaba initially said, "No, let's fight," but they kept on losing, so eventually they let them be [see episode [83](#)].

And as the Prophet ﷺ prophesied, that's exactly what happened. Eventually, the tribe of Thaqif realized they needed to come to Madinah to negotiate, even though one particular incident, which took place in the 8th year, made them very scared to negotiate:



## The Islam of Urwah ibn Mas'ud & His Death

When the Prophet ﷺ encircled the tribe of Thaqif in the 8th year and put a siege on them, a certain member of the tribe embraced Islam. In fact, it was one of their most respected leaders, Urwah ibn Mas'ud al-Thaqafi. He has a central story in the seerah. What did he say that was \*so\* famous? [See episode [64](#)]: "O people, I have visited the kings and entered the palace of Caesar of Rome, Kisra of Persia, and Najashi of Abyssinia, but by Allah, I have never seen any king being shown respect the way that the companions of Muhammad show respect to him. Wallahi, he didn't spit except one of his companions caught that spit before it touched the ground and rubbed it on his face and body. And never did he wash himself (with wudu) except it is as if they were fighting one another to catch the drops of water coming from him. If he wanted to command them something, he only needed to raise his face and look, and they would race to do it. When he spoke, they all lowered their heads and voices in front of him, and none of them would look at him directly out of respect." Further, Urwah is referenced in the Qur'an directly when Allah SWT quoted al-Walid ibn al-Mughira in Surah al-Zukhruf [43], verse 31, "They said, 'Why isn't this Qur'an revealed to one of the two great men in the two cities?'" — and the two cities here are Makkah and Ta'if, and the two great men are al-Walid ibn al-Mughira and Urwah ibn Mas'ud. This shows the level and status Urwah ibn Mas'ud had amongst the people. He is also mentioned in the hadith of Bukhari and Muslim: The Prophet ﷺ said he saw all the prophets, "And Musa (Moses) looks like a person from the tribe of Shanu'ah" — they are known for their sharp features (i.e. pointed noses) and their skin color is brownish— and he said, "I saw Isa (Jesus) the son of Maryam (Mary), and the one who resembles him the most is Urwah ibn Mas'ud al-Thaqafi." And the Prophet ﷺ described Isa AS as having broad shoulders with glistening hair as if he's come out of a shower, and he is on the lighter complexion. (Side note: In modern movies, they portray Jesus as a Western man, but this is ridiculous and they know it. Everybody knows that Jesus was a Middle Easterner, a Bani Israel.)

In any case, after the Siege of Ta'if and Hunayn, in Dhu al-Qa'dah of the 8th year, when the Muslims and the Prophet ﷺ were going back to Madinah, Urwah ibn Mas'ud left the city and caught up with him, and he embraced Islam en route. And the Prophet ﷺ told him to emigrate to Madinah, but he said, "O Messenger of Allah, let me go back to my people and call them to Islam." The Prophet ﷺ said, "I am scared of the people of Ta'if for you that they may kill you" [see episode [64](#)]. But Urwah said, "Ya Rasulullah, they love me more than they love their own daughters; if they found me asleep, they wouldn't even wake me up"—and wallahi, this WAS true before Islam.

So he arrived back at Maghrib time. His people did not know he embraced Islam. When he came, they all greeted him, and he tells them, "I have embraced Islam. And I encourage you to also follow me." And this was right after the Siege. So what do you think will happen? They flipped immediately. And they cursed him and so on. He was distressed and distraught. The next morning, he got on the roof of his house at Fajr time and gave the adhan. When he reached "ash'hadu an la ilaha illaLlah, wa ash'hadu anna Muhammadan Rasulullah," an arrow came from the dark and struck him — his own people executed/killed him. And he fell down and injured himself, and he was fatally wounded. When he was about to die, his immediate family said, "What do we do about revenge and blood money?" He said, "Nothing. This (martyrdom) is a gift Allah has honored me with. And you will bury me with the shuhada of Hunayn." Subhan'Allah. So he is buried not in the family cemetery, but in the cemetery of the shuhada of the Muslims.

When the news reached the Prophet ﷺ, he said the famous phrase, "This was a man who with his people was like the person of Ya-Sin with his people" [see episode [64](#)]. And we all know the person in Surah Ya-Sin was the one who was rejected by his people for calling them to Allah [see Quran, 36:20-27].

Now we need to understand this is something extremely vulgar what the people of Thaqif did. It's not just any murder. It goes against everything they stand for. They didn't just kill one of their own, they killed THE Urwah ibn Mas'ud, one of their most respected leaders. Also isn't it amazing the Prophet ﷺ knew better than Urwah about his own people? Of course this is because (i) the Prophet ﷺ is the Prophet ﷺ; but also, (ii) when you're involved in a situation, you are blinded by it. You don't see clearly; Urwah, because it's his people and nation, he

thought, "There's no way they would do this." The Prophet ﷺ who is a third party can examine it in an objective and fair manner. So he told Urwah, "I'm scared your people will kill you." But Urwah thought, "No way," but subhan'Allah, he was wrong.

So the people of Ta'if were in fact terrified. This blood is on their hands, their guilty conscience is eating them up anyway, and in this state of mind, they go to the Prophet ﷺ. And Ibn Ishaq mentions a long conversation between the Thaqif, each one says, "I'm not going to go to Madinah," i.e., they are terrified to go as a delegation of Thaqif because they might be called to task for the death of Urwah. Until they decided that ALL the leaders would go together. It wasn't just one leader, it was 6 or 7 of the leaders of the Ta'if along with their entourage.

### **The Delegation of Thaqif Comes to Embrace Islam & Their Unique Negotiations**

So this delegation came to Madinah and this took place in Ramadan of the 9th year of the Hijrah. When they reached Madinah, either they contacted their relative al-Mughira ibn Shu'ba, or he just happened to see them — Mughira begins rejoicing that his tribe is coming to embrace Islam. And they tell him, "We will only embrace with conditions. We will make sure we are satisfied." Mughira literally runs back to the masjid. On the way, Abu Bakr sees him and says, "What's going on?" Mughira says, "The tribe of Thaqif has come, and I want to give the bishara (بشارة - good news) to the Prophet ﷺ." Abu Bakr says, "I ask you by Allah, let ME give the good news to the Prophet ﷺ." And Mughira allowed. This shows us how eager the sahaba were to gain the favor of the Prophet ﷺ. Because when you give someone good news, you bring happiness to the person. So every sahabi wanted to be that person who brought happiness to the Prophet ﷺ. Abu Bakr rushed back and said, "The tribe of Thaqif is here to embrace Islam!" The Prophet ﷺ is overjoyed and asked the tribe to be brought in.

Mughira rushed to his tribe and taught them the protocol: "This is what you do, this is how you say salam, you address him by saying 'ya Rasulallah'" etc. This shows us as well, the sahaba taught the delegations. But the tribe of Thaqif completely ignored this. Basically you can tell they did not come with the submission of other delegates. They had in their hearts great reluctance. They greeted the Prophet ﷺ by the greeting of Jahiliyyah, they addressed him by his first name, etc. This demonstrates that as right now Iman is not yet in their heart. And the Prophet ﷺ overlooked all of this even though it is the height of disrespect. They ignored all the proper Islamic protocols and did what they liked. But the Prophet ﷺ literally overlooked everything; rather, he treated them as if they were honorable guests. And he in fact ordered that a special guest tent be built inside the masjid just for them. So it was double shelter.

And then began a series of negotiations that lasted at least 10 days. Obviously, we don't have all the details. Of what we do have: One of the senior members of the Quraysh, a distant cousin of the Prophet ﷺ, Khalid ibn Sa'id ibn al-As (خالد بن سعيد بن العاص), was chosen to be the emissary. (The way the jahili Arabs did it was that the two leaders don't actually meet until there's a dialogue at the lower level through an emissary. So Khalid ibn Sa'id was chosen to be the middleman.) It's said the tribe of Thaqif was so worried about their status they thought the food was poisoned, so they didn't eat until Khalid ate. They are paranoid because they have such a guilty conscience. Yet the Prophet ﷺ treated them so generously.

The negotiations began by them asking, "Can we have a treaty or not?" i.e., "Is it possible after all that we have done?" The Prophet ﷺ said, "Yes, if you embrace Islam, we can have a treaty," i.e., "If you don't, you will remain our enemies." So the ultimatum is given. So back and forth they ask the Prophet ﷺ, "We have heard that riba (ربا - interest) is not allowed." The Prophet ﷺ said, "Allah has forbidden riba," and he quoted them the verse in the Qur'an. They said, "But all of our money is riba." The Prophet ﷺ said, "You get back your principal (the original amount)." Then they asked another question, "How about zina? We are merchants and we travel a lot so we need to do zina." The response comes back that, "Allah SWT has forbidden zina [see Quran, 17:32]." So they talked and discussed. Then the third question, "What about khamr?" They said, "You HAVE TO let us drink khamr. We can't give up khamr!" Ta'if was known for its grapes and wines. So they said, "Our culture is to

drink. And it's a cool climate," so they were saying, "You have to at least make an exception for khamr." But the Prophet ﷺ sends back the Quranic verse which forbids khamr [see Quran, 5:90]. So they conferred with one another and one of them said, "Wallahi, we will not go back and tell our people that riba, zina, and khamr has been prohibited. There's no way they will accept this from us." (And indeed, this is something very difficult to imagine when there is no Iman in the heart. Iman is the one thing that prevents you from these things.) Another one said, "But what is the alternative? For wallahi, if we go back and he (the Prophet ﷺ) sends another army, we will be finished in a month," and to console themselves, he said, "Well, after all, look at the people around him (i.e., the sahaba), didn't they give up riba and zina and khamr?" Subhan'Allah, isn't this beautiful? That they are saying, "If they can do it, so can we." This shows us the psychology of having a good strong ummah. That when a new convert comes, he sees and says, "You know what, all of these people are doing it, so I can do it too." So they negotiate and agree to give these three up.

Then they asked about their idol. Who was their idol? Al-Lat. "How about our idol?" The Prophet ﷺ said, "It shall be destroyed." There's just no question about this. So they said, "Okay. Give us three years." But the Prophet ﷺ said, "No. You don't get three years." So they said, "Okay, two years." The Prophet ﷺ said no. So they said, "Okay, one year." The Prophet ﷺ said no. And they said 12 months, 11 months... all the way down to a single month. They negotiate that, "We want some time." (Side note: Why is this a big deal? Because to them, al-Lat was the most prestigious god, and it was the second most prestigious god of the jahili Arabs after Hubal. And it's a source of pride for them.) So the emissary is going back and forth, until they say, "Fine, but \*we\* cannot destroy it." The Prophet ﷺ said, "You don't have to. We will take charge of that." So they agreed. And later on, the Prophet ﷺ sent al-Mughira ibn Shu'ba, their own nephew, to destroy it.

Then they were told to pray and fast, etc., i.e., the pillars of Islam. And they began negotiating about that as well, believe it or not. They said, "We cannot bow our backs down because of the cold weather; so can you forgive us for the salah?" The Prophet ﷺ said, "There is no good in any religion that has no salah in it." Subhan'Allah. (Side note: So with regards to the aqidah issue of what is the ruling of the status of salah, this hadith shows there is no religion without salah. Prayer is the essence of being a Muslim.) Then they said, "Okay, forgive us from wudu because Ta'if gets very cold." But once again, the Prophet ﷺ did not allow this, and indeed he cannot.

### On Being Lenient to New Converts

Here is where an interesting bit comes and it's a huge fiqh issue. The Thaqif then said, "Okay, forgive us from zakat and jihad," and what did the Prophet ﷺ say? He said, "Okay, you are forgiven from zakat and jihad." But when they left a few days later, the Prophet ﷺ said, "They SHALL give zakat and they SHALL go for jihad." Now, this is a huge discussion. What exactly has happened here? We know there is NO compromise on tawhid or salah; but what is the understanding of saying, "Okay, no jihad or zakat," and then later says, "They shall give zakat and do jihad."

Two interpretations:

1) The Prophet ﷺ simply said this knowing that when Iman enters their heart, they will automatically pay zakat and do jihad. Thus according to this interpretation, what the Prophet ﷺ is doing is only special to him, and no other person or leader can make such a condition; because the Prophet ﷺ knows — as informed by Allah SWT to him — that in the future the Thaqif will eventually do these two things. So maybe this was a prediction of the future; that it was just an exception given to them simply because Allah knew Iman would enter their heart and they would then willingly give zakat and go for jihad. So it's a one-off.

2) However, the second interpretation is that the imam (which in this case means the political leader) has the right to accept incorrect conditions for new Muslims for a temporary period of time, and then LATER ON enforce the correct Islam on them.

So it goes back to whether we understand this particular incident as being something theological or legal. If it's the former, then as we said, it's a one-off, something special for the Prophet ﷺ only. But if it's fiqhi/legal, i.e., if it's a precedent, then... suppose in a legit Islamic state, if a group comes and says, "We shall embrace but with a condition," and that condition goes against Islam — does then the leader have the right to accept this condition? The scholars differ on this. Some say no. Some say yes — they say it's okay because at the end of the day, as we know from history, eventually everyone who embraces Islam will live a true Islamic lifestyle from the heart. In other words, because Islam is the Truth, it's okay to 'bribe' people with incentives, because we know that eventually, true Iman will come into their hearts.

Of course this doesn't quite apply to us. However, on a practical note, in the West, when a non-Muslim comes and expresses an interest in Islam, and he or she says or does things that are not fully Islamic, we should be \*ultra\* lenient, and emphasize that which is the most important, and overlook anything haram or bad. (Side note: And there's a difference between overlooking and justifying. Don't justify it, just overlook.) Why? Because their Iman is still very weak. You want to let Iman grow in their heart. By being harsh and strict, you will turn the person away. We have to bring them into the religion, and then insha'Allah when the Iman grows, they themselves will leave all the haram. And even if they don't, for them to be a Muslim while sinning is infinitely better than to be a kafir while sinning.

Or some converts might even have bizarre theological beliefs, e.g., he might say, "The story of Adam and Hawa AS is a fable. Allah SWT is just telling a fable. I believe in evolution," etc. But let him be at this stage — let him first embrace Islam, pray, understand the sanctity of the Quran, etc., and then when Iman grows in his heart, you come back to the issue.

### **First Day of Fasting**

Ibn Ishaq mentions the Thaqif stayed in Madinah for 15 days. Probably on the 10th day, they embraced Islam. Recall it's Ramadan, and so they actually fasted with the Prophet ﷺ for the remaining 5 days. And they had iftar and suhur with the Muslims; Bilal RA would bring them suhur and they said, "We can't eat. The sun has already risen." But Bilal said, "I have just come and [even] the Prophet ﷺ is [still] eating." And when Bilal brought the iftar, they said, "No, not yet. The sun has not yet set." And Bilal said, "I have come to you only after the Prophet ﷺ broke his fast." (Side note: So we learn from this that The Prophet ﷺ would delay the suhur and expedite the iftar.)

These new Muslims were trying to be extra cautious. An interesting first day of fasting.

### **The Most Eager to Study Islam**

It's also known that the youngest member of the delegate was Uthman ibn Abi al-As (عثمان بن أبي العاص). He in fact embraced Islam before the group. And he would spend most of his time outside the tent; the seniors were in the tent, but he would sit with the Prophet ﷺ memorizing Qur'an, sat with Abu Bakr studying Islam, and he was the most eager.

When the Thaqif were about to leave, Abu Bakr RA suggested to the Prophet ﷺ, "Why don't you make Uthman their leader?" and the Prophet ﷺ agreed to this. Subhan'Allah, the youngest one amongst them was made their leader because he was the most eager for the Quran.

### **Destroying al-Lat**

The tribe returns and they basically tell their people, "Guys, we \*have\* to embrace Islam. That was part of the condition."

The Prophet ﷺ sends al-Mughira ibn Shu'ba and Abu Sufyan to destroy al-Lat. This story is not mentioned in Ibn Ishaq, rather found in al-Rawd al-Anf (الروض الأنف) and other later books of seerah: It's said Mughira seems to be a bit of a jokester/prankster, so he says to Abu Sufyan, "Do you want me to play a joke on them?" Abu Sufyan says, "Go ahead." Now imagine he is going to destroy the idol what are the people thinking? Something bad is going to happen. So all the people are gathered around and they are tense. (Of course they know it has to happen but they are still tense and upset.) The women are crying and the elderlies are doing their walwalat. So Mughira takes his ax, hits the idol, and as soon as he does this, he yells out loudly and falls down on his face. Seeing this, the tribe goes wild with happiness that, "Look what happened! Didn't we tell you al-Lat is this and that?!" And when the whole tribe is now rejoicing, Mughira jumps up and says, "You fools! I did this to show you how foolish you are!" (Side note: Is this Islamic or not, wallahu a'lam, but he did this with them.) And he destroyed al-Lat in front of their eyes one hit after the other.

The guy in charge of the idol (shaman?) got so angry he said, "When you get to the base of the idol, you will see the earth will swallow you up" —these people genuinely believed in the idol. But Mughira says, "Just to show you, I won't stop until I destroy down to the ground." And Mughira continued to destroy al-Lat until there was absolutely nothing left of it.

The Prophet ﷺ sent a message to Uthman ibn Abi al-As to build a masjid where al-Lat stood, so they built a masjid there. And all of the treasures of the sanctuary were taken and given to the Bayt al-Mal; and the Prophet ﷺ distributed it to the poor and the needy.

So this was the end of the paganism of the tribe of Thaqif.

### **Eventually Islam Entered Their Heart**

Eventually, the tribe of Thaqif accepted Islam wholeheartedly, exactly as the Prophet ﷺ said, and they paid the zakat and engaged in jihad.

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## 096 - The Year of Delegations - Part 3 [\[TOP\]](#)

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Today is the third and final installment on the delegations. We could have done one more section, but as we can see, these are all small stories put together and each one might have one or two benefits, but if we were to do another episode on this, it would just be a list of tribal names. So today, we'll mention the most important delegations and finish it off. But be aware the books of seerah have mentioned a list of over 110 delegations by name; the bulk of them we don't know any of them other than just their name. The more interesting ones we've mentioned in previous episodes. Today, insha'Allah, we will finish up with another 6 or 7.

### **Banu Hanifa, the Tribe of Musaylimah: Musaylimah the False Prophet**

We begin with the more bizarre one — the delegation from Banu Hanifa. Their leader was Musaylimah al-Kadhdhab (مسيلمة الكذاب - Musaylimah the Liar). He was one of those whom the Prophet ﷺ said in a hadith, "After my death, you shall see 30 dajjals that are liars" — and one of them is Musaylimah. His name is actually Maslamah ibn Habib (مسلمة بن حبيب). He was relatively old; maybe late 60s or early 70s. He was a Christian, and his tribe was a Christian tribe. In his younger years, he had gone to Jerusalem to study Christianity, so he had learned Latin. He also took on the culture of the Romans. So his people gave him a lot of respect and he continued to rise in power more and more, until when Islam came, he was someone who had the respect of his entire tribe and also the region of al-Yamama (اليامامة).

Musaylimah saw his tribe split due to Islam. One of the noblemen of his tribe, Thumamah ibn Uthal (the one who was tied to the masjid for three days [see episode [62](#)]), and along with him his followers, converted; others remained on their religion. So Musaylimah said to his people, "If Muhammad gives me power after his death, then I shall follow him. And he must share with me in prophethood like Musa AS shared with his brother Harun." So he went to Madinah to negotiate with the Prophet ﷺ.

The books of seerah mentioned his followers brought him into the masjid, and they were shielding him with fancy cloth, i.e., they are decorating him like a king. So already Musaylimah is being treated with such reverence, clearly it's gone to his head. After being respected for so long, he couldn't imagine becoming subservient to another person, so he said to the Prophet ﷺ, "IF you make me in charge after you, and you share with me in your prophethood, THEN I will follow you."

The Prophet ﷺ was amongst the sahaba and he had in his hand a tree branch. He said to Musaylimah, "Wallahi, if you asked me for this stick I wouldn't even give this to you. And Allah SWT will deal with you and humiliate you. And I am certain that you are what Allah showed me (i.e., the fulfillment of the prophecy [dream] that Allah had warned me about)." Many years later, Ibn Abbas asked Abu Hurairah, "What was that dream the Prophet ﷺ talked about?" Abu Hurairah said (hadith in Bukhari): I heard the Prophet ﷺ say, "Once when I was sleeping, I saw myself wearing two bracelets of gold (which of course is haram for men). And I felt disturbed at this. And it was inspired to me (in the dream) to blow on these bracelets. So I blew on them, and they broke off and went away from me. I interpret them to be two liars who will appear after me. And the first of them will be the one from the tribe of Anas (قبيلة عنس) (al-Aswad al-Ansi/الأسود العنسي), and the second will be Musaylimah from al-Yamama."

And Musaylimah's story is well known. After he returned to his community, he wrote a letter to the Prophet ﷺ — and look at the arrogance — he said, "From Musaylimah the Messenger of Allah, to Muhammad the

Messenger of Allah. Peace be on you. Know that I have been placed in this matter alongside you. The Quraysh have half of the matter, and I have the other half. But the Quraysh are a people who transgress (who go beyond the bounds)." Two people came to deliver this letter to the Prophet and he ﷺ asked them, "What do you say about Musaylimah?" They said, "We are upon what the letter says." The Prophet ﷺ said, "Were it not for the fact that ambassadors/envoys are not harmed, I would have had the two of you executed." Why? Because this is kufr. (Side note: There are two types of kufr: [i] Normal kufr of being a kafir, then [ii] the kufr of ridda, i.e., going beyond the line such as claiming to be a false prophet.) This shows us many things. Of them is that, yes, there is a protocol that is obeyed in the world, and this protocol transcends any religion. To this day, every country gives diplomatic immunity to all of the ambassadorial staff who works on behalf of another country — it is in the mutual benefit. And this, by the way, shows us that there are laws that, yes, even though they don't emanate in the shariah, but the shariah will approve of them.

Musaylimah, to the best of our knowledge, was the first human ever not only to [falsely] declare himself to be a prophet, but also to attempt to imitate the Quran. That's a whole different topic altogether. He had ridiculous statements that he considered to be the quran. And everything he narrates, he tried to copy the language of the Quran. One such example is he tried to copy Surah al-Kawthar by changing certain words: "We have given you precious materials. So pray to your Lord and pray early especially. Verily, the one who hates you is a kafir." One of his most ridiculous ones narrated in all seerah books is: "O toad, daughter of two toads..." —talking about a toad/frog— "...go ahead and continue to purify what you are purifying..." —this was the belief/myth they had that toads somehow purify the water— "...neither do you make the water dirty, nor do you prevent the one who drinks to drink. Your head is in the water and your tail is in the mud." And he called this Surah al-Difda' (سورة الضفدع - Chapter of the Frog).

It's narrated that one of the Arabs passing by asked Musaylimah, "You too are a prophet? Do you have anything like the other prophet has?" Musaylimah said, "Yes, I have the quran. Listen to this"—and he recited his version of Surah al-Fil (سورة الفيل - Chapter of the Elephant): "The elephant. What is the elephant? And what would have you know what the elephant is? It has a scraggly tail and a very long trunk..." and so on. This Arab said, "Wallahi, you know that I know you are a liar." This is a testimony of someone who at the time was not even a Muslim.

In any case, Musaylimah was eventually killed in the Wars of Ridda [12 AH] by none other than Wahshi, as Wahshi wanted to atone for killing Hamzah RA [see episode 48], so he took the same javelin he killed Hamzah with and executed Musaylimah al-Kadhhab, Musaylimah the Liar. (Side note: The Banu Hanifa was the largest and the worst of the murtad tribes during the battle.)

So this is the story of the Banu Hanifa. Very interesting, bizarre story. And of course Musaylimah was one of the firsts of many other false prophets. Notice up until the coming of the Prophet ﷺ, the entire Arabian Peninsula had never heard of a figure who called himself a prophet. It was an unknown phenomenon; only the Judeo-Christian tradition had this. Remember when Heraclius was questioning Abu Sufyan, one of the questions he asked out of the list of 20 questions was, "Is this a common thing [amongst the Arabs] that someone claiming to be a prophet?" And Abu Sufyan said, "No." However, with the coming of the Prophet ﷺ and his success, all the copycats came.

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### **The Tribe of Jurash: "Verily, Allah's Camel is Being Sacrificed at Jurash as We Speak"**

There was another interesting story, and this was a miracle that happened.

The tribe of Azd (أزد), which is one of the large tribes of Yemen, came to Madinah and accepted Islam. And the Prophet ﷺ put in charge of them a sahabi called al-Surad ibn Abdillah al-Azdi (سرد بن عبد الله الأزدي), and he ﷺ gave him the task of conquering a neighboring tribe that was still pagan, which for simplicity sake we will call



the tribe of Jurash (جرش). And it so happened the tribe of Jurash sent two envoys to Madinah to gauge the pulse of the Prophet ﷺ and see whether he would accept a truce or not. In the meantime when the envoys are on the way, the Prophet ﷺ has already told the tribe of Azd to attack the tribe of Jurash. And the day the two envoys arrived in Madinah, Surad the Muslim commander had attacked the tribe of Jurash. Of course the envoys do not know this. Surad had put the tribe under siege, and the siege broke, and there was a clash, and he was winning over the tribe.

The Prophet ﷺ asked the two envoys, "Which tribe are you from?" as every day different delegations were coming. They said, "From the tribe of Jurash." So the Prophet ﷺ said, "Verily, Allah's camel is being sacrificed at Jurash as we speak," meaning the 'nahr' is taking place right now — but they didn't understand this reference. So Abu Bakr (or Uthman) told them, "Woe to you! Don't you realize the Prophet ﷺ is conveying condolences to you regarding what has happened to your tribe?"<sup>[1]</sup> Your only hope is to beg him to ask Allah to save them." So they asked the Prophet ﷺ to save the tribe, and the Prophet ﷺ made du'a to guide the people of Jurash.

The two messengers were in confusion. They went back and eventually realized the same day they were in Madinah, the tribe of Azd had overcome the tribe of Jurash, and the Jurash were about to fall<sup>[2]</sup> (but Surad decided to forgive, and so there was no bloodshed in the end). When the two envoys told their tribe what had happened, they all took it as a miracle and embraced Islam and sent a delegation back, this time not to negotiate, but to accept Islam.

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### **The Tribe of Himyar: "How Did the Beginning of Creation Come About?"**

We also learn a number of tribes came very eager to learn Islam. They came solely to learn more about Islam, spend time to memorize the Quran, learn fiqh, and ask some very interesting questions. Perhaps the most interesting question that was ever asked was asked from the tribe of the Himyar from Yemen. It's a very famous hadith narrated in Bukhari and Muslim that's generated a lot of commentary in the books of theology. This is the hadith of Imran ibn Husayn (عمران بن حصين) who said, "When I was sitting in the masjid, a delegation came from Najd (i.e., the Banu Tamim, which is from up north), and they came announcing Islam, so the Prophet ﷺ said, 'I give you good news [meaning of Jannah], O people of Tamim.'" The people from up north were considered to be crude and harsh Bedouins — this is where most of the Ahzab army came from (whereas the people within the Hejaz were more cultivated and civilized). So when the Prophet ﷺ said, "Good news, rejoice!" they understood good news means "you are giving us something good," i.e., money. Imran continued, "[So] they said to the Prophet ﷺ, 'You are giving us good news, so give us then the money.' The Prophet ﷺ was silent" — which shows us his adab — "Then the Himyarites arrived and they also announced their Islam. So the Prophet ﷺ said, 'O people of Himyar, accept the good news since the people of Banu Tamim did not accept it.' So they said, 'We accept the good news! And we have come all the way from Yemen asking you about the creation, how did Allah create it, and how did it all begin?'"

Subhan'Allah, this is a very deep theological question. They ask the greatest questions imaginable. Imran ibn Husayn is narrating this hadith; he said the Prophet ﷺ said, "There was Allah, and there was nothing before Him. And He then created the heavens and the earth while His Throne was on the water." This shows us the heavens and the earth are not the only creations of Allah. There are things before the creation of this world, e.g., Allah's Throne and the water. And this is the point Ibn Taymiyyah and others have made. This hadith is one of the main evidences used to say this creation around us is not the only creation.

Then Imran ibn Husayn says, "As I was sitting there [in the masjid], someone yelled out to me, 'O Imran! Your camel has fled!'" So Imran rushed out. And he said, "I saw my camel fleeing in the desert, so I ran after it. Neither did I get the camel, nor did I catch the hadith. How I wish now I had let the camel go and finish the



hadith." Subhan'Allah, how we wish as well he let the camel go and got the full hadith about the creation. Imran is a Madani and an Ansari and he was the only one to report this hadith; the delegation from Himyar went back to Yemen and they did not narrate to us (they did not become scholars of hadith); so this hadith is not preserved for a wisdom known to Allah SWT.

### Tangent: Blessings of the People of Yemen

There are other delegations that came from Yemen, and subhan'Allah, so many of these ahadith praise the people of Yemen. In Sahih Muslim, the Prophet ﷺ said, "The people of Yemen have come to you; they have the best of souls and the softest of hearts." Then he said the famous hadith that, "Faith is Yemeni and wisdom is also Yemeni." Also in Bukhari, the Prophet ﷺ said, "O Allah, bless us in our Sham and in our Yemen." And this is amazing because when he ﷺ said this, neither Sham nor Yemen was under Muslim control. Yet he said "OUR." The fact that he says "our" means he knew these places would become the places of Islam. A man said, "How about Najd, O Messenger of Allah?" The scholars differ if this Najd is referencing central Arabia or up north around Iraq (stronger opinion). And the Prophet ﷺ repeated Sham and Yemen. The man asked again. The Prophet ﷺ repeated Sham and Yemen. For the third time this happened. And then the Prophet ﷺ pointed to Najd and said, "From there will come the earthquakes, fitna, and tribulations" — trials and tribulations will come from there. (Side note: Of course "Sham" includes Syria and Palestine, so we see these lands are blessed by Allah.)

In another hadith, in Sahih Muslim, the Prophet ﷺ said, "I will be the one in charge of my fountain on the Day of Judgment, and I will be the one to make sure people make space for the people of Yemen, and I shall be beating with my stick until space is made for them." This means the people of Yemen will be the first to drink from the Prophet's ﷺ fountain on the Day of Judgment. The number of ahadith narrated about the people of Yemen is indeed many. And as we said before, "Yemeni" also includes the Ansar, as the Aws and the Khazraj's origins go back to Yemen — so all of the praise of Yemen is also a praise for the Ansar, along with anyone who converted from Yemen. Ibn Taymiyyah said the people of Yemen were the ones who were at the forefront fighting in the Battle of Ridda, and they opened so many lands, and it was through them Allah SWT brought about much good for the believers.

Note Yemen was separated from Arabia in many ways. Firstly, it was a majority of Christian; and also many Jews were there. (Side notes: Some of the largest concentrations of Jews in the world were in Yemen up until 1947. Many Israelis are descendants of Yemeni Jews. So much so they still speak Arabic. And they consider themselves to be pure Jews — they don't think European Jews are as pure as them. The point is, Yemen typically had more Christian and Jews, and not as many pagans. And this was different from the rest of Arabia.) Also, Yemen was divided into small mini-kingdoms which was also very different. So there was more stability and civilization in Yemen. One of the main kings of Yemen from Himyar accepted Islam, and so the Prophet ﷺ sent Mu'adh ibn Jabal to be the deputy and judge. This is the famous incident when the Prophet ﷺ accompanied Mu'adh ibn Jabal to the south of Madinah — Mu'adh was on the animal and the Prophet ﷺ was the one walking (this is a great honor for Mu'adh). And he ﷺ gives him a lot of advice and tells him, "O Mu'adh, you will go to a group, they are People of the Book. Make sure you call them to tawhid (monotheism). If they listen, tell them to pray. If they pray, tell them to give zakat... [and so on]." And in the end he ﷺ said, "Ya Mu'adh, it is possible that I won't see you after this." And this was his ﷺ farewell to Mu'adh ibn Jabal RA. (Note this incident of the sending of Mu'adh took place a few months after the Hajj of Abu Bakr in the 9th year of the Hijrah, so not now but a few months from now. After Abu Bakr returns, a month or two later.)

And the Prophet ﷺ also sent Abu Musa al-Ash'ari to another province in Yemen. So Yemen is embracing Islam en masse. And subhan'Allah, the overall ease with which the Yemeni people accepted Islam did not happen anywhere else in central/northern Arabia. That's one of the reasons why the Prophet ﷺ said, "They have the best of hearts and the softest of hearts," "Iman is Yemeni and wisdom is Yemenite."

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**"Make Things Easy and Don't Make Things Difficult. Give People Glad Tidings and Don't Turn People Away. Cause People to Come Together and Don't Cause Disunity"**

As the Prophet ﷺ sent Mu'adh ibn Jabal, the last piece of advice he gave him was, "Make things easy and don't make things difficult. And give people glad tidings and don't turn people away. And cause people to come together and don't cause people to disunite." Wallahi, this is a beautiful piece of advice, that we shouldn't make Islam difficult. Look at the level of the people and then do what is reasonable for them. Make it easy, and don't make it difficult and turn them away. It's sad then to see that so many mashaikh and ulama and preachers make Islam so difficult — even if they speak the truth, it's without wisdom and without the appropriate context, or talking to people who are not ready for certain advice. Here is Mu'adh ibn Jabal being sent — and he is who he is — yet the Prophet ﷺ told him to make it easy for the people and to be gentle with them.

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**Other Interesting Ahadith Narrated From One-Time Sahaba**

One of the very interesting things about all these small delegations is that we see so many ahadith about fiqh and aqidah narrated from people who are not famous sahabis at all. Rather, they are one-time sahabis, meaning the delegates. Some of the standard ahadith about fiqh, and even theology, are narrated from those people who came to these delegations — which shows they came to study Islam. So when they go back and narrate to their own people, their ahadith become the standard ahadith:

**1. The Hadith of Awrah**

One of the famous ahadith is narrated by someone from Yemen by the name of Muawiyah ibn Haydah (معاوية بن حيدة). He asked the Prophet ﷺ, "O Messenger of Allah, what is allowed to show of our awrah, and what is not allowed to show?" This is the famous hadith of awrah, and there's only one hadith explicit about the awrah. It's narrated by someone who only saw the Prophet ﷺ once in his whole life, meaning he is on the delegates, which shows us the delegates wanted to study fiqh and aqidah. The Prophet ﷺ said, "Cover your awrah from everyone other than your spouse." Muawiyah said, "What if I am alone?" The Prophet ﷺ said, "There is more right upon Allah that you be shy of Him." Subhan'Allah.

**2. Nobody Is Perfect, but Come as Close as You Can to Become Perfect**

We also learn that many of the delegates came just to get the du'a of the Prophet ﷺ.

So we have delegates who were murtads, such as Musaylimah, we have delegates who were non-Muslims who just wanted peace treaties, we have delegates whose Iman is weak, then we have delegates whose Iman is so strong the only reason they came is that they want the Prophet ﷺ to make du'a for them, which is a beautiful reason.

In this we have one narration from the tribe of the Banu Kulf (بنو كلف), that al-Hakam ibn Hazn (الحكم بن حزن), a one-time sahabi who just saw the Prophet ﷺ once, narrated, "We were around 9 people who came to the Prophet ﷺ. We entered in upon him and said, 'We have come to you so that you may pray for us for all good.' So the Prophet ﷺ made du'a for us, and he took care of us, and he was hospitable to us, and he fed us. And we stayed

in Madinah for a few days, and we prayed Jumu'ah as well. I saw him giving Jumu'ah holding up a stick (staff) or bow. And I remember one phrase in the khutbah that, 'O people, do what you can, and know that you will never be able to do everything you have been commanded to do...'—meaning we will never be perfect; we will make mistakes; so what should we do? The Prophet ﷺ continued—"...so cover up..."—meaning fill in the gaps—"...and come as close as you can to what you are supposed to do"—meaning even as you know you can't do 100%, don't give up and say you're going to do 0; at least do the 90; in the effort maybe Allah SWT will accept from you. This is a beautiful hadith narrated by many sahaba, and the gist of it is also found in Bukhari; and in this version, the one who is hearing it is one of the delegates.

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### **The Delegation of the Christians of Najran: The Revelation of the Beginning of Surah Ali-Imran incl. the Verse of Mubahala**

The final incident is probably one of the more interesting ones. The delegation of the Christians of Najran. Now, Najran is of course a very famous province. The people there were almost entirely Christian and had a strong relationship with the Roman emperor. The Prophet ﷺ had sent them a letter a few months before, and he had addressed them "in the name of the God of Abraham, Isaac, and Jacob," and he invited them to Islam and basically said, "If you accept, it will be better for you. Otherwise, you pay the jizya. And if you refuse to do the both, then you must fight the qital." So the people of Najran gathered together and made shura among themselves. One of them said, "We know that there is a prophet predicted in the Bani Ismail, how do we know this is not him? Maybe this is the one." This shows us they were expecting a prophet. And frankly, there are clear indications to this day in the Old Testament that there shall come a prophet from the children of Ishmael. The people of Najran are attesting to this. And the person said, "We should send a delegation to find out." Another said, "Even if he isn't a prophet, we should know his strength." So all of them agreed to send a delegation directly to Madinah and judge for themselves. So they decided to send a large delegation. Ibn Ishaq mentions 60 people came. That is a huge number. Typically, delegations would be 1, 2, 5, or 10 people. This is a delegation of 60. The purpose of this was twofold: firstly to impress the Prophet ﷺ and the Muslims, and secondly to gauge the reality of the situation.

So, Ibn Ishaq and others mention, when they entered in upon the Prophet ﷺ, they were all dressed in a unique garb. These are not the pagans of Arabia; they have a civilization similar to the Romans. So they are dressed accordingly. When they came into the Masjid of the Prophet ﷺ, the sahaba said, "We have never seen any delegation like theirs. And they arrived at the time of Asr, and it was time for their salah, so they asked permission to pray their salah, and the sahaba wanted to say no, but the Prophet ﷺ allowed them to pray, so they turned towards the east." The Christians of old would turn towards the east when they would say their prayers. And facing east in the Masjid of the Prophet ﷺ would mean they are not facing the qibla, but the left. So they all turned towards one of the walls of the masjid and said their prayer. This is of course a very interesting point. And the sahaba said when they had finished their prayer, discussions and dialogue began for, Allah know best, maybe 3-4 days.

On the first day, they asked many questions about Isa ibn Maryam (Jesus the son of Mary). Eventually, they asked the Prophet ﷺ, "If you agree with us that Isa was born of a virgin, then who is his father?" And our Prophet ﷺ said, "I don't have an answer for you now. Let Allah answer you." The next day they came and Allah revealed the first 60 verses of Surat Ali-Imran. (Note the middle of Ali-Imran was revealed at Uhud, but the beginning was revealed right now in the 9th year.) In it Allah SWT says:

إِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ آدَمَ ۖ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ

"Indeed, the example of Jesus to Allah is like that of Adam. He created him from dust; then He said to him, 'Be,' and he was" [Quran, 3:59].

Meaning Allah simply says, 'Be,' and he became, just like how He SWT created Adam. Meaning Isa AS does not

have a father, and he does not need a father. Further, they asked if Ibrahim AS was a Christian or a Jew. And of course they said and believed he was a Christian. But Allah SWT revealed:

مَا كَانَ إِبْرَاهِيمُ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَكِنْ كَانَ حَنِيفًا مُسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ

"Abraham was neither a Jew nor a Christian, but he was one inclining toward truth, a Muslim [submitting to Allah]. And he was not of the polytheists" [Quran, 3:67].

All of this comes down in this incident. And in this Surah as well are the famous verses called Ayat al-Mubahala (آية المباهلة - the Verse of Mutual Cursing). Mubahala means you invoke the curse of Allah.

فَمَنْ حَاجَّكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنْفُسَنَا وَأَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لَعْنَتَ اللَّهِ عَلَى الْكَاذِبِينَ

"Then whoever [still] argues with you about it after [this] knowledge has come to you, say, 'Come, let us call our sons and your sons, our women and your women, ourselves and yourselves, then supplicate earnestly [together] and invoke the curse of Allah upon the liars [among us]'" [Quran, 3:61].

This is the Verse of Mubahala. And it was revealed at the end of the second day after the back-and-forth. And this shows us mubahala is allowed on rare occasions, only once you get to the end of legitimate argumentation. There's no problem in saying, "Okay, khalas, if you are that sincere, let's do mubahala. Let's invoke God's curse upon the liars among us." Mubahala literally means "may Allah's curse be upon the party that is lying between the two of us." Note this is not how you begin dawah, it's how you end it IF you want to — it's an option that is there. And by the way, why do you call your children and wives, and \*then\* yourselves? Because it's much more painful to see Allah's curse upon them than upon yourself.

The next day, the Prophet ﷺ readied his family: his daughter, her husband Ali, and their children Hasan and Husayn. (Tangent: Yes, this is Ahl al-Bayt, and we Sunnis affirm this. The Shias make a big deal out of this, but just because Ali RA was in this mubahala doesn't mean he was entitled to be the first khalifa.) So the Prophet ﷺ got them ready for mubahala; and in the meantime, the Christians of Najran discussed amongst themselves and they said, "You know, if he is a prophet and we do this curse, we shall be obliterated from the face of this earth. So let's not do it." So the next day, they said to the Prophet ﷺ, "We decline the mubahala and accept the condition of jizya." So the Prophet ﷺ put upon them a jizya which was reasonable; a certain amount of cloth and silver each year (cloth was a valuable commodity for the Arabs), and he ﷺ said, "For as long as Allah wills," i.e., it is not permanent. (Side note: And Umar RA of course during his reign told them to stop paying the jizya and leave for Rome. He wanted to make the Arabian Peninsula purely a Muslim region. And because of that, the entire region is a Muslim region; there are no indigenous non-Muslims in the entire Arabian Peninsula. Indeed there were small pockets of Jews here and there, but otherwise the entire Arabian Peninsula was Muslim.)

And the people of Najran said, "Can you give us a judge to resolve our internal affairs? Because we see you to be honest people." This shows us they were having internal disputes amongst themselves and they wanted a neutral party to be some type of judge. So the Prophet ﷺ sent Abu Ubaydah Amir ibn al-Jarrah for a while to Najran to be their judge.

### **The Leader Admitted the Prophet ﷺ Is a True Prophet, but Still Knowingly Rejected Islam for Worldly Reason**

Note out of the 60, it's mentioned 24 of them were from the elite and noble. Of them were three who were bishops. Of them was one who was a patriarch. Meaning there were some very senior officials. Al-Bayhaqi in his Dala'il al-Nubuwwah mentions that on the way back, the younger brother of one of the most senior members said something derogatory about the Prophet ﷺ. But his older brother (one of the bishops/patriarch) said, "Do not curse him." The younger brother said, "Why?" The patriarch said, "Because he is the prophet [prophesied in our

scripture]." So he is admitting the Prophet ﷺ is the prophet. So the brother said, "Why didn't you accept him then?!" meaning, "I thought he's not, that's why we're following you!" The patriarch said, "Do you wish to give up all of the honor, wealth, and ties the (Roman) emperor has given us?" And so when the younger brother heard this, he was so shocked he defected, became a Muslim and came back to Madinah.

Thus the point is the senior among them recognized that indeed the Prophet ﷺ was the prophet they were waiting for; whereas most of them simply followed the senior. And subhan'Allah, this shows us the importance of the elite. The fact of the matter is the bulk of mankind simply follows certain people — they look up to them. And that's why our Prophet ﷺ emphasized reaching out to the higher-ranked people. If they convert, everyone below them will convert. And we have seen many such instances in the seerah. This is the sunnah of Allah amongst His creation.

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### **The Delegation of Abd al-Rahman ibn Abi Aqil:**

#### **"Ya Rasulullah, Why Don't You Ask Your Lord to Give You a Kingdom Like That of Sulayman?"**

Some of these delegations were wondering, "Should we convert or not?" There's a beautiful hadith — this is the delegation led by Abd al-Rahman ibn Abi Aqil (عبد الرحمن بن أبي عقيل), one of the one-time sahaba. The only thing we know about him is this one hadith. He says, "I was one of those who went as a delegate to the Prophet ﷺ. And when we asked permission to enter in upon him, there was no one in the world whom we despised more than the one we were forced to go and see." Meaning they hated the Prophet ﷺ, but their tribe forced them to meet and negotiate. And he continues: "But when we ended up leaving, there was no one in the world more beloved to us than the one we were departing from." Subhan'Allah, look at the flip. Then he said, "One of our youngsters asked the Prophet ﷺ, 'O Messenger of Allah, why don't you ask your Lord to give you a kingdom like that of Sulayman AS?'" The Prophet ﷺ laughed and said, "Maybe your companion has been given a kingdom better than the kingdom of Sulayman." And he ﷺ said, "Allah has never sent any prophet except that He has given him one request. Some of those prophets asked for something of this world; some asked for punishments against their people; as for me, Allah has given me a request that I have kept with myself between me and my Lord: it shall be my shafa'a (شفاعة - intercession) for my ummah on the Day of Judgment."

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### **Some Fabricated Ahadith Related to This Time Frame**

We mentioned most of the interesting and important delegations over the past three episodes. Now we also have to briefly mention some of the bizarre, fabricated, and weak narrations. Even though we don't do this for much of the seerah, sometimes we have to when such narrations are used to embarrass Muslims, or they are used by the unorthodox groups of Islam. These narrations come from the tertiary books of seerah, not the primary. Some of these books mention some very bizarre stories. We will mention them now because sometimes they are mentioned in the extreme, mystical Sufi books, so it's important for us to be aware that these narrations are fabricated and not authentic.

i) One such story mentions that the great-grandson of Iblis came to accept Islam as one of the delegates. And it's said he repented and whatnot. This is of course not true.

ii) In al-Mustadrak of al-Hakim, which is a famous book of hadith but has many weak and fabricated narrations, it's reported that Prophet Ilyas (إلياس - Elijah) AS came as a delegate, and a table from heaven came down, and he had dinner with the Prophet ﷺ. And then when the dinner was finished, Ilyas AS went back up to heaven. This is wallahi bizarre, strange, and clearly fabricated.

iii) We also find such narrations in al-Tabarani's al-Mu'jam al-Awsat, which is a book wherein al-Tabarani intended to compile the most bizarre ahadith, not the most authentic; and they also appear in al-Kamil fi Du'afa' al-Rijal (الكمال في ضعفاء الرجال) of Ibn Adi (ابن عدي), a book in which Ibn Adi purposefully compiled all the weak ahadith to make us aware of them. In one narration it's said a stranger came to the Masjid of the Prophet ﷺ and made a beautiful du'a, "اللهم أعني على ما ينجيني مما خوفتني" ... [and so on]" — which is very Sufistic language; and then allegedly the Prophet ﷺ smiled and said, "Why don't you add this to the du'a as well?" And there's a back-and-forth until finally it's discovered this person is apparently al-Khidr (الخنزير).

Clearly all of this is fabrication. No Ilyas, no Khidr, no Ibn Ibn Shaytan came.

### Lessons From the Episodes of the Year of Delegations

1. We see especially in the 9th year, how quickly Islam spread amongst the tribes of Arabia. We have delegations coming from the north, from the south, and from the east — Yemen, Najran, Oman, Najd, etc. Thus this was the year that — without military campaigns, these small, independent tribes who realize they can't remain as they are — they too either embrace or enact a treaty to pay the jizya. Thus an Islamic State is consolidated. And this is the first time in human history the Arabian Peninsula was united by one political entity. Never before have all the Arab tribes consolidated under one rule. This shows us the fruits of patience are always sweet. Allah fulfilled His promise to the Prophet ﷺ. In Surah al-Nasr Allah said:

إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ

110:1. When Allah's [ultimate] help comes and the victory [over Makkah is achieved],

وَرَأَيْتِ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا

110:2. and you [O Prophet] see the people embracing Allah's Way in crowds,

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا

110:3. then glorify the praises of your Lord and seek His forgiveness, for certainly He is ever Accepting of Repentance.

2. It also shows us that even in the time of the Prophet ﷺ people had different levels of Iman. We (Muslims in our time) have this naive assumption that the sahaba were all like Abu Bakr and Umar. But this is not true. Rather, we see there was an entire spectrum from people of weak Iman to people of strongest Iman who came just for the Prophet's ﷺ du'a, wanting to study Islam, and asking fiqh and theology questions.

3. Many of us assume that Islam is so simple, clear, and easy that all we have to do is open our mouth and everybody will embrace it; and we forget that — yes, even though it's true Islam is simple, clear, and easy, but — people's natures are stubborn. Here we have the Prophet Muhammad ﷺ conversing with the Christians of Najran, yet many still sincerely thought Christianity is correct. Accepting a new religion is not an easy matter even if Islam is true. If the Prophet ﷺ — and people are talking and seeing him directly — if they are not convinced immediately that he is the Messenger of Allah, then do you think you and I will be able to do a better job when we give dawah? Of course not. There will always be people who 'don't see'; "They are [willfully] deaf, dumb, and blind, so they will never return [to the Right Path]" [see Quran, 2:18] — and that's between them and Allah. Therefore, this demonstrates for us that Truth might indeed be clear, but only for those who want to see it. If you cover your own eyes and you don't want to change your culture and religion, then even having the Prophet ﷺ in front of you won't make you change your mind.

4. Also we learn that the masjid can be used as a place of hospitality for non-Muslims (the tribe of Tha'qif stayed inside the masjid), and it can even be used — as an occasional thing — as a place of worship by people that are not Muslim. Some Muslims in our time are ultra-strict in this regard and they don't want non-Muslims to even

come to the masjid, but this kind of attitude and behavior is completely wrong and bizarre. Throughout the seerah we see non-Muslims walk into the masjid. Here we have Christians praying in the holiest masjid in Madinah. The sahaba wanted to stop them, but the Prophet ﷺ said, "Let them pray." Thus — no doubt you don't make a regular prayer niche for them, but — if they are guests, we can let them pray. This shows us the true spirit of Islam, that we are tolerant. We don't believe any other religion to be true, but we won't force anybody to convert, and we will let them pray even in our own place of worship. This is wallahi the height of realistic pluralism.

Notes on pluralism: No doubt, to say "everyone is okay (i.e. all religions are correct)," is nonsensical, because each group believes in something the other group believes to be wrong; e.g. Christians say, "The only way to God the Father is through Jesus Christ," "Thus anyone who doesn't follow this can't get to God"; so it doesn't make sense for Christians to say to people of other faith that, "It's okay what you believe" — and that's why most Christians don't say that; and we as well say the same thing, that the only way to Allah is through Islam; but what does that mean? Do we force other people to convert? No. It's up to them. And so the Christians have their religion, we have our religion, and the Jews have their religion. Let them worship as they want to worship, and we dialogue. And that dialogue can be firm, it can even go as far as invoking mubahala, but we don't get physical with one another. We see this in how the Prophet ﷺ dealt with the tribe of Najran — in the end, after everything, when they refused to accept Islam, what was done to them? Nothing. They went back with their treaty in peace. This is the height of tolerance. No other civilization in the world was this tolerant (up until the advent of 'secularism' after modernity, which rejected religion as a whole, and that's a whole different tangent). Europe was an extremely intolerant place at that time amongst its own people. In any case, we learn from the Prophet ﷺ that we must tolerate other faiths even if we don't agree with their theology.

5. We also see that when delegates come, it's the responsibility of the Muslim community to host them. The Prophet ﷺ took charge of feeding them. In fact, the books of seerah mention certain houses were used to house them. And these are pagans, Jews, Christians, etc. All of them were taken care of by the Prophet ﷺ. Thus this shows us guests are treated with utmost honor and hospitality even if they are non-Muslim. And yes, even in Makkah and Madinah, non-Muslims can come for a temporary period of time for a legitimate reason [see episode [89](#)].

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## Q&A

1. The practice of mubahala is not encouraged amongst Muslims. It is not something that we should think about doing. But it is there if the need arises, as a last resort. Historically speaking, it is usually used as a threat rather than actually enacted.

2. Yes, the Christians of Najran were allowed to pray inside the masjid because they were Ahl al-Kitab. We tolerate with Ahl al-Kitab what we don't tolerate with paganism. Because overall, the God of the Christians and Jews is our God [see Quran, 29:46], even if their conception of God is different from ours.

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[Revised by Br. Syed Haq & MAR, February 2022]

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## 097 - Maria the Copt & Death of Ibrahim [TOP]

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Today and the next lesson we will catch up with issues in the life of the Prophet ﷺ we previously overlooked. We discussed the Battle of Tabuk and then the delegations which spanned 4 years. There are things happening in the life of the Prophet ﷺ during this time that we have missed out. Today we will do one particular issue that spanned the course of around 2½ years (8-10 AH).

We begin by discussing the death of the son of the Prophet ﷺ, Ibrahim. And in order to talk about Ibrahim, we need to discuss Maria, and of course this topic is very sensitive. Nonetheless, we would rather you hear these things from us than to be exposed by people who do not believe in Allah and His Messenger. It's better to discuss the topic here and now in the confines of an Islamic ethos rather than hear it from someone who misinterprets the event.

### The Prophet's ﷺ Letter to Jurayj ibn Mina the Muqawqis of Egypt

Maria's name was Maria bint Sham'un (ماریة بنت شمعون). She was gifted to the Prophet ﷺ by Jurayj ibn Mina (جریج بن مینا), who was the Muqawqis (مقوقس) of Egypt. The "Muqawqis" is a title just like the Caesar. The books of seerah say this is the "ruler" of Egypt, but this is incorrect because even Egypt at the time was not independent. It was under Byzantine rule. So Jurayj was not a king, rather, he was a governor appointed by Rome. Of course back then they appointed religious people, so they appointed Jurayj who was a patriarch. And if we look at the books of history, it looks like Jurayj was Cyrus of Alexandria. Cyrus was his actual Latin name. And because the Muslims conquered Egypt within 20 years, it just turned out this was the final Byzantine prefect over Egypt. And Cyrus was a Melkite Christian. (Notes: The Melkites then became Greek Orthodox and Roman Catholics; and to this day the Greek Orthodox church admires this person, Cyrus.)

So the Prophet ﷺ sent him a letter to Islam. This letter was sent probably around the 8th year of the Hijrah. We have no reports from Egypt about him receiving the letter and what his response was, unlike the Caesar, we know what his response was in Rome. However, it's not too far-fetched to assume he recognized the Prophet ﷺ as being true, and that is why he was so polite to him ﷺ. [Transcriber's note: another possibility is he was being polite because Heraclius told him to be polite.] Neither did he tear the letter up nor did he reject it. Rather, he gifted a mini-fortune with highly expensive gifts, and wrote back a very polite letter to the Prophet ﷺ. Note he is well known as being an alim (knowledgeable person) in Christianity; therefore, it's not too much of a stretch to make an assumption that he recognizes the Prophet ﷺ as a true prophet. However, as is typical [of the Christians at the time], he didn't want to convert.

So what did he do? He sent a mini-fortune: 1,000 mithqal (مِثْقَال) (4.25 kg) of gold and many fine garments. And he sent a donkey called Duldul (which was to become the famous donkey of the Prophet ﷺ). And he sent a servant by the name of Ma'boor (مأبور). And he sent honey. And he sent many other gifts. And among those gifts, he sent two sister slave girls by the name of Maria and Sirin (سیرین). These two girls were of course Christians. (Note: Some later books mention that these girls were gifted to the church by their nobleman father. They had this tradition where they would gift their child for the sake of worship, just like Maryam AS in Surah Ali-Imran. So Maria and Sirin are daughters of a noble family gifted to the church, and the patriarch then gifts them to the Prophet ﷺ.)



Ibn Sa'd mentions when the Prophet ﷺ received the letter from Cyrus, it was a polite letter with all these gifts, so the Prophet ﷺ said, "This evil person has managed to preserve his kingdom by being polite to me, but his kingdom will not last." Meaning he will be the last of his dynasty, but because he was polite, he won't be harmed himself. This is a prophecy. And of course this is what happened: Cyrus died a natural death, and Amr ibn al-As conquered Egypt years later.

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### Maria and Sirin al-Qibtiyya

The books of seerah mention that these two young ladies were exceedingly beautiful.

And because they were two sisters —and you cannot 'have' two sisters at one time— so the Prophet ﷺ gifted Sirin to Hassan ibn Thabit the poet, and they had a child by the name of Abd al-Rahman ibn Hassan ibn Thabit (عبد الرحمن بن حسان بن ثابت). And the Prophet ﷺ kept Maria for himself.

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### Tangent: The Notion of 'Slavery' in Pre-Modern Islam

The difficult issue for today is of course the whole concept of gifting Maria and Sirin. The fact of the matter is this is a topic that is simply impossible to talk about without some type of bias. We are all biased in one direction —and that is, we obviously believe the Prophet ﷺ is a prophet (and that is a legitimate bias) and therefore we will automatically view everything he has done as permissible and sanctioned by Allah at least for his time and place — and the orientalist are biased in another direction. The fact of the matter is no amount of sugar-coating removes the reality that Maria and her sister were not wives, but they were milk al-yamin (ملك اليمين - those whom your right hands possess, i.e., concubine). It does appear Maria later on converted to Islam, but she was not a Muslim when she came to Madinah. (Side note: In our shariah, one cannot take a Muslim as a milk al-yamin.)

Whenever a Christian or a Jewish person says to us, "How could your prophet have so many wives and a concubine?" we as Muslims like to point out that, "Look at Solomon. Look at David. The basic ruling is that the biblical prophets had multiple wives and most of them had concubines. David had over 700 ladies and Solomon had over 1,000 according to the Bible. So how can you criticize our Prophet ﷺ for having 1 for most of his life, and then marrying 9 later on in his last few years? How can you compare 9 to 700 or 1,000?" And this is a valid point made to a faithful Christian or Jew, but the problem is, in our times, there are few faithful Christians and Jews. More and more people are turning agnostic, and in today's society, they have no problem criticizing biblical figures as well. So to that person, all we can say is, "That was a different world in a different time, place, and custom. And people across the globe had different views about the notion of slavery/concubine."

On a Jewish website, a questioner asked a rabbi, "How can I understand that Solomon used hundreds of thousands of slaves to build the temple? Doesn't this go against humanism? How can I be a Jew after this?" And this rabbi, Rabbi Perry Rank from New York, responds —and this response applies to us as well—: "The thing about history is it does tend to be brutal, and it strips us of our most cherished illusions about the past. So whenever we delve into history, we have to approach it cautiously knowing that we might not return the same way we entered it — it's going to change our perception. Solomon was a great builder, and as such, he needed workers whom he secured through the institution of slaves/forced labor. This was not an uncommon practice in ancient times. So how shall we read this? Shall we read it as slavery? Or as employment? Has Solomon enslaved the masses or has he provided them jobs? We tend to think of slavery as an ultimate evil of sorts, but the fact is this was an accepted form of labor for thousands of years, and our disillusionment with it is only recent (300 years old; and only about 150 years in America)." So the rabbi is basically defending the classical notion of slavery — because they have the same 'problem' we do. Now, of course we don't have any equivalent of a hundred thousand slaves being used in mass labor; we only have one Maria —who was treated very nicely and

been given her own house — but at the end of the day, it's not something modern-humans would find palatable. So we do need to, as much as we can, explain. The rabbi continued, "This is not a defense of slavery. I, like you, am a child of the antislavery movement of modern times (meaning we are living in modern times where everybody has agreed we should be anti-slavery, but let's realize once upon a time that wasn't the notion in history). To read what goes on in ancient times through our contemporary eyes, and then to judge it, is really not fair to our ancestors" — meaning you cannot look through the lens of the 21st century as you look at the 7th century and then expect your ancestors to have everything like you did — the world was a very different place, and everybody, even the slaves of the time, accepted it.

Also we have to point out that the way that slavery existed in America in the 1800s was perhaps the most brutal manifestation of slavery in the history of humanity. Realistically speaking, the way that America caught free people and enslaved them, imported them, used them worse than cattle and animals, mistreated them and consider them to be subhumans... even the ancient Greeks were better to their slaves than this reality. And one of the byproducts of being so harsh toward slaves was the abolitionist movement that came out of it — and there's nothing wrong with it, but the point is, slavery did not exist in Islamic lands the way it existed in America. That's for sure. This is not sugar-coating. It is very true, historically speaking, that the first Europeans that visited Muslim lands were amazed at how the slaves were treated. They were amazed at how kindly and gently they were treated. One of them remarked, "The slave speaks back to the master." And we know from our Islamic history that some slaves even became kings. The Mamluk Dynasty (الدولة المملوكية - the Slave Dynasty), which was the most prestigious dynasty that fought against the Mongols (Genghis Khan's hordes), was a dynasty of slaves that eventually rose to power and ruled over the Muslim world for almost 500 years, up until the advent of Napoleon Bonaparte in 1792.

At the end of the day, there is only so much rationalization we can do. If somebody wants to find fault with what happened, then honestly, it's just the perspective of the 21st century being back-projected onto the 7th century, and there's nothing we can do about it.

Note the shariah uncategorically forbids taking a free person and making them into a slave. The only source of legitimate slave in the shariah is prisoners of war who are not ransomed off [see episode [54](#)].

Further, scholars in our era have agreed that slavery is a thing of the past, just like in other faith traditions. We don't know of a single scholar or alim who is calling for a return of slavery. Things have moved on. When the Bosnian war was taking place in the 1990s (and that, by the way, was a \*legitimate\* jihad — everybody acknowledges that the Serbs were massacring the Muslims, and the Muslims had to defend themselves; there was so much bloodshed, and the UN has done a tribunal and crimes court against the Serbian leaders), Sheikh Ibn Uthaymeen was very much involved with giving advice to the people, and he was asked by some of the people on the ground, "We have prisoners of war and we cannot ransom them off — can we take them as milk al-yamin?" The Sheikh said, "No, this is not allowed in our times." And this is a sheikh that is generally considered ultra-conservative (by some). Even he understands that you can't do this and resurrect it from the books of fiqh. It was permissible in the past, but not now.

The point is the Prophet ﷺ was indeed gifted Maria. And note she was not considered as the wife of the Prophet ﷺ, so we don't view her as being one of the Mothers of the Believers. She remained a milk al-yamin. And we know she gave birth to the son of the Prophet ﷺ, Ibrahim.

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### **In Our Day and Age, It Is Better to Not Hide 'Problematic' Seerah Events**

No doubt, if we lived in a different time and place, not everything needs to be mentioned. However, Sh. YQ feels very strongly from his own experiences that in the time and place we live in, it is better that we talk about 'problematic' seerah events in a frank manner. We don't want our youth to turn away from religion because of something they hear from someone else (i.e., the Islamophobes).

Sh. YQ then shares a story about a young boy who phoned him and told him, "I've left Islam" — he left Islam because he heard something about the seerah that he could not fathom. And he quoted a number of things from the seerah — and these are legitimate things in the book. But the question is where did he hear these things from? Not from a scholar or an alim, but rather, Islamophobes and people that have a certain agenda. And these people put all 'problematic' narrations together and ignore everything else that forms the true character of the Prophet ﷺ. And they concentrate on these 2-3 events, which aren't necessarily lies (often quoted directly from the source, e.g., al-Tabarani, Ibn Ishaq, etc.), but they form an evil narrative that is not holistic.

So in all honestly, no doubt, if we lived in a different time and place, not everything has to be mentioned; but we don't. So it is better to talk about these things in a frank manner, clarify them, and understand them properly. Whoever then wants to have a different position on the matter, that's their right and we leave them be. Our job is to convey the message.

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### **Ali RA Dealing With Ma'boor, the Distant Relative of Maria**

It's reported that Maria, who isn't a Muslim at the time and is coming to a strange land, rumors began to spread that the servant gifted along with her, Ma'boor, was 'visiting' her. Some reports also mention this servant Ma'boor was a distant relative of Maria. And the following hadith is reported in Sahih Muslim, that the Prophet ﷺ commanded Ali RA to take his sword and find Ma'boor, i.e., to deal with him. And of course Ali RA is assigned these tasks because anything to do with the personal family of the Prophet ﷺ, it was Ali RA who was the man. Because he is Ahl al-Bayt. So Ali RA took the sword, and he asked a very intelligent question, "O Messenger of Allah, should I go as a silent person who just obeys the command, or should I go as somebody who hears and sees what the person absent will not hear and see?" Meaning he is asking the Prophet ﷺ, "Do you want me to investigate the rumors, or shall I just kill him?" The Prophet ﷺ said, "No, go as somebody who hears and sees." So Ali RA was told to investigate.

Note, because of this phrase, Ibn al-Qayyim, Ibn Hazm, and others say the Prophet ﷺ was NOT sending Ali RA to execute Ma'boor. He was sending him to frighten him and to find out. The other position is that he was indeed sent to execute him. This is a bit of a controversy because there are fihi ramifications: the main one is, Ma'boor was not given a trial. Evidence was not presented, but Ali RA here is being told, "Take your sword and find Ma'boor." So:

1. One opinion says the Prophet ﷺ sent Ali RA to kill Ma'boor (and they say nobody has the right to do this except the Prophet ﷺ).
2. The other opinion, by Ibn al-Qayyim, Ibn Hazm, and others, is that no, this is not judge, jury, and executioner. The Prophet ﷺ did not send Ali RA to kill Ma'boor, rather to investigate and frighten him to find out what is happening.

So Ali RA finds Ma'boor, and according to one report, he was in a date grove collecting dates or getting water. When Ma'boor saw Ali RA, he became terrified. There are multiple reports here. One says he tried to climb a tree but fell down, another mentions he intentionally exposed his awrah. In either case, his awrah was exposed, and lo and behold, it was obvious that he had been mutilated, i.e., he did not have the man's organ. (Note: This was done to slaves of the past, and then Islam came and prohibited mutilation of any sort to any slave or any human in general.) It was then clear to Ali RA that the rumors simply can't be true. He returned to the Prophet ﷺ and informed him of this.

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## The Birth of Ibrahim ibn Muhammad RA

In any case, in Dhu al-Hijjah of the 8th year, Maria gives birth to the Prophet's ﷺ son, Ibrahim, and of course, the Prophet ﷺ was especially happy. We don't know when Maria embraced Islam. Was it before this or after? We don't know. One can assume, living with the Prophet ﷺ, obviously you will embrace Islam. So one can assume by the time Ibrahim is born, Maria is a different person with Iman. In Sahih Muslim, it's reported the Prophet ﷺ came to the masjid beaming with joy, and he said, "Last night, a baby boy was born to me, and I shall call him the name of my father, Ibrahim." And he said about Maria, "Her child has freed her" — meaning in the shariah of Islam, if a concubine gives birth, she automatically gets a free upgrade and becomes an "umm al-walad (أم الولد)," meaning she is no longer a concubine — she cannot be sold or transferred, and she will become free as soon as her husband/owner passes away. So you simply cannot get rid of the lady who gives birth to your child. This is a ruling our religion has, which again shows slavery in Islam was completely different to other civilizations. Our Prophet ﷺ gave this fiqh ruling through Maria.

One of the ladies of the Ansar volunteered to become a foster mother. In fact it's mentioned there was a competition to be the foster mother of the Prophet's ﷺ son. This also shows that it was very common for ladies to volunteer to help out and be foster mothers. Every mother knows it's difficult to raise a newborn alone, so this is what was done; women would offer to help each other out. So one of the ladies of the Ansar became the wet nurse of Ibrahim, and the Prophet ﷺ gave her a stipend because of this.

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## The Death of Ibrahim ibn Muhammad RA

Now, Ibrahim lived for a year and four months; other reports say a year and six months. And to the best of our knowledge, there is no hadith mentioning any incident within this year and a half regarding Ibrahim. And the reality of the seerah is we only have what the sahaba told us about.

What we do know is that in the first quarter of the 10th year of the Hijrah, the Prophet's ﷺ son passed away. We all know that not only is the passing of a child the most painful thing, but that the age of around 1½ years is the most tender and cute, adorable age. It is at that age where the child is walking, laughing, recognizes you, etc. That is the cutest age; yet Allah willed that at the most beautiful age Ibrahim passes away. There are many reports in the seerah about his death. (Side note: We assume the sahaba didn't narrate much about Ibrahim's life because there was nothing to really report. He was just a normal baby.)

The death of Ibrahim is reported in every book of hadith including Bukhari and Muslim. Some of the books mention that the news came that Ibrahim has fallen sick and was about to die, so the information is conveyed to the Prophet ﷺ. The Prophet ﷺ visited Maria, and she lived in a place in Madinah called al-Awali (العوالي). Some of the sahaba went with him to see Ibrahim, and he held Ibrahim in his hand. And Ibrahim was wheezing and coughing — you could tell that the pangs of death had begun. So at this, the tears of the Prophet ﷺ began to fall. This was when a sahabi asked, "You also cry, O Messenger of Allah?" — and this shows us the Prophet ﷺ rarely cried in public, and that to see him cry was a shock to some sahaba. And the Prophet ﷺ responded with the famous phrase, "The eyes cry, and the heart is sad, but we only say that which pleases our Lord. Were it not for the decree of Allah to pass, and that the later amongst us shall meet the earlier (meaning eventually we will all be together), we would have been much more grieved at your departure." Thus there are two things to console us when someone dies:

1. The belief that it is the qadr of Allah, i.e., Allah has decreed it to happen.
2. Insha'Allah it's only a matter of time and then all of us will be together in Jannah. Death isn't a permanent departure, you will also die — so when your loved one departs, it's only a matter of time before you depart as well, and then you will both be together. This is what the Prophet ﷺ is saying.

And then the Prophet ﷺ reiterated, "Truly we are sad, but we only say that which pleases our Lord." This shows us what sabr (صبر - patience) really means. It means you control your tongue and actions. Sabr has nothing to do with emotions. You can feel sad, cry, etc., but you control what you say and do. This is sabr. You don't start wailing and saying things that go beyond what is permissible. We control our tongue and limbs. (And alhamdulillah, by and large, most Muslim societies have stopped the practice of wailing.)

The books of hadith mention Salat al-Janazah was prayed for Ibrahim — thus we learn we can pray janazah for a young boy. And the Prophet ﷺ used four takbirat as per normal. And Ibrahim was buried in Baqi', a graveyard still known to this day.

And subhan'Allah, look at how many deaths of the family the Prophet ﷺ had to suffer. From the beginning to the end. His mother died when he was at a young age, then his grandfather, then his wife of 25 years Khadija RA and his uncle Abu Talib, and every single son and daughter of his besides Fatima RA, and then literally at 62 years old, less than one year before he ﷺ himself passes away, Allah tested him once more with the death of Ibrahim. All of this, of course, is to raise his ranks ﷺ in Jannah.

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### Solar Eclipse That Coincided With the Death of Ibrahim RA

What is perhaps even more amazing is that, as reported in Musnad Abi Dawud al-Tayalisi (مسند أبي داود الطيالسي), on the day of the death of Ibrahim, there was a solar eclipse. Within a few hours of Ibrahim's death who died in the morning, there is a solar eclipse. Note the solar eclipse is also reported in Bukhari and Muslim, but Ibrahim's death is not linked to the eclipse in them. Other books of hadith mentioned the eclipse took place on the day Ibrahim died, and the people began to say, "The sun is grieving at the sorrow of the Prophet ﷺ. Even the sun is sad and shielding itself because it's crying." So the news spread in Madinah that the sun is crying because of the death of Ibrahim. At this, the Prophet ﷺ gathered all of the people and he gave a khutbah. He said: "The sun and the moon are among Allah's (SWT) signs that don't eclipse for the death or the life of someone. So when you see an eclipse, hasten to do dhikr of Allah and perform the salah." The khutbah is in Bukhari; Ibrahim's death isn't linked to this hadith in Bukhari, but it is in Musnad Abi Dawud al-Tayalisi.

And wallahi, incidents like these prove beyond a shadow of a doubt that the Prophet ﷺ was a sincere prophet. He didn't even have to repel against the rumors; he could have just been quiet; what does it lose him? He could just let the world think the sun is crying because of the death of Ibrahim; but subhan'Allah, he did not do this because he is a true Messenger. And so he called the people and literally says, "The moon and sun never eclipse for the death or birth of anyone." This is one of millions of evidences that show he is a true prophet. How else do you explain this? The miracle of the eclipse is taking place, and he says, "No no, it's not for Ibrahim, it's just a coincidence."

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### Theories: Wisdoms Why Ibrahim Died Young

1. Of course, the fact that Ibrahim could not become a young man is something that, one can say, has already been decreed by Allah SWT explicitly in the Quran. In Surah al-Ahzab, He SWT says:

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ ۚ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا

"Muhammad is not the father of [any] one of your men, but [he is] the Messenger of Allah and last of the prophets. And ever is Allah, of all things, Knowing" [33:40].

This verse was revealed even before the birth of Ibrahim. And if Ibrahim had become a young man, this would have contradicted the verse. Notice the precision of the Quran; Allah didn't say, 'The father of a young boy.' Rather, He SWT said Muhammad is not the father of any of your rijal (رجال); and rijal is by definition a grown man. If the Qur'an had said he isn't the father to a boy/child/offspring, this could be a contradiction. And subhan'Allah, Ibrahim was never a rajul (رجل), he was always a walad (ولد), a baby. And therefore, one could say, the Quran explicitly says it was impossible for Ibrahim to live to become a grown man.

2. And then one can also derive another wisdom from a report found in Ibn Majah, that Anas ibn Malik narrated the Prophet ﷺ said, "Allah has given Ibrahim a murdi'ah (مَرْضَعَة - wet nurse) in Jannah. If Ibrahim had lived, he would have been a righteous prophet." Note some of our scholars, including Sh. al-Albani, have made this hadith hasan, but the majority of scholars say this is in fact a statement of Anas ibn Malik, not the Prophet ﷺ himself; and this is proven in other narrations that in the Musnad of Imam Ahmad, they mention it as a statement upon Anas; that Anas said if Ibrahim had lived, he would have been a prophet. And that's just an ijtiḥad Anas is making.

3. Also, one can add, there's a political wisdom in not having male lineage of the Prophet ﷺ — because if there was male lineage, there's no doubt immediately that would have been the next khalifa, and the next khalifa, and the next khalifa, and so on; and as it is, look at the controversies that erupted from the descendants of the Prophet ﷺ through his daughter. Look at how groups formed; look at how groups exalted the status of the Ahl al-Bayt to above what is even human. No doubt, we Sunnis too respect and admire the Ahl al-Bayt, however, there's a big difference between us and the Shia. We say the Ahl al-Bayt are special and blessed IF they are holy, whereas the bulk of the Shia say the Ahl al-Bayt are special and blessed BECAUSE they are holy. We say you being a descendant of the Prophet ﷺ does not make you righteous in itself — blood does not make you righteous; rather, your good deeds do. If you have good deeds \*and\* you are Ahl al-Bayt, then no doubt, نور على نور, you have double blessing; but if you are not a good person, then your blood will not save you. And there's a hadith of course in Tirmidhi which proves this: "Whosoever's good deeds hold him back, his lineage will not push him forward" — this is what the Prophet ﷺ himself is saying.

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### Incident of the Jealousy of Hafsa RA & the Revelation of Surah al-Tahrim

There's one more incident narrated about Maria. The books of tafsir mention it more than the books of seerah because Qur'an was revealed for it. Again, it's a 'problematic' story, but it's in the Qur'an, so you can't sweep it under the carpet. It's narrated in al-Tabari that one day, Hafsa went away and she was not going to be at home, so the Prophet ﷺ called Maria to the house of Hafsa. And it so happened Hafsa returned earlier than she was supposed to, and she saw Maria leaving her house. So she became enraged and said, "Ya Rasulullah, is that how much respect you have for me? In my house and on my day?" And so the Prophet ﷺ continued to placate her and calm her down, until eventually she made the Prophet ﷺ promise to never ever see Maria again. So the Prophet ﷺ said, "I have made Maria haram for myself," i.e., "I swear by Allah I won't see her again." And he ﷺ made Hafsa keep this between the two of them. And he said, "Do not tell Aisha."

But Hafsa did go and tell Aisha. Why? To make Aisha jealous of her that, "I caused the Prophet ﷺ to give up Maria." Note Hafsa and Aisha had an interesting relationship: at times they were the best of friends, but at other times they were at each other. So Hafsa is boasting to Aisha that she got rid of Maria. And both of them were jealous of Maria since she had her beauty. In fact it's mentioned it was because of this the Prophet ﷺ moved her away to al-Awali, i.e., far away from the masjid.

The Prophet ﷺ told Hafsa not to tell, but Hafsa spills the beans and tells Aisha. Then what happens? Allah reveals in the Qur'an:

يَا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ تَبْتَغِي مَرْضَاتَ أَزْوَاجِكَ وَاللَّهُ غَفُورٌ رَحِيمٌ

66:1. O Prophet, why do you prohibit [yourself from] what Allah has made lawful for you, seeking the approval of your wives? And Allah is Forgiving and Merciful.

قَدْ فَرَضَ اللَّهُ لَكُمْ تَحِلَّةَ أَيْمَانِكُمْ وَاللَّهُ مَوْلَاكُمْ وَهُوَ الْعَلِيمُ الْحَكِيمُ

66:2. Allah has already ordained for you [Muslims] the dissolution of your oaths. And Allah is your Protector, and He is the Knowing, the Wise.

وَإِذْ أَسَرَّ النَّبِيُّ إِلَىٰ بَعْضِ أَزْوَاجِهِ حَدِيثًا فَلَمَّا نَبَأَ بِهِ قَالَ مَنْ أُنْبَأَكَ هَذَا  
قَالَ نَبَأَنِيَ الْعَلِيمُ الْخَبِيرُ

66:3. And [remember] when the Prophet confided to one of his wives a statement; and when she informed [another] of it and Allah showed it to him, he made known part of it and ignored a part. And when he informed her about it, she said, "Who told you this?" He said, "I was informed by the Knowing, the Acquainted."

— Note here, after Hafsa told Aisha, when the Prophet ﷺ asked her, "Why did you tell Aisha?" she replied, "Who told you that I told her?" And what is Hafsa thinking? That Aisha told the Prophet ﷺ. But the truth is, as the Prophet ﷺ said, "I was informed by the Knowing, the Acquainted."

إِنْ تَتُوبَا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا وَإِنْ تَظَاهَرَا عَلَيْهِ فَإِنَّ اللَّهَ هُوَ مَوْلَاهُ وَجِبْرِيلُ وَصَالِحُ الْمُؤْمِنِينَ وَالْمَلَائِكَةُ بَعْدَ ذَلِكَ ظَهِيرٌ

66:4. If you two [wives] repent to Allah, [it is best], for your hearts have deviated. But if you cooperate against him — then indeed Allah is his Protector, and Jibril and the righteous of the believers and the angels, moreover, are [his] assistants.

— This verse is meant to bring some fear in the wives of the Prophet ﷺ, that, don't conspire against him or go behind his back. There is no denying Allah AWJ is showing the status of our Prophet ﷺ even to his wives.

عَسَىٰ رَبُّهُ إِنْ طَلَّقَكُنَّ أَنْ يُبَدِّلَهُ أَزْوَاجًا خَيْرًا مِّنْكُمْ مَّسْلِمَاتٍ مُّؤْمِنَاتٍ قَانِتَاتٍ تَائِبَاتٍ عَابِدَاتٍ سَائِحَاتٍ ثَيِّبَاتٍ وَأَبْكَارًا

66:5. Perhaps his Lord, if he divorced you [all], would substitute for him wives better than you — submitting [to Allah], believing, devoutly obedient, repentant, worshiping, and traveling — [ones] previously married and virgins.

So through these verses, Allah revealed the command for the Prophet ﷺ to break the oath. So the Prophet ﷺ gave the kaffarah and Maria returned to him.

But note there is an alternative version to the tafsir of these verses. The opinion that these verses relate to Maria is the stronger opinion, but some sahaba said these verses relate to some honey given by Sawda, and Aisha and Hafsa conspired against the Prophet ﷺ — but this interpretation doesn't fit the events of these verses as perfectly as the story of Maria, and also it doesn't seem that big of a deal that the Prophet ﷺ says, "I'll never eat honey again," versus the issue of never seeing Maria again. Why would the wives get so jealous that the Prophet ﷺ had honey at the house of Sawda?

Also note some scholars say the private issues of the Prophet ﷺ are private so they shouldn't be discussed. In response Sh. YQ says, if Allah willed, they would be private, but He revealed Surah al-Tahrim because of it. And according to Sh. YQ, even some of the sahaba were not of the opinion that this matter should be kept private: Ibn Abbas said, "I was waiting for an opportunity for years to ask Umar ibn al-Khattab about Surah al-Tahrim, until finally one opportunity came; I found him by himself, so I asked him, 'Ya Amir al-Mu'minin, who are the two women in Surat al-Tahrim?'" And Umar RA says, "Aisha and Hafsa" — subhan'Allah, it's his own daughter, yet Umar RA answered. Even he didn't keep it private.

If we look at the story of Maria, we see that even the wives of the Prophet ﷺ were regular human beings. They felt jealous about their husband like every wife would, that our Prophet ﷺ is a human being. And here is the

whole point: If we portray the Prophet ﷺ the way that our books of seerah portray him, then everything fits into place; but if we make an imaginary perspective and formulate a person who never actually existed, then when we read the books of seerah or when some person comes and gives us an incident, it completely shakes \*our understanding\*. And in Sh. YQ's opinion, this is a problem. One of the goals of this seerah series is to increase the Iman of our young brothers and sisters — to make them realize the true message of our Prophet ﷺ, to not make him into something that he wasn't. Our Prophet ﷺ was a human being [see also: episode [54](#)]. And again, it's not like he ﷺ did something haram; he had halal access to Maria.

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### Death of Maria al-Qibtiyya RA

Maria lived for only 4-5 years after the death of the Prophet ﷺ. So she died relatively young in the khilafa of Umar ibn al-Khattab RA. Umar RA prayed janazah for her, and they buried her in Baqi' al-Gharqad. Therefore this clearly shows us she converted to Islam. When? We assume before the birth of Ibrahim, but Allah knows best.

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[Revised by Br. Syed Haq & MAR, February 2022]

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## 098 - Marital Dispute With the Wives [TOP]

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We will resume from where we left off. We discussed the entire story of the mother of Ibrahim, Maria. Today we'll mention an incident involving the wives of the Prophet ﷺ, which is the incident of the Prophet ﷺ abstaining from his wives for one month — the famous marital dispute that took place.

### When Did the Incident Happen?

The issue is we don't know exactly when the dispute occurred. However, Allah SWT revealed Quran because of it, so we do have a general idea. There are a number of opinions. Ibn Sayyid al-Nas (ابن سيد الناس) says in the 9th year of the Hijrah. If so, it's perfect timing with where we are. Other scholars, some say in the 4th, some say in the 5th, and some say in the 6th year of the Hijrah. (Note: Again, this is one of the big problems of the seerah, that we know many incidents, but we don't know precisely when they occurred. The same can be said for most of the ahadith, whenever the Prophet ﷺ said something, we don't know when he said it, it's just reported he did.) Some of the evidences that the scholars use to form an opinion when the incident took place are:

- i) We know that when this incident took place, the Prophet ﷺ was married to all 9 of his wives (Sawda, Aisha, Hafsa, Ummi Salama Hind bint Abi Umayyah, Juwayriyya bint al-Harith, Zaynab bint Jahsh, Ummi Habiba Ramla bint Abi Sufyan, Safiyyah bint Huyayy, and Maymunah bint al-Harith al-Hilaliyah). He had all nine of his wives, which means this incident took place somewhat late.
- ii) Yet we have other evidences which seem to suggest this took place before the verses of hijab were revealed. And this is somewhat problematic because if this is true, this means the Prophet ﷺ might not have been married to all 9. So there seems to be a little bit of clash.
- iii) Yet another evidence is the fact that the verses that Allah revealed pertaining to the incident are now in Surah al-Ahzab — and as we know, the bulk of the Surah was revealed during the 5th year of the Hijrah, so this seems to indicate that this incident took place in the 5th year. But we can easily dismiss this opinion — just because the verses are found in Surah al-Ahzab doesn't mean they were revealed then. Because not every surah is revealed in its entirety; so just because some portion is revealed in the 5th year doesn't mean the entire surah is revealed in the 5th year.

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### Cause of the Dispute: the Prophet ﷺ Chose to Be an Abdan-Rasula/Nabiyan-Abda

To understand this incident, we need to understand the lifestyle of the Prophet ﷺ. And as we know, he never lived a luxurious life. From his birth until his death. He had very humble beginnings, he was orphaned with no father; our Prophet ﷺ tells us his first job was a shepherd, and he would work for qararit, meaning literally for pennies. He would live in the cramped house of Abu Talib with the other children. He had a small break with the marriage of Khadija RA; that's when a little bit of wealth came to him, but it wasn't any luxurious living. He didn't even have transport, i.e., a camel, until the Hijrah. But slowly and surely, the wealth began to come in — not to him, but to the ummah. And in the Battle of Badr, with the ransoming of over 70 Qureshi pagans, each one brought in thousands of silver coins. Slowly the tide began to change. The first huge break came at Khaybar, that the entire fields of Khaybar were handed over. And then Fadak was gifted to the Prophet ﷺ. That was his main personal income, the plantations of Fadak, which was a sister city to Khaybar. Remember Khaybar happened in

the 7th year of the Hijrah — the narrations tell us that the land of Fadak was the main source of income for feeding his family. Remember, this was after the Battle of Khaybar when he was gifted Fadak [see episode [68](#)].

After this, the largest break the early ummah got was the Battle of Hunayn — it was the largest wealth ever accumulated. But how much of that did the Prophet ﷺ keep? Not a single penny, even though the shariah allows the leader (the legitimate khalifa) to take a share (1/5 of 1/5). Our Prophet ﷺ already had a share from Allah SWT, so he gave it all away. And it is authentically narrated that the Prophet ﷺ did this by choice. In the Musnad of Imam Ahmad, it's narrated the Prophet ﷺ was sitting with Jibril AS, and an angel comes down from the heavens. Jibril says to the Prophet ﷺ, "This angel, Allah has allowed him to come down for the first time since the beginning of creation." The angel said, "Ya Muhammad, assalamu'alayka, your Lord has sent me to ask you a question. Do you want to be a malikan-rasula (مَلَكًا رَسُولًا)<sup>[1]</sup> or an abdan-rasula (عَبْدًا رَسُولًا)?" Meaning a messenger-king or a messenger-slave. Jibril AS made a motion that, "Go low," or in another version he said, "Humble yourself in front of Allah," and so the Prophet ﷺ said, "I choose to be an abdan-rasula." The narrator of the hadith says, after this incident, he was never seen even eating with his back resting on a wall. Meaning what? The simplest sign of luxury is sitting back and enjoying your meal, yet, after this incident, the Prophet ﷺ lived a life even more humble. Why? Because he chose to be a slave before Allah.

[Transcriber's note: As Sh. YQ correctly narrated, another variant of the same hadith in Musnad Imam Ahmad says the choice was between "malikan-nabiya (مَلَكًا نَبِيًّا - prophet-king)" or "abdan-rasula (عَبْدًا رَسُولًا - messenger-slave)." Allah knows best which version is more correct, but taking into consideration how Sh. YQ himself defined "rasul" in episode [11](#), it wouldn't make sense to assume Allah SWT would revoke the status of the Prophet ﷺ as a "rasul" after all the works he ﷺ had done. So in our humble opinion, the difference between "nabi" and "rasul" in this context doesn't carry the implication Sh. YQ mentioned at minute [00:09:01](#).]

[Yet] another variant of this hadith which is slightly weak is the same incident where the Prophet ﷺ himself is telling Aisha what happened. He says to her, "O Aisha, if I desired, then all of these mountains would be turned to gold for me. An angel came to me — his buckle/fastener/clasp (for his izar [إِزَار]) was bigger than the Ka'bah itself — and he asked me, 'Do you want to be a nabiyan-malika (نَبِيًّا مَلَكًا - king-prophet)<sup>[2][3]</sup> or a nabiyan-abda (نَبِيًّا عَبْدًا - slave-prophet)<sup>[4][5]</sup>?' and I chose to be a nabiyan-abda." So this was his lifestyle.

At some point in his life — we don't know when, most likely 8th or 9th year of the Hijrah but Allah SWT knows best — the Prophet's ﷺ wives asked him for a higher standard of living. (And they would not have asked for a higher standard of living until they saw other people's standards rising. When everyone is living at a similar level, then there's no need to ask for more. When did the increase in living happen? After Khaybar, after the Conquest, etc. So, slowly but surely, the economic level is rising. [Of course it would rise radically and exponentially in the time of the khulafa. By the time of the Umayyads, the Islamic civilization is ruling the world. It is the most prestigious civilization in the entire world.] So, Allah knows best, but it makes most sense this incident happened later on.)

Now, the details of what the wives asked are not in any book, and it is appropriate that such details are not mentioned. It is an internal matter. Whatever they said to the Prophet ﷺ is in the privacy of their homes. What appears to have happened is that there was a cooperative effort, the wives applied group pressure to the Prophet ﷺ to demand a better lifestyle. And it was led by two of them, Aisha RA and Hafsa RA. (Note we should never diminish their status; they are our Mothers, and what they asked for was halal.) Why a group effort? Because it's more convincing, and a stronger case is built if all of them are demanding.

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### The Incident of the Prophet's ﷺ Ila': The Prophet ﷺ Abstained From His Wives for One Month

This incident is reported in a lot of detail by Umar ibn al-Khattab in Sahih Muslim. And of course, Umar is deeply involved because Hafsa (his daughter) and Aisha led the cooperative effort.

Ibn Abbas narrates: "I was always anxious to ask Umar for over a year about the two ladies Allah mentions in the Qur'an (Surah al-Tahrim)." (Note: Look at Ibn Abbas's patience and eagerness, and also his respect for the time of Umar RA.) Ibn Abbas eventually found him alone and asked him the question, to which Umar gives the story of Maria which we've already discussed [see episode [97](#)]. But then, Umar RA goes on, "We were a people from the Quraysh who would dominate over women. Yet when we came to Madinah, we found that the people of Madinah were a group whose women dominated them. When we moved from Makkah to Madinah, our women learned from the women of the Ansar (to dominate men). I had a house situated in al-Awali, one of my wives lived there. One day, I became angry at my wife and I said something. And she responded back. So I rebuked her, but she said to me, 'You are rebuking me for responding back, but don't you know that the wives of the Prophet ﷺ respond back to him? So much so that sometimes they abandon him in anger, even for a whole day.'" Subhan'Allah, this shows us so many things: (i) the Prophet's ﷺ wives had learned the customs of Madinah; (ii) it also shows us the Prophet ﷺ is tolerating this — he is not enforcing the customs of Makkah; and (iii) the women of Madinah knew how the Prophet's ﷺ wives treated him.

So Umar RA is shocked. He said, "I went to Hafsa immediately and asked her, 'Do you ever reply back (in an argument) to the Prophet ﷺ?' She said, 'Yes.' I asked, 'Do you ever leave him for a day?' She said, 'Yes.'" Note one of the beautiful things of the story is that it shows us the humanity of everyone involved. We see here that just like every couple has its back-and-forths, the wives of the Prophet ﷺ responded back to him and in irritation not even speaking to him for half a day or so. (Note if anybody else were to do this to the Prophet ﷺ, of course this is a type of kufr; but things are allowed for his wives that are not allowed for others.) So Umar RA rebuked Hafsa and told her, "خاب وخسر (Whoever does this has lost everything). Are you not scared of the anger of Allah upon you if the Messenger is angry with you?" So Umar is acting like every Muslim, other than the wife of the Prophet ﷺ, should act — the wives have some laxity. Then he commands her, "Never reply back to the Prophet ﷺ, and never ask him for any of your needs. Come to me; don't irritate him for anything. Let not the status of your companion (Aisha) deceive you about your own status..." — meaning don't make qiyas upon Aisha and what she does — "...for indeed, she is more graceful/beautiful, and she is dearer to the Prophet ﷺ than you are" — meaning she will get away with things you won't.

This shows us again, it's human nature that the one whom you love will be able to do more than the one you don't. E.g., for a parent, a child can do anything but they'll still be forgiven by the parent. So Umar RA is effectively saying to Hafsa, "You are not Aisha, so you won't get away with what Aisha can get away with." Recall Hafsa had been divorced before [see episode [52](#)], but Allah sent Jibril down to tell the Prophet ﷺ to take her back because, "She is sawwama qawwama, and she will be your companion in Jannah."

Umar continues, "I used to have a companion from the Ansar and we would take turns accompanying the Prophet ﷺ. One of us would take care of the cultivation and whatnot, and the other would go to the Prophet ﷺ for the day" — meaning Umar and all the sahaba had their lives to live as well; they have to toil, work, and struggle to earn a living; but they also want to benefit from the company of the Prophet ﷺ; so Umar used to alternate with an Ansari; one day Umar did the chores, his companion went to the Prophet ﷺ; the other day Umar went and the Ansari did the chores. Look at how much eagerness they have to be with the Prophet ﷺ. Further he said, "During this time, we were discussing the Ghassanids and how they might attack us." (Side note: This is why some scholars say this incident occurred before Tabuk, because after Tabuk, the Ghassanids were not a threat.)

Umar continues, "One day, after Isha, when I went to sleep, my neighbor came knocking on my door." Umar rushes out and said, "What is the matter? Have the Ghassanids attacked?" His neighbor says, "No, something worse has happened! The Prophet ﷺ has divorced his wives!" (This is amazing. The Ghassanids attacking is

war, yet for the Ansari, the wives being divorced is worse than war — because it's a personal loss for the Prophet ﷺ. This shows us the love that the sahaba had for the Prophet ﷺ.) Therefore, Umar RA said, as soon as Fajr was prayed, he dressed himself and rushed to the house of the Prophet ﷺ. Of course he was not there. Then Umar RA went to Hafsa and found her crying. Umar RA asked her, "Has the Prophet ﷺ divorced you all?" Hafsa said, "I don't know. However, he has left us and gone to an anteroom/attic room."

In another version also in Sahih Muslim, Umar says, "I rushed after Fajr and I found all of the people gathered in the masjid, just flipping pebbles..." — meaning they are waiting; they are concerned about what is going on — "...rumors had spread that the Prophet ﷺ has divorced all of his wives." So, Umar says, "I went to Aisha." (Note this is the evidence used by some to say this happened before the verses of hijab came down, because he would not have gone to Aisha otherwise. Others say he visited her and she was behind the curtain.) And he asked her, "O daughter of Abu Bakr, have you gone to the extreme of troubling the Prophet ﷺ that he's now left all of you?" — he is rebuking her. So Aisha replied with a sharp tongue, "O son of Khattab, go and take care of your own vessel," i.e., Hafsa. So Umar RA realizes Hafsa is also guilty. \*Then,\* according to this version, he goes to Hafsa and finds her crying.

So Umar is rebuking Hafsa, and says to her, "Didn't I tell you this would happen? Didn't I tell not to answer back to the Prophet ﷺ?" He then said harshly, "You know that Allah's Messenger does not love you" — Allah knows if this is true or not, but we assume this is just Umar's RA way of being harsh with his daughter, or maybe he meant the Prophet ﷺ doesn't love her as much as he loves Aisha RA. Allah knows best. And Umar continued, "And were it not for the fact that I am your father, he (ﷺ) would have divorced you a long time ago." Of course after hearing this, she breaks down crying more. Then he asks her, "Where is the Prophet ﷺ?" And she says he is in his anteroom. Now, what is this anteroom? The books of seerah primarily mention this room in this incident; this is when we know it exists. It appears that in the masjid of the Prophet ﷺ, there is a small chamber you had to climb a ladder to reach where the Prophet ﷺ would sit for privacy. "So," Umar RA says, "I went to that room, and there was one of the servants of the Prophet ﷺ standing there (in one version it's said it's Bilal, in another version it's said it's another Abyssinian), so I said to him, 'Ask permission from the Prophet ﷺ if I can enter.'" In one version, the servant goes in to ask, and then comes back and says to Umar, "I mentioned that you are outside, but the Prophet ﷺ did not respond." So Umar goes to the minbar in the masjid, waits, then goes back and tries again. The second time the servant comes back with the same response, "He (ﷺ) didn't say anything." Then the third time he comes and permission is given. Or in another version, he asked permission three times, and then the third time he says it loudly so the Prophet ﷺ can hear, "Go ask permission, for I think the Prophet ﷺ is thinking I am coming for the sake of Hafsa. But no, wallahi, that isn't the case. For if Allah's Messenger had told me to execute Hafsa, I would obey that command" — meaning he is not taking Hafsa's side. So, according to this version, when he says this, he is given permission to enter the room.

Of course this is the famous incident of the seerah that we've all heard, that Umar RA looks in the small room and says, "I only found in it some barley, a semi-tanned leather bag of water, and a chamber pot, and I began to cry looking at this sparse room. And the Prophet ﷺ was reclining on a fiber mat (made out of the branches of the date palm), and when he turned around to see me, I could see the marks of the fiber on his side." And Umar RA asked him ﷺ, "Ya Rasulallah, have you divorced your wives?" The Prophet ﷺ said, "No, I have not." Umar RA said, "Allahu akbar!" — this is the sunnah of hearing good news.

Here is where also Umar realized he needs to alleviate the tension, so he tried to have a conversation, "Ya Rasulallah, don't you remember the people of Quraysh, how we would dominate over our women? But then we came to Madinah and we found the opposite, and our women have learned from their women. One day, I became angry at my wife, and lo and behold, she replied back to me which I didn't approve, but she told me, 'Who are you to not approve, when even the wives of the Prophet ﷺ reply back to him?' So I went to Hafsa and told her, 'Be careful. Don't reply back to the Prophet ﷺ.'" And Umar RA even told the Prophet ﷺ that he told Hafsa, "Don't be deceived by the status of your companion (Aisha)." So Umar RA told the entire story to the Prophet ﷺ. At this, the Prophet ﷺ smiled. Umar's alleviating is working. Here we see the gentleness and wisdom of

Umar RA. And from this, we learn that when someone is in pain, we should bring some lightheartedness into the mood and situation.

When Umar RA saw the Prophet ﷺ smile, this made him encouraged and he continued talking to him ﷺ, to which the Prophet ﷺ smiled again. At this, Umar asked, "May I sit down and have a conversation?" — he hasn't even sat down yet. The Prophet ﷺ gave him permission, and this is when Umar says, "I sat down and lifted my head to see what else is in the room, but by Allah, I couldn't see anything in that room other than some animal hides. I said, 'O Messenger of Allah, why don't you make du'a to Allah that we have wealth as He has given wealth to Persia and Rome, Kisra and the Caesar, even though they don't worship Allah?'" And Umar RA began to cry. So the Prophet ﷺ said, "O son of al-Khattab, why are you crying?" Umar RA said, "Ya Rasulullah, why should I not when this mat has left its mark on your side/back, and you are Allah's Messenger. And compare this to Caesar and to Kisra. You are the Mustafa, the Habib, the Chosen One, and you are living like this when they are living like that." When he said this, our Prophet ﷺ got up from the mat and said, "O son of al-Khattab, are you in doubt? Are you not content that Allah has chosen us over them for the Next world and given them this world?" Umar RA said, "Ya Rasulullah, ask Allah to forgive me" — meaning it was a mistake to say we should get more money.

Of course, this is a very profound point of the simplicity of the life of the Prophet ﷺ — the role model that he left us with. But do realize the Prophet ﷺ did not live in this anteroom; this wasn't his house; his house was a notch above this, but still very sparse. He had a blanket and a cot, but not much else in material wealth.

(Tangent: We see here that to judge the success of a person based upon his wealth or to judge how good a person is based upon how much material possessions he has is wrong. True success is the akhira, gained by living a moral and virtuous life. This is the success Islam came to teach us. The Prophet ﷺ is asking Umar, "Are you in doubt?" and that very doubt is the problem especially in our ummah today, especially among our youth. They sometimes think, "Why do our countries have low GDP? Why is Japan more advanced in technology? Where are we in all of this?" — and this is a question that has deep theological responses to it, but the simplest answer is right here in this hadith, "Allah has chosen us over them for the Next world, and He has given them this world." No doubt, Islam doesn't tell you to not be scientific or technological, but that is not true success. Success is not judged based upon GDP or technology. And perhaps one of the reasons the disbelievers are blessed in this world is because their good deeds are being returned to them in this world. Meaning every time a disbeliever (i.e. people who disbelieve in the afterlife) does a good deed — and they all do good deeds — they will be rewarded in this world, and these rewards come in extra money, extra prosperity, better life, etc.; but they will get no share in the afterlife. So these are responses to the question "why do disbelievers live materially better lives.")

Back to the story: The Prophet ﷺ had taken a halaf (حلف - oath) to Allah that he would not come close to his wives for one month. And Urwah says that Aisha says, "After 29 days, the Prophet ﷺ returned to us. So I said to him ﷺ, 'O Messenger of Allah, you have taken an oath to stay away from us for one month, but it's only been 29 days.' He ﷺ said, 'The month may be 29 days as well.'" Note this shows us if somebody makes a promise to Allah — for example, if he says, "I will not do such-and-such for one month" — the one month could be either 29 or 30. Note as well that Aisha is counting every single day; she is in distress; and when the Prophet ﷺ comes back on the 29th day, she is worried the Prophet ﷺ might be mistaken and committing a sin of breaking a halaf, so she attempts to correct him and tell him, "This is the 29th day." But the Prophet ﷺ said, "A month could be 29 days."

And what happened after these 29 days? One version tells us that after staying away for one month, the first house the Prophet ﷺ went to was Aisha's, and he said to her, "O Aisha, I'm going to talk to you about a matter. And don't be hasty in this decision. And go and consult your parents before you come back to me." She said, "What is the matter, ya Rasulullah?" And then the Prophet ﷺ recited Surah al-Ahzab verses 28-29:

يَا أَيُّهَا النَّبِيُّ قُلْ لِّأَزْوَاجِكَ إِن كُنْتُنَّ تُرِدْنَ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا فَتَعَالَيْنَ أُمَتِّعْكُنَّ وَأُسَرِّحْكُنَّ سَرَاحًا جَمِيلًا

33:28. O Prophet! Say to your wives, "If you desire the life of this world and its luxury, then come, I will give you a compensation [for divorce] and let you go graciously.

وَأِنْ كُنْتُمْ تُرِيدْنَ اللَّهَ وَرَسُولَهُ وَالْآخِرَةَ فَإِنَّ اللَّهَ أَعَدَّ لِلْمُحْسِنَاتِ مِنْكُنَّ أَجْرًا عَظِيمًا

33:29. But if you desire Allah and His Messenger and the [everlasting] Home of the Hereafter, then Surely, Allah has prepared a great reward for those of you who do good."

And remember, the Prophet ﷺ had access to wealth. That's the key point. He had plenty of access, and his wives wanted some of that wealth. So they aren't asking for things beyond what he had. They were asking for a share that they felt was a fair share. So Allah revealed in Surah al-Ahzab for the Prophet ﷺ to say to his wives that, "If you desire the life of this world and its luxury, then come, I will give you a compensation [for divorce] and let you go graciously. But if you desire Allah and His Messenger and the [everlasting] Home of the Hereafter, then Surely, Allah has prepared a great reward for those of you who do good." A beautiful and simple choice. Also notice what the wives were asking for is not a sin, not makruh, nor is it haram. It's allowed. So Allah says, "If you want it, take it, but you won't live with the Prophet ﷺ after that." Now, of course the whole point of the entire story today is that our Prophet ﷺ wanted to live the lifestyle of a nabiyan-abda to be the ultimate role model. What the wives wanted was halal, and nothing is diminishing in their character if they want to live a better life knowing they have access to the money; but you see, our Prophet ﷺ should not have lived that lifestyle, and it's not appropriate for him to do so. So, any of his wives who wanted him must choose a lifestyle of humbleness and servitude. This is what Qur'an came down to say. That if you choose Allah and His Messenger, you'll get your reward in the Next life. So this was the choice put to every one of his wives, beginning with Aisha. The Prophet ﷺ said to her, "Don't be hasty, think about it. Go ask your mother and father."

Aisha narrates in the first person (in another hadith) that, "He told me to consult my parents because he knew my parents would never tell me to leave." Meaning she felt the Prophet ﷺ maybe assumed she might want to leave. And of course, the Prophet ﷺ did not want her to leave. But he might have been worried this young girl wants to leave. At this, Aisha responded, "What is there to consult, ya Rasulullah? I have chosen Allah and His Messenger and the akhira." This shows us, contrary to what the Islamophobes say, Aisha was mature. This also shows us when the choices are clear, you don't have to pray istikhara or ask people. It's crystal clear what needs to be done. It also shows us Aisha's Iman and taqwa. She then says, "O Messenger of Allah, don't tell your other wives that I have chosen you," meaning she wants the others to choose something else. But our Prophet ﷺ said, "Allah has sent me as a muballigh (مبلغ - conveyor), not as a muta'annit (متعنت - someone who cuts off from others or is harsh)." Meaning it's not her right to ask this of him. This shows us no doubt the Prophet ﷺ loved Aisha more than his other wives, but his extra love never caused him to not be fair with the other Ummahat al-Mu'minin. The Prophet ﷺ then recited the verses to his other wives, and obviously, every single one of them chose to stay with him ﷺ. None of them even considered leaving the Prophet ﷺ. This is exactly what we expect from our Mothers.

Umar RA, in another version, adds a detail that he says to the Prophet ﷺ, "O Messenger of Allah, if you have any trouble with any of your wives and you want to divorce them, know that Allah, his angels, Jibril, Mikail (ميكائيل - Michael), and I, and Abu Bakr, and all the believers, are with you." And Umar RA said, "I would always hope that Allah would back me up in things that I say." And it happened that during Umar's life, Allah did reveal verses to back up what he had said. It happened on 3 different occasions, and this is one of them. In Surah al-Tahrim verse 4, Allah says:

إِنْ تَتُوبَا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا وَإِنْ تَظَاهَرَا عَلَيْهِ فَإِنَّ اللَّهَ هُوَ مَوْلَاهُ وَجِبْرِيلُ وَصَالِحُ الْمُؤْمِنِينَ وَالْمَلَائِكَةُ بَعْدَ ذَلِكَ ظَهِيرٌ

66:4. [It will be better] if you [wives] both turn to Allah in repentance, for your hearts have certainly faltered. But if you [continue to] collaborate against him, then [know that] Allah Himself is his Guardian. And Jibril, the righteous believers, and the angels are [all] his supporters as well.

In Bukhari, Ibn Abbas says, "One day, we woke up and rumors spread that all of the wives [of the Prophet ﷺ] had been divorced. And they were all crying. And all of their families were with them. So I went to the masjid. And it was full of people. And Umar came when the Prophet ﷺ was in his private room. He asked permission to enter three times (same as Umar narrated) and then he entered, and asked the Prophet ﷺ if he had divorced his wives. The Prophet ﷺ said, 'No, but I have done *ila'* for one month from them.' So he remained for 29 days away from his wives, and then he entered upon them after this."

So this is the famous story, and it is called the Story of the Prophet's ﷺ *Ila'*. What is *al-ila'* (الإيلاء)? It's to make a *halaf* (حلف - oath) to Allah SWT that you will not come close to your wife for a period of time. This is permissible if the period of time is less than 4 months. And it is used when marital disputes are going out of hand, and the husband wants some time to be away, think, and cool down. This is what *al-ila'* is. And our Prophet ﷺ did it for one month (which can be 29 or 30 days).

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### Points of Benefit From the Story of the Prophet's ﷺ *Ila'*

We can derive many benefits from the story. Of these benefits:

1. Social customs and gender roles vary from society to society, and Islam does not dictate a particular, specific gender role as long as the overall guidelines of the shariah are met. This is very clear: How women interacted with men in Makkah was very different than how women interacted with men in Madinah, and Islam did not come to say the Makkan custom is right or the Madinan custom is right. Rather, Islam allowed them both. And this is something we see in every culture in Islamic society to this day; the women of one land might be more bold, in another land might be more timid, etc. The shariah does not have a particular stance. As long as the laws of the shariah are met, there's no harm in us adopting our own culture. This is especially relevant to us in the Western world. Our gender interactions and roles are very different than the bulk of the Muslim world. And we have extremes on both sides (some of us are dismissive of the roles in the Muslim world, whereas others are dismissive of the roles in the Western world). But the shariah allows for a spectrum. And what's within that spectrum is *halal*, and what's beyond that spectrum is *haram* (and what is "beyond the spectrum" is beyond the scope of this seerah class).

2. The humanity of the Prophet's ﷺ wives, and the Prophet ﷺ himself. If Allah had willed, our Prophet ﷺ could have had a fairy tale marriage. Also, if Allah had willed, we would not have heard of any of these things. But these incidents bring to home that even our Prophet ﷺ was having marital disputes. The wife might say something, the husband might say something — this is life. Question: Why would Allah SWT give this to our Prophet ﷺ, and not give him a fairy tale marriage? The response is, so that we can learn. How else would we learn how to cope with our own marital issues? Our Prophet ﷺ is our role model. And he was the best human. Thus his problems were resolved in the best of manners, and we learn from this how he resolved his problems.

Again, so much can be said here, but of the most important things is that, in jahili society, women were mistreated and abused; it was an accepted norm for one to physically discipline their wives; yet our Prophet ﷺ never once lifted his finger against a woman in a society where it was the norm. As Aisha RA herself said, "Wallahi, never was the hand of the Prophet ﷺ lifted up against any woman or servant." This demonstrates the perfect role model in the treatment of women. (Note: However, disciplinary action is sometimes required by one or both of the parties. What is that disciplinary action? First ask, talk, and demand what you want. After that, if that does not work, leave for a while, don't be with the person, and let things calm down. As Allah says in the Qur'an, "Leave/abandon them in their beds/houses" [see Quran, 4:34]. Notice if the man tells his wife to leave, this is un-Islamic and wrong. The man must leave, not the woman. This again shows us the mannerisms of Islam, you never kick a woman out of her own house.)

3. The news of the marital problem of the Prophet ﷺ spread to the entire city. Not just this, Allah revealed it in



the Qur'an. This shows us that, to have a marital problem is not in and of itself so embarrassing that it's taboo and no one can talk about it. We have extremes in our society where it becomes complete taboo to mention marital problems. And that's an issue, because by discussing it with other people, solutions can be found. As usual, Islam is in the middle. You don't go and tell every minor little thing to everyone, but on the flip side, nor should you think it is taboo to tell major problems. In the incident of the Prophet's ﷺ ila', the whole city of Madinah knows, and they are in the masjid crying because they love the Prophet ﷺ and they're hurt at his hurt. But the Prophet ﷺ is not embarrassed that they know he is having a marital issue. A good marriage is not one without problems; it's one where problems are trivial and resolved swiftly. So there's no doubt our Prophet ﷺ had the best marriage. How often did the incident of ila' happen in his lifetime ﷺ? Only once. And subhan'Allah, one of the best ways to solve a marital issue is to just separate for a while and let both parties cool off. It gives both parties the time to realize that, "You know what, I was a little bit too harsh," etc. (As for our Prophet ﷺ, of course he didn't do anything wrong; he just gave his wives the opportunity to think and calm down.)

4. The in-laws can and should get involved. Umar RA comes and talks to Hafsa, "Don't do this, do that. If you need anything, come to me," etc. It's positive for the in-laws to get involved if they do so wisely (and it's negative if they do so unwisely).

5. Fiqhi benefit: The husband has the right to give his wife the option of divorce. In fiqh, this is called "ikhtiyar (إختیار - choice)." This is what the Prophet ﷺ did. So a husband can tell the wife, "Look, you have a day, think about it. If you want a divorce, you may divorce." So he gives her the power of divorce. Usually the man has the power, but it's halal, and it's in some occasions wise, to give that power to the woman. In this case, the Prophet ﷺ did not want divorce, so he tells his wives, "If you want it, it is your choice." Most of the fuqaha allow it, and say a time period should be given. Others say it can be unlimited in time (in accordance to the Hanafi madhhab). The reason the other madhhabs say there should be a time clause is so that Allah's statement (i.e., "Men have a degree above them [women]" [Quran, 2:228]) still applies. Allah knows best which fiqhi position is right; nonetheless, you can give your wife a choice of divorce for a time period. If she chooses it (e.g. by saying, "I choose myself"), the talaq (one talaq) takes place at \*her\* saying it. This is never the case except in ikhtiyar.

6. The main point of the entire Incident of the Prophet's ﷺ Ila' is the simplicity of his lifestyle ﷺ. Truly it's a sign of his prophethood. Why else would he choose to live in a very simple manner, and cause the people whom he loves to also live in that manner? It's one thing to sacrifice for yourself, but to sacrifice for your loved ones, that is setting a standard for society. Allah SWT gave the Prophet ﷺ the choice whether to lead a simple lifestyle or become a king, and the Prophet ﷺ chose to lead a very simple lifestyle; and all of his wives were also given the option whether to stay with him ﷺ and live simply, or to leave him and get the wealth of this world, and none of them chose money over him ﷺ and the akhira. And of course, this shows us the status of the Mothers of the Believers and their Iman.

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[\[TOP\]](#)



## 099 - Verse of Sword & Hajj of Abu Bakr [TOP]

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We are winding up with the seerah now. Maybe two or three more lessons after this and we will be finished, alhamdulillah. Today, we'll do the very final incidents in the 9th and 10th years. Again, what we went through in the last few weeks was primarily delegations and family incidents. We had to break our chronology and we explained why. Now, however, we go back chronologically and talk about the next big incident that occurred in the 9th year of the Hijrah, and that is the Hajj of Abu Bakr al-Siddiq RA.

### **Sending Abu Bakr RA to Perform Hajj**

Now, when was the Conquest of Makkah? Ramadan of the 8th year of the Hijrah. In the 8th year, could the Prophet ﷺ and Muslims have performed Hajj? Yes, of course. Because they conquered Makkah in Ramadan. Yet there was no concerted effort to do so. Why? If we say the Prophet ﷺ was too busy with delegations, then we are saying that a wajib/fard is being delayed because of delegations; so that is nonsensical. The Battle of Hunayn was in Shawwal of the 8th year, so they could have come back for Hajj in the 8th year if they wanted to. So why didn't they? Because Makkah is not yet fully safe. Remember the Thaqif; Ta'if is literally the next neighboring city with a huge population that is very hostile. Therefore, the reason why the Prophet ﷺ did not make an effort to do Hajj in the 8th year was because it simply was not feasible. There were security threats. Thus, in the 8th year of the Hijrah, there was no special Hajj delegation coming from Madinah.

There were, however, a few Muslims who performed Hajj. Who were they? The books of seerah mention the Prophet ﷺ placed one of the members of the Banu Abd Shams, Attab ibn Asid (عتاب بن أسيد), as the governor of Makkah — he converted at the Conquest of Makkah (side notes: so he's a late convert. Why then didn't the Prophet ﷺ appoint one of the elites as the governor? Umar, Uthman, etc.? Why did all the elite sahaba go back? Because they \*have to\* go back. The Muhajirun are obliged to go back. One of the points of the Hijrah, because of which they were honored by Allah, is that the Muhajir cannot go back to where he came from, or else his Hijrah is nullified. So none of the Muhajirun were able to go back to Makkah, including the Prophet ﷺ. This is only special for the actual Muhajirun — as for us in our times, if we do hijrah from a dangerous land, we can go back if it becomes safe in the future. But that group of Muhajirun had to promise to give up everything and never return. So there was no permission for the Muhajir to go back to Makkah. Thus who was allowed to stay in Makkah? Those who never left), and Attab never made Hijrah, thus he was allowed to stay in Makkah, so in the 8th year, as a newly appointed governor of Makkah, he led a small group of Muslims to perform Hajj. Thus for the first time, some Muslims publicly performed Hajj. This of course had not happened since the beginning of Islam.

As for the Prophet ﷺ and the sahaba in Madinah, they did not perform Hajj in the 8th year. In the 9th year, what happens? Tabuk takes place, and that is taken care of. Najran is also taken care of at the end of the 9th year / beginning of the 10th. The main threat was Thaqif, and as we know, that is also taken care of in Madinah. We discussed their delegation [see episode 95]. So the tribe of Thaqif accepted Islam, and now in the 9th year of the Hijrah, the Prophet ﷺ decides to send Abu Bakr with an official delegation from Madinah to Makkah. But the Prophet ﷺ himself does not perform the Hajj. Why? He explicitly explains why; he says to Abu Bakr, "Verily, the mushrikun perform tawaf naked around the Ka'bah, and I do not wish to perform the Hajj until that is eliminated." So he gave the ultimate reason, that it is not befitting for the Prophet of Allah ﷺ to participate in the Hajj where you have mushrikun acting in this vulgar and lewd manner.

## Jahili Arabs Used to Perform Tawaf Naked

Now, this concept of doing Hajj without your clothes is mentioned in the Qur'an in Surah al-A'raf verse [7:28]. Note right before this verse, Allah mentions how Adam and Hawa AS were persuaded by Iblis to eat from the Tree, which caused them to get rid of their clothes [7:27]. And Allah says before this in verse [7:26], "O children of Adam, We have sent down clothes [from the heavens]..." What does that mean? It means the concept of clothes is heavenly. We are the only creation in this world that wears something on our bodies. And in verse [7:28], in the context of clothes and covering oneself up, Allah says, "When they [the Quraysh] commit a shameful deed..." and the word used for "shameful deed" here is "fahsha (فحشاء)" or "fahisha (فاحشة)." Note, fahsha/fahisha is a sin of a sexual, lewd, or perverse nature. And Allah says when the Quraysh do a fahisha, "They say as an excuse, 'Our forefathers did it,' and, 'Allah commanded us to do it.'" Then Allah AWJ negates this and says, "Tell them, 'Allah does not command that which is fahsha.'" What specifically does the word fahsha refer to in this verse is not mentioned in the Quran, but it's discussed in the tafsir literature: The sahaba and tabi'un interpreted this verse and said, "The fahisha was to perform tawaf without your clothes."

يَا بَنِي آدَمَ قَدْ أَنْزَلْنَا عَلَيْكُمْ لِبَاسًا يُؤَارِي سَوْآتِكُمْ وَرِيشًا ۖ وَلِبَاسُ التَّقْوَىٰ ذَٰلِكَ خَيْرٌ ۚ ذَٰلِكَ مِنْ آيَاتِ اللَّهِ لَعَلَّهُمْ يَذْكُرُونَ

7:26. O children of Adam! We have provided for you clothing to cover your nakedness and as an adornment. However, the best clothing is righteousness. This is one of Allah's bounties, so perhaps you will be mindful.

يَا بَنِي آدَمَ لَا يَفْتِنَنَّكُمُ الشَّيْطَانُ كَمَا أَخْرَجَ آبَاكُمْ مِنَ الْجَنَّةِ يَنْزِعُ عَنْهُمَا لِبَاسَهُمَا لِيُرِيَهُمَا سَوْآتِهِمَا ۚ إِنَّهُ يَرََاكُمْ هُوَ وَقَبِيلُهُ مِنْ حَيْثُ لَا تَرَوْنَهُمْ ۚ إِنَّا جَعَلْنَا الشَّيَاطِينَ أَوْلِيَاءَ لِلَّذِينَ لَا يُؤْمِنُونَ

7:27. O children of Adam! Do not let Satan deceive you as he tempted your parents out of Paradise and caused their cover to be removed in order to expose their nakedness. Surely he and his soldiers watch you from where you cannot see them. We have made the devils allies of those who disbelieve.

وَإِذَا فَعَلُوا فَاجِشَةً قَالُوا وَجَدْنَا عَلَيْهَا آبَاءَنَا وَاللَّهُ أَمَرَنَا بِهَا ۚ قُلْ إِنَّ اللَّهَ لَا يَأْمُرُ بِالْفَحْشَاءِ ۖ اتَّقُوا اللَّهَ عَلَىٰ مَا لَا تَعْلَمُونَ

7:28. Whenever they commit a shameful deed, they say, "We found our forefathers doing it, and Allah has commanded us to do it." Say, "No! Allah never commands what is fahsha. How can you attribute to Allah what you do not know?"

The Quraysh gave 2 reasons for doing tawaf naked. Allah let go of the first reason because it was factual. Not because it was valid, but it was true, that their forefathers did it. However, Allah responded to the second accusation; He SWT negated the accusation and said, "Allah never commands what is fahsha."

What were their justifications for doing such a desecrated act? Ibn Kathir and others mention two:

1. They said, "We should do tawaf the same way our mothers gave birth to us." Meaning they are saying, "We should return to our original state that Allah created us in," i.e., "au naturel." Now, this is intriguing because this is exactly the same excuse we find today — there is this nudist movement, and they implement the exact same logic that, "God created us this way, our mothers gave birth to us this way, so why should we pervert nature?" Subhan'Allah, it's exactly the same excuse as the jahili Arabs. However, Allah says in the Quran, no, He sent down clothes for us.

2. The second excuse they give is, "How can we do tawaf in the exact same clothes we disobey Allah in? Isn't it shameful that in these garments we've disobeyed Allah we do tawaf in them?"

This really shows us how easy it is to find any logic for anything. Without any Divine guidance and shariah, anyone can justify anything. The notion that our intellect is all-powerful and guiding, is ridiculous. Our intellect can justify anything. You want to torture innocent people, your 'intellect' will give you reasons to do so. Whatever it is, you will find your justification. That's why you need a shariah from Allah to tell you right from wrong. Otherwise, if we are left to our own whims and desires, anyone can justify anything as we have indeed seen. Here we have people justifying doing tawaf — the greatest of deeds around the greatest of houses — fully

naked. They too believe the Ka'bah is sacred like us; but somehow they say, "Let us be natural the way Allah created us."

Note not everyone did tawaf naked. It was something that, believe it or not, was a sign of piety amongst the jahili Arabs. And therefore, only the 'pious' among them did it. But it wasn't something that was uncommon either. The people of Makkah, by the way, did not follow this practice. Why? They view themselves as being elitists. They literally thought they were elite, so they reasoned, "These rules don't apply to us because we are people of the Haram, people of the holy place." So doing tawaf naked was the custom of the non-Qureshis. And that is why in Hajj season, this act increased, because that's when the non-Qureshis came. And there were ways out of this too. Even those who wanted to do it had ways out of it. They would either purchase brand new clothes (to get past excuse #2), or they would get a Qureshi to lend one of his garments, because his clothes for some reason are 'holy' since they are being used in Makkah. (In Sh. YQ's opinion, this notion of going around the Ka'bah naked unless you purchase from Makkah, must have been invented by a Makkan merchant or a clothes seller; because, of course, they will benefit a lot from such a thing. This is just Sh. YQ's random theory, and he told note-takers not to write this down.)

The books of seerah mention even the women would sometimes do this. Can you imagine the vulgarity? For the women however, there was a license to wear a garment to cover their private parts; the rest of their body would be covered with their hands, and they would versify a poem: "Today, my body is apparent, but whatever is apparent, I don't allow anyone to stare at it." And allegedly, when she says this, nobody will be able to look at her. That's what they believed. Also, the books mention that it was more common for women to do this during the night in the dark.

The point is this was the custom that existed, and so the Prophet ﷺ explicitly said he did not want to do Hajj in this environment. It's very interesting to note the Prophet ﷺ made a very firm stand to not go for Hajj because of this. This is definitely the appropriate thing for him to do. So he sends Abu Bakr and 300 other people to first eliminate this custom.

(Side notes: For the first 53 years of the Prophet's ﷺ life, without a doubt this custom must have been taking place in Makkah; obviously this must have been happening during his life, and of course he was lowering his gaze; but the point is that, merely being in an environment of fahsha is not in and of itself haram. The Prophet ﷺ did not leave Makkah for 53 years of his life even though women were doing tawaf of this nature. And it is clear that it's public. Now, in our times, we do have a lot of young people who go through phases and think everything is haram, including living in the West. And if you ask them why, they say, "Because there is fahsha everywhere." In response we say, the east has probably the same if not even more fahsha. Especially with the internet, there is no place on earth where there is no fahisha; there is no more safe haven utopia. Secondly, this incident clearly shows, our Prophet ﷺ, when he is the minority and oppressed, what did he do? What will you do? You lower your gaze and fight your own battle. Just because it's happening outside, doesn't mean your presence there is haram. This is especially true when there is no place to go, such as in our times. \*As long as\* we protect ourselves and fear Allah, insha'Allah, there is no sin for us to be in the West.)

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### **The Revelation of the Beginning of Surah al-Tawba incl. the 'Verse of the Sword'**

So the Prophet ﷺ sent Abu Bakr, and along with him 300 other Muslims, to lay the foundations for his first and last Hajj, Hajjat al-Wada'. There are no idols in Makkah, but there are still going to be pagans coming from all over Arabia with their weird and bizarre customs. So he sends Abu Bakr RA to make sure that there are no paganistic rituals, and further, no pagans from henceforth. As soon as Abu Bakr RA left the city of Madinah, within a few hours, Allah SWT revealed the first 2½ pages of Surah al-Tawba. And these verses are directed at the pagans of Arabia. Why did Allah delay it? Allah knows best, but maybe it was because of exactly what happened:

When someone said to the Prophet ﷺ, "Why don't you send these verses to Abu Bakr al-Siddiq?" the Prophet ﷺ said, "No one shall convey these verses on my behalf other than someone from my own household," and so he chose Ali ibn Abi Talib who wasn't part of the initial congregation to Makkah, and told him to take these verses, catch up to Abu Bakr, and announce them to the people during Hajj.

Of course this Surah was one of the very final surahs to be revealed (the final large surah to be revealed; the final surah was Surah al-Ma'idah). And Surah al-Tawba, of course, as we all know, does not start with Basmala (BismiLlah-ir-Rahman-ir-Raheem). There are a number of opinions on why this is, but here are the 2 most popular opinions:

1. Narrated from Ali ibn Abi Talib, he was asked why there is no Basmala, and he says (which makes sense for today's lecture): "BismiLlah-ir-Rahman-ir-Rahim is what you write at the beginning of a contract of protection; of rahma (رحمة - mercy). [But] Surah al-Tawba is about bara-a (براءة - cutting off of ties and dissociation). So you are not going to start the Surah of dissociation by saying, 'In the name of Allah, the Most Gracious, the Most Merciful.'" Because Allah is saying in the Surah, He has "nothing to do" with the pagans, so Ali RA is saying it's not befitting that such a Surah starts with "the Most Gracious, the Most Merciful."

2. There is a hadith in Tirmidhi which says Uthman ibn Affan was asked by one of his students why he didn't put Basmala at the beginning of Surah al-Tawba, and also why did he combine al-Anfal and al-Tawba even though the former is early Madinah, while the latter is late Madinah. Recall al-Anfal is a surah that mainly talks about the Battle of Badr, and al-Tawba is mainly about the Battle of Tabuk and post-Tabuk (all 9th year). So the student is asking why Uthman combined these two surahs. Uthman replied, "The content of the two is similar, and al-Tawba was revealed very late, and we didn't know whether it was a separate surah or not, so we just put it with al-Anfal. And because we didn't know if it's a separate surah, we didn't write Basmala."

Now let us go over a few verses of Surah al-Tawba:

بَرَاءَةٌ مِّنَ اللَّهِ وَرَسُولِهِ إِلَى الَّذِينَ عَاهَدْتُمْ مِّنَ الْمُشْرِكِينَ

9:1. [This is a declaration of] disassociation, from Allah and His Messenger, to those with whom you had made a treaty among the polytheists.

— It's a very powerful beginning from Allah. That He begins by declaring a bara-a (براءة); there is no such word in English like bara-a in Arabic. There were treaties made in the 6th, 7th, and 8th year, and now this is the declaration that all of those treaties are going to be made null and void. Note any time you have a treaty with somebody, before you break it off, you have to tell the other party that you are going to break it off. It's against Islam and etiquette to surprise break off a treaty [see also: episode 43]. This is the way our shariah operates, that if you have a peace treaty with someone, you cannot break the treaty as you attack them. You have to tell them beforehand, e.g., "Look, we have one month left and then that's it." So this is what is happening: Allah is revealing this Surah to break any and all treaties. And He SWT then gives the conditions and details:

فَسِيحُوا فِي الْأَرْضِ أَرْبَعَةَ أَشْهُرٍ وَاعْلَمُوا أَنَّكُمْ غَيْرُ مُعْجِزِي اللَّهِ وَأَنَّ اللَّهَ مُخْزِي الْكَافِرِينَ

9:2. So travel freely, [O disbelievers], throughout the land [for] four months, but know that you cannot cause failure to Allah and that Allah will disgrace the disbelievers.

— The time clause given is 4 months, and then all treaties will come to an end. So for these 4 months, they are completely safe and free to go anywhere and do whatever they want (e.g., pack their stuff, take care of business, visit family).

وَأَذَانٌ مِّنَ اللَّهِ وَرَسُولِهِ إِلَى النَّاسِ يَوْمَ الْحَجِّ الْأَكْبَرِ أَنَّ اللَّهَ بَرِيءٌ مِّنَ الْمُشْرِكِينَ وَرَسُولُهُ فَإِنْ تُبْتُمْ فَهُوَ خَيْرٌ لَّكُمْ وَإِنْ تَوَلَّيْتُمْ فَاعْلَمُوا أَنَّكُمْ غَيْرُ مُعْجِزِي اللَّهِ وَبَشِّرِ الَّذِينَ كَفَرُوا بِعَذَابٍ أَلِيمٍ

9:3. And [it is] an announcement from Allah and His Messenger to the people on the day of the greater Hajj that Allah is disassociated from the disbelievers, and [so is] His Messenger. So if you repent, that is best for you; but if you turn away — then know that you will not cause failure to Allah. And give tidings to those who disbelieve

of a painful Punishment.

— So Allah is saying this shall be a declaration on the Day of Sacrifice (10th Dhu al-Hijjah), which is the day after the Day of Arafah, that Allah and His Messenger have cut off all relationships from the pagans.

إِلَّا الَّذِينَ عَاهَدْتُمْ مِنَ الْمُشْرِكِينَ ثُمَّ لَمْ يَنْقُصُوكُمْ شَيْئًا وَلَمْ يُظَاهِرُوا عَلَيْكُمْ أَحَدًا فَأَتِمُّوا إِلَيْهِمْ عَهْدَهُمْ إِلَىٰ مُدَّتِهِمْ ۚ إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ

9:4. Excepted are those with whom you made a treaty among the polytheists and then they have not been deficient toward you in anything or supported anyone against you; so complete for them their treaty until their term [has ended]. Indeed, Allah loves the righteous [who fear Him].

— Here Allah gives an exception. He is saying if there is a pre-set specific time clause already in place, and they have not broken their promise at all, then in that case, Allah is telling the Prophet ﷺ to fulfill that treaty to the end of the agreed time. For some tribes, the Prophet ﷺ put a time clause, and Allah, in his fairness, puts an exception to these treaties.

فَإِذَا انسَلَخَ الْأَشْهُرُ الْحُرُمُ فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ وَخُذُوهُمْ وَأَحْصُرُوهُمْ وَأَقْعُدُوا لَهُمْ كُلَّ مَرْصِدٍ ۚ فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَخَلُّوا سَبِيلَهُمْ ۚ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

9:5. And when the sacred months have passed, then kill the polytheists wherever you find them and capture them and besiege them and sit in wait for them at every place of ambush. But if they should repent, establish prayer, and give zakat, let them [go] on their way. Indeed, Allah is Forgiving and Merciful.

— THEN, the 5th verse comes. This is the MOST misinterpreted verse by Islamophobes. It is called 'the Verse of the Sword.' And you have to understand this verse in the context of the 9th year of the Hijrah, in the context of post-Conquest when paganism is being eliminated. All of this needs to be understood. Now what are the "sacred months" being referred to in this verse? Some scholars say the famous Sacred Months of the Hijri calendar. Others say Allah called the four months in verse 2 the "sacred months" because those are the four months you cannot fight for this particular year. So basically, when those months finish, then what? Then there is an open license to attack, kill, take them prisoner, and do whatever needs to be done.

— Here's the point: This verse was revealed for the Haram and the Arabian Peninsula. To ensure there is not going to be paganism and idol worship in that sacred land anymore. You cannot worship an idol in the lands of the Haram. So they were given four months, and two options: Either get rid of paganism and accept Islam (which is exactly what Allah says in verse 5), or leave; otherwise, face war. Because it is not allowed in our shariah for idolatry to be practiced openly in the Arabian Peninsula.

— Historically speaking, all the Muslim rulers tolerated paganism outside the Arabian Peninsula. And by unanimous consensus, Jews and Christians are allowed to live in an Islamic state if they pay the jizya. The ikhtilaf comes over non-Jews, non-Christians, and non-Zoroastrians. (Side note: Question: Why are Zoroastrians also excluded? Answer: Because Umar RA decided to treat them like the People of the Book. When he conquered Persia, there were Zoroastrians, and the sahaba differed what to do; Umar RA said, "Treat them like you treat the People of the Book, except you cannot marry their women or eat their meat"; so based on this, all of the madhhabs agree that Jews, Christians, and Zoroastrians can live in Dar al-Islam if they pay jizya. There is no ikhtilaf at all — they can practice their faith, have their churches, etc. As long as they pay the jizya, they are protected by the state. But of course there are conditions, e.g., they are not allowed to proselytize. We aren't painting early Muslim society to be a 'post-liberal,' 'post-modernist,' 'post-humanistic,' 'secular' society. You are allowed to be a Jew, Christian, or Zoroastrian, but you cannot convert others.) The ikhtilaf came what if you're not Jew, Christian, or Zoroastrian? This is where the madhahib differed. Some madhahib say only these are allowed to live in an Islamic state; others say, "No, it's okay, what Umar said of the Zoroastrian applies to every other religion."

— And we have to understand that fiqh is one thing, history and reality is another. The khulafa basically allowed every single religious group to be who they are as long as they didn't proselytize or cross the line [see also: episode [87](#)]. Classic example: The Yazidis have existed under the Abbasids, under the Umayyads, under the

Mamluks, for hundreds of years. They have bizarre beliefs which go back to ancient times. They are called "satan worshipers" which isn't technically true, but the point is they were tolerated. Another example is the Mughals who were the largest empire in India — the Muslim states had no problems with the Hindus being there.

— The point is, this verse cannot be taken as a carte blanche execution order of all non-Muslims. One simple historical fact: Not a single person lost his or her life because of this verse. This verse is a threat: they have four months to leave or else they will die. It's a threat and it was meant to be a threat to scare the people. And indeed, because of it, paganism disappeared from Arabia, which was exactly what Islam wanted. So to take this verse, "Kill the infidels wherever you find them," and to ignore the entire context, or even more so the very next verse, is just plain wrong. Allah says in verse 6:

وَإِنْ أَحَدٌ مِّنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ حَتَّىٰ يَسْمَعَ كَلَامَ اللَّهِ ثُمَّ اتِّلْغُهُ مَأْمَنَهُ ۚ ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْلَمُونَ

9:6. And if any one of the polytheists seeks your protection, then grant him protection so that he may hear the words of Allah. Then deliver him to his place of safety. That is because they are a people who do not know.

— Subhan'Allah, verse 6 clearly says if anyone wants protection, give him protection, explain Islam to him, accompany him to the borders and let him go. He goes his own way safely. Not one person was killed or executed as a result of these verses. They were meant to threaten the pagans. Either accept Islam or leave. And that's exactly what happened. Paganism was wiped out of Arabia, and that was the goal of Islam. And we will not sugar-coat this at all: We do not want idolatry to be taking place in the Arabian Peninsula.

### Sunni-Shia Controversy:

#### "Are You Being Sent to Be a Commander Over Me?" Asked Abu Bakr to Ali

Another major controversy is the issue of Ali ibn Abi Talib being chosen to convey the message to the pagans during the Hajj of the 9th year. (Side note: The 9th year is the only year ever where Muslims and pagans performed tawaf and Hajj simultaneously. Never before did an official delegation of Muslims and pagans perform tawaf together. That there were pagans from far north, south, east, and west, that came to do Hajj.) Ali RA is sent to announce to the pagans, "Go back to your people and tell them, either leave or convert to Islam, you have four months. If you don't, we will attack you." The question is why was Ali RA chosen? As we said, Ali RA was given the first 2 pages of Surah al-Tawba. Then he rushes to Dhu al-Hulayfah, and Abu Bakr sees him riding on the personal camel of the Prophet ﷺ, which shows he is being sent by the Prophet ﷺ as his representative, so immediately Abu Bakr asks him, "Are you being sent to be a commander over me? Or am I still the commander?" Ali RA said, "No, you are still the commander, but I have come to recite Surah al-Tawba." Of course this causes huge tension between Sunni and Shia groups.

The Shia interpret this and say this is explicit evidence that Ali RA should have been the [first] khalifa. Of course their main evidence is the incident of Ghadir Khumm which we will discuss later on [see episode 100]. But here, they say the Prophet ﷺ clearly chose Ali RA (as his successor) when he said, "No one shall represent me other than my family member." But this is very easy for us Sunnis to understand in the proper way: Al-Baghawi and other mufasssirin mention that it was the custom of pre-Islam that when a ruler wants to make a treaty or break a treaty, they have to send someone from their family to do so. And because the Prophet ﷺ is dealing with the jahili Arabs, to whom lineage and family is everything, he wants to provide no excuse for the pagans that they can say, "Oh, you sent the wrong person," that is why he sends Ali RA to break the treaties. And the simplest correct understanding for us is that Abu Bakr and Ali are both in the same convoy of Hajj, and Ali RA literally says to Abu Bakr, "No, you are still the amir (leader)."

In this incident, you have two of the greatest sahaba together, and the Prophet ﷺ sends the both of them, but Ali RA is not sent as the amir (leader). He is sent for a task which is to break the treaties; Abu Bakr is the overall amir. For us, this is very clear. No doubt, we have no problems giving every blessing that is given to Ali RA; this

is indeed a great honor to be chosen by the Prophet ﷺ to break the treaties; and we have no stinginess in saying he is Ahl al-Bayt and that he represents the Prophet ﷺ; BUT that doesn't mean he should have been the [first] khalifa over Abu Bakr RA.

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### Four Major Announcements During the Hajj

As we said, it was the only Hajj performed by both pagans and Muslims simultaneously. It was also the only Hajj wherein the rites of Hajj were performed according to the old ways. The Prophet ﷺ did not show the correct way of Hajj, so Abu Bakr does it in the old way.

Abu Bakr RA performs the Hajj, and Ali RA along with Abu Hurairah RA make four major announcements throughout Mina (منى). They first recite Surah al-Tawba (first 2 pages), so now people are aware of the 4 months period. Then they announce:

1. No one shall enter Jannah other than a Muslim/Mu'min (or in another version: "The kafir shall not enter Jannah")
2. No one shall perform tawaf naked
3. No mushrik shall ever perform tawaf again (after this year)
4. Any contract that exists with the pagans with any tribe shall exist for four more months. After this, there is no treaty (unless there's a pre-set time clause)

So these were the four major announcements in the Hajj of Abu Bakr RA.

The first point is very interesting. Why mention no kafir shall enter Jannah? This is now perhaps the final dawah being given to groups of people that might decide to leave Arabia forever. They know they have two options: Convert or leave. (It's never convert or die, by the way.) So they are being told the most important thing, which is that there is no way to Jannah other than Islam. And for Sh. YQ, this is a very important point in modern times, because this principle of Islam is being watered-down, and many youths find it difficult to swallow. But the fact that the Prophet ﷺ made this the first point to announce in the final Hajj that the pagans will ever attend really demonstrates that Quranic-wise and logic-wise, if you believe in a religion, it better be the one that saves you from Allah's anger and punishment. If other religions also save you, why believe in a specific one? The purpose of Islam is to guide us to Jannah and the pleasure of Allah. If we say many other religions do that, why even follow one religion? Religion by its nature, logically, should be exclusive in terms of Allah's pleasure. No doubt, in terms of this world, the fiqh is clear: we have our way and they have theirs. But in the akhirah, not all religions can simultaneously be valid. So in this final opportunity, the Prophet ﷺ is telling the mushrikun that you only have one way to get to Jannah, and that is through Islam. [Further reading: [Salvific Exclusivity, by Sh. Yasir Qadhi](#)]

As for the issue of doing tawaf naked, the prohibition was enforced even during the Hajj of Abu Bakr RA. So even in the 9th year, no one did tawaf naked. Because that was immediately enforced.

As for the prohibition for pagans to do tawaf, that was not enforced yet since they were already there. That started from the 10th year onward.

Last, they are told they have four months left.

Therefore, this was a clear signal that Islam had triumphed over idolatry. This was the final nail in the coffin for idolatry. And as we've said many times, it's one of the most amazing U-turns in human history. That in just 20



years, an entire civilization gives up its heritage of over 3,000 years and accepts a new religion. There are no pagans anymore that are Arabs. There are still Arab-Christians, and there used to be Arab-Jews up until 1948, Islam tolerated this, but nowhere were there Arab-pagans anymore. Why? Because of these verses. And subhan'Allah, it's one of the most interesting miracles of Islam, that it eliminated idolatry completely amongst an entire civilization. And our Prophet ﷺ saw the culmination of his efforts.

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### Sending Out Governors and Religious Teachers to Various Places

Also toward the end of the 9th year, our Prophet ﷺ sent many sahaba as either governors or teachers of Islam to various places around Arabia, especially in the north and south. Mu'adh ibn Jabal was sent to Yemen — and we know the story of how the Prophet ﷺ walked with him [see episode [96](#)]. Others were also sent down south, and it seems people there accepted Islam very quickly and easily.

One final incident of accepting Islam also took place in the 9th year in the province of Najran. And Najran is a little bit above Yemen and south of Hejaz. It's the southernmost province of modern Saudi Arabia. To this province, our Prophet ﷺ sent Khalid ibn al-Walid in the beginning of the 10th year. And he told Khalid, "Do not attack them until you give them three days and tell them they have the option of accepting Islam, or if they're Christian or Jew, they pay jizya, or they have to leave." So three days. This shows us again the mercy of the shariah that the Prophet ﷺ gave three days. So Khalid ibn al-Walid sent criers to inform the people of Najran, and lo and behold, the entire province of Najran accepted Islam. And so Khalid ibn al-Walid was really confused since he brought an army but there's no fighting. So he sent a letter to the Prophet ﷺ to tell him the people have all accepted Islam and asked what he should do next. The Prophet ﷺ said, "Send a delegation up to me," i.e., he wants to test them.

So a delegation comes from Najran, and Ibn Ishaq mentions an interesting conversation that took place. The group enters in and the Prophet ﷺ did not recognize them, so he asks them the equivalent of "who do I have the pleasure of welcoming?" And it's reported that he said, "You look like the people of Hind (i.e., Indians)." Why would the Prophet ﷺ say this? We don't know of any Indians (Hind) that the Prophet ﷺ ever met, so this is interesting. Perhaps the Prophet ﷺ said this because the people of Najran have a complexion that is different from other Arabs. Also, it's known that the people of Najran had a different hairstyle (round and curly), so maybe this is why he said what he said, but Allah knows best. When the group said, "We are from the Najran," the Prophet ﷺ had some back-and-forths with them, a little bit of it is harsh, but he is testing their Iman. He wants to see if they are genuinely Muslim. In the end, they pass the test with flying colors, so the Prophet ﷺ asks, "Tell me what was the secret/reason that you are always the victors against anyone who attacks you?" They say two things: "(i) We are always united (once we make a decision, we never fight amongst ourselves); and (ii) we never do wrong to other people." Subhan'Allah, this shows us, if you want to be successful, ensure teamwork and don't take the rights of other people.

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### The Prophet's ﷺ Letter to Amr ibn Hazm al-Ansari RA

The Prophet ﷺ then sent Amr ibn Hazm al-Ansari (عمرو بن حزم الأنصاري) to be the religious leader and governor over Najran. And he ﷺ sent a letter to Amr one month before he passed away, instructing him how to be a religious leader. Maybe we will discuss the letter itself next time. But it is one of the most famous letters in the seerah. Why? Because it was the last letter our Prophet ﷺ dictated in his life. And it's over a page long, and it's directed to Amr ibn Hazm, and it's basically a whole bunch of wasiyyat (وصيات - commandments) telling him how to teach the people. It is one of the very last things he ﷺ did. Note the people of Najran accepted Islam four months before he ﷺ passed away.



There is one phrase in the letter that the fuqaha discuss so much about, and that is, "No one should touch the Qur'an except if he is tahir (طاهر - pure)." From this, the majority of the madhahib all say, to touch the Qur'an you need to have wudu. This is the number one evidence, the hadith of Amr ibn Hazm.

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### Q&A

Q: Did the sahaba have the ihram before Islam?

A: There is no evidence that suggests this. Rather, our Prophet ﷺ explicitly commanded the Muslims to wear the ihram, and therefore, it is estimated that ihram is something that the Prophet ﷺ came with. Because he clearly says, "Don't wear this, don't wear that, but instead wear this" — the fact that he has to make this command seems to indicate that the ihram is not known to those before.

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[Revised by Br. Syed Haq & MAR, March 2022]

[\[TOP\]](#)

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## 100 - The Farewell Hajj [TOP]

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Today we will discuss the incident of the Hajjat al-Wada' (حجة الوداع - Farewell Hajj), the last and only Hajj of the Prophet ﷺ. There is a lot of material to discuss in this particular section.

### When Was the Verse of Hajj Revealed? & Must You Go for Hajj as Soon as You Are Financially Capable?

When did Allah reveal the obligation for Hajj? This is actually a very difficult question and it has a fiqhi analogous problem/scenario, and that is, can a person delay Hajj for a few years once they are qualified to go? There are two opinions:

1. One group says you can. One of the evidences this group uses is that, according to them, the verse of Hajj was revealed a few years before the Prophet ﷺ went for Hajj (i.e., they're saying the Prophet ﷺ delayed for a few years).
2. The other opinion is that no, you can't. And this group says the verse of Hajj was revealed in the 9th year of the Hijrah (or the early part of the 10th), and according to them, the Prophet ﷺ only went as soon as Allah revealed the obligation for Hajj.

This controversy lingers onto the four madhahib. Must you go for Hajj as soon as you are financially capable? Or are you allowed to wait for a future year of your life thinking, "Insha'Allah, I will be alive in a few years and I can go then"? This is a classic controversy from the beginning of time, and it goes back to, among other things, when did Allah actually reveal the obligation for Hajj. Ibn al-Qayyim and many scholars follow the opinion that it is not allowed to delay the Hajj once you have the means to do so. They also then say the ayah of Hajj came down in the beginning of the 10th year. So, according to them, as soon as the ayah came down, the Prophet ﷺ went for Hajj in the same year.

However, the fact is we don't know for sure when the ayah really came down. Also, historically speaking, the bulk of the Muslim world has not gone for Hajj the same year that they get the means to do so. So insha'Allah, as long as you have a reasonable/legitimate intention that, "Insha'Allah, I am going for Hajj soon," and you don't delay it forever and ever, then insha'Allah, it is permissible to delay, even though it is better not to delay it. Nonetheless, there is an ikhtilaf over when Allah revealed the verse of Hajj. And what is this verse? Surah Ali-Imran verse 97:

فِيهِ آيَاتٌ بَيِّنَاتٌ مَّقَامُ إِبْرَاهِيمَ ۖ وَمَنْ دَخَلَهُ كَانَ آمِنًا ۗ وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا ۚ وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ

3:97. In it are clear signs [such as] the standing place of Abraham. And whoever enters it [i.e., the Haram] shall be safe. **And [due] to Allah from the people is a pilgrimage to the House — for whoever is able to find thereto a way.** But whoever disbelieves [i.e., refuses] — then indeed, Allah is free from need of the worlds.

Some ulama say this ayah came down in the 10th year of the Hijrah, even though it is a part of Surah Ali-Imran. (Note: The bulk of Surah Ali-Imran was revealed at the time of Uhud, i.e., 3 AH.) Jabir RA narrates, "The Prophet ﷺ spent 9 years [after Hijrah] not performing Hajj. And then in the 10th year of the Hijrah, he announced he will be going for Hajj, so multitudes of people came to Madinah, all of them wanting to do Hajj

with the Prophet ﷺ and follow his actions." So we learn that the Prophet ﷺ announced a few months before (or maybe even a month and a half before) that he is going for Hajj; so let the people who want to come, come to do Hajj with him.

### The Farewell Hajj

So from across the lands, people flocked to Madinah, and the city swelled up, tens of thousands of people continued to come. And even along the way throughout the entire journey, tens of thousands of people continued to flock. A number of ahadith report that the sahaba said, "As far as the eye could see, we could see flocks of humanity. We looked in front, behind, left, and right, and we could see nothing but men." Never in the seerah did the Prophet ﷺ have a larger audience and group of people following him. And the Prophet ﷺ told them, "Take your rites of Hajj from me." Of course the Prophet ﷺ only did one Hajj, therefore, all of the fiqh of Hajj comes from this one Hajj. All of the controversies that discuss what did the Prophet ﷺ do, how did he do it, is it obligatory, sunnah, etc., they come from one Hajj of the Prophet ﷺ.

Ibn Ishaq and others say the Prophet ﷺ left for Hajj on the 25th of Dhu al-Qa'dah in the 10th year of the Hijrah. (Of course he ﷺ is going to pass away on the 12th of Rabi' al-Awwal in the 11th year of the Hijrah, so this is just a few months before he passes away.) He prayed Zuhr in the masjid, and he left Madinah on the 25th. And he made his way to Dhu al-Hulayfah right outside Madinah, prayed two rak'at there, and entered the state of ihram.

From the time of the Prophet ﷺ, the people called this Hajj "Hajjat al-Wada'." This name was given even in the lifetime of the Prophet ﷺ. Where did this name come from? We learn in a hadith in Sahih Muslim that Ibn Umar says, "The Prophet ﷺ stood on the Yawm al-Nahr (يوم النحر - Day of Sacrifice) (i.e., the 10th of Dhu al-Hijjah), and he said, 'This is the Day of the Hajj al-Akbar (حج الأكبر - Big Hajj),' and he kept on saying, 'O Allah, bear witness,' and he was bidding farewell/saying goodbye to the people. So the people began calling this Hajj the Farewell Hajj." And Ibn Umar said, "We did not understand the implication." That is, they are calling it the Farewell Hajj, but it didn't click in their minds that the Prophet ﷺ is literally bidding farewell, that he ﷺ is going to pass away. So the term comes from the seerah, sunnah, and the actions of the sahaba while the Prophet ﷺ was still alive. And of course, the Prophet ﷺ had a premonition, he knew this was the end, and that is why he is bidding farewell to the tens of thousands of people.

By the way, we don't know how many people were there at the Farewell Hajj, so our early scholars just gave a nice round number that 100,000 people were there. But note this is a complete guesstimation. Nonetheless, there is no question this was the largest gathering of sahaba, the bulk of whom we don't even know their names.

As we mentioned, the Prophet ﷺ left on the 25th of Dhu al-Qa'dah, and he arrived in Makkah on the 4th of Dhu al-Hijjah. The journey took 10 days exactly — it would take 10 days on average for a large caravan that is going at an average speed. Not too slow, not too fast.

Then our Prophet ﷺ camped outside of Makkah since he arrived at night; it was not his sunnah to enter any city at nighttime. It's also for adab for the Ka'bah — he didn't want to visit it in a tired state. He rested, woke up in the morning, prayed Fajr, and then took a ghusl in the state of ihram. This is of course well known with no ikhtilaf that you can take a ghusl in the state of ihram.

He then entered Makkah in the daytime, early morning on a Sunday, and he performed the tawaf, the first three of them quickly, and the rest of the four slowly. And then he announced a change in the plans and said, "If I had known then (at the beginning of my journey) what I know now, I would not have made the intention of combining the Hajj and Umrah, and I would have made the intention of separating the Hajj and Umrah (i.e., would have made the intention to do Tamattu'), and I would not have brought my animals with me." (Note 1: The

Prophet ﷺ had told Ali RA to bring 100 [consecrated](#) camels from Yemen. And in the fiqh of Hajj, when you have consecrated animals with you, you must remain in the state of ihram until those animals are sacrificed and distributed to the poor.) (Note 2: Hajj al-Tamattu' [حج التمتع] means you do Umrah and Hajj separately in one journey, i.e., you do the Umrah first, then get out of ihram, remain in Makkah without ihram until the 8th of Dhu al-Hijjah, re-enter ihram, and then do Hajj.)

So the Prophet ﷺ announced to the people, "Everyone who came without animals, get out of your ihram and become halal again." This was unique and new, so some sahaba asked, "Ya Rasulallah, how can we become halal again? Do you expect us to even be intimate with our families?" — getting out of ihram in between Umrah and Hajj was unimaginable for them. And the Prophet ﷺ said, "Yes, everything is halal."

Aisha RA narrates, "Therefore, some people made the intention for both Umrah and Hajj together (Qiran), others made the intention only for Umrah (at that time) (i.e., Umrah then Hajj, i.e., Tamattu'), and some people made intention only for Hajj (Ifrad)." This hadith is in Bukhari, and from this, we get the famous fiqh that there are three types of Hajj:

1. Hajj al-Qiran (حج القران) — joining Umrah and Hajj in one journey, with one ihram; you stay in ihram throughout.
2. Hajj al-Ifrad (حج الإفراد) — only doing Hajj.
3. Hajj al-Tamattu' (حج التمتع) — separating Umrah from Hajj (Umrah first, then Hajj), with separate ihram for each, but still in one journey.

All three types are ja'iz (جائز - permissible); there is a controversy as to which one is better, but all three are permissible. Our Prophet ﷺ performed Qiran, but he clearly told the sahaba to do Tamattu'. And some of them also did Ifrad.

As we said, Ali RA was in Yemen, and the Prophet ﷺ had sent word to him, "Bring 100 camels from Yemen and meet me in Makkah for the Hajj." And now he arrived in Makkah with an entourage plus the 100 camels. And he immediately entered into the tent of Fatima RA to greet her since he had not been with her for a long time. Now Ali is in ihram, so obviously intercourse is not allowed. But then he sees Fatima and she is wearing perfume, and is out of ihram wearing normal clothes, and is beautified with kuhl (كحل - eyeliner) around her eyes. At this he says, "What are you doing? We are doing Hajj, how can you be dressed like this?" She says, "My father (the Prophet ﷺ) told me to get out of ihram." And this is of course news to him; so he marches to the Prophet ﷺ and says, "Ya Rasulallah, Fatima is dressed in such-and-such a way and she says you told her to do this." The Prophet ﷺ said, "Yes, she has spoken the truth; I commanded them to get out of ihram. And you as well can get out of it. Which intention did you come with?" Now, if he came with the intention of only doing Hajj, this is okay, because it can become Tamattu', and he can get out of ihram. But Ali RA said, "Ya Rasulallah, when I came from Yemen, I said, 'Labbayk upon the intention of the Prophet ﷺ,'" and that meant Qiran, so he has to stay in ihram. (Side note: And wallahi, this shows us the wisdom of Ali ibn Abi Talib RA. He didn't know which intention the Prophet ﷺ came to do Hajj with, so he just said, "Whatever the Prophet's ﷺ intention is, that is also mine.")

The bulk of the sahaba ended up doing Tamattu', some of them Ifrad (especially those who came later), and a very small few, i.e., those who brought their animals with them, did Qiran, including the Prophet ﷺ.

So the Prophet ﷺ camped outside of Makkah on Saturday, entered Makkah on Sunday morning, did tawaf Sunday morning, stayed in Makkah on Sunday, Monday, Tuesday, Wednesday, four full days, and on the morning of Thursday, which was the 8th of Dhu al-Hijjah, he prayed Fajr in the Ka'bah, and he then made his way towards Mina (منى). From here, the books of seerah and hadith all mention hundreds of narration of he did

this in Hajj and he did that in Hajj, but that discussion is more befitting in a fiqh class. Every single hadith of fiqh pertaining to Hajj takes place now. We have literally hundreds of books dedicated to this topic. And there's one hadith that is considered to be the mother of all hadiths when it comes to the Hajj of the Prophet ﷺ, and that is the hadith of Jabir ibn Abdillah. Why? Because it is the longest, around 3-4 pages long. We will quickly discuss it just to be thorough, but note most of this is fiqh related, so we're not going to unpack it sentence by sentence:

### The Farewell Hajj: The Hadith of Jabir

This is recorded in Sahih Muslim, that it's reported by Ja'far ibn Muhammad (جعفر بن محمد) (the famous Ja'far al-Sadiq from the Ahl al-Bayt) from his father Muhammad, that, "We went to Jabir ibn Abdillah, and he began asking about who all of us were, until it was my turn." (Note 3: So this hadith is narrated from Ja'far ibn Muhammad ibn Ali ibn Husayn ibn Ali ibn Abi Talib, i.e., the great-great-great-grandson of the Prophet ﷺ. And of course, for the Twelver Shia, he along with his fathers are all their Imams. From our perspective, they are extremely righteous, but they don't have the [godlike] powers & attributes that other groups give them.) (Note 4: Jabir ibn Abdillah was one of the last sahaba to die. At this point in time, he was a blind old man.)

The narration continues: "When I said I am Muhammad ibn Ali ibn Husayn ibn Ali ibn Abi Talib, he stood up, placed his hand on my head, and he opened up my shirt, and he touched me." Jabir wanted to touch and feel the great-grandson of the Prophet ﷺ. "And he then said, 'Ask what you want. You are welcome, my nephew,'" i.e., he is showing respect to the Ahl al-Bayt, and this is a part of Sunni Islam to do this. Eventually, Muhammad ibn Ali ibn Husayn says, "Tell me about the Hajj of the Prophet ﷺ."

So this is the great-great-grandson of the Prophet ﷺ asking Jabir about the Hajj of the Prophet ﷺ, and Jabir begins his long hadith. He pointed out with nine fingers and said, "For nine years the Prophet ﷺ did not perform the Hajj. Then he made an announcement in the 10th year that he was about to perform the Hajj, so large numbers of people came to Madinah, all of them eager to follow the Prophet ﷺ and be behind him as he did the Hajj. When we reached Dhu al-Hulayfah, Asma bint Umays gave birth to Muhammad ibn Abi Bakr." (Note 5: Abu Bakr had married Asma, who gave birth to his final son, Muhammad ibn Abi Bakr.) "And she sends a message to the Prophet ﷺ to ask, 'What should I do?' The Prophet ﷺ said, 'Take a bath, bandage your private parts, put on ihram.'" So from this, we learn that women can enter ihram even though they can't pray or do tawaf while they are bleeding.

The Prophet ﷺ prayed at Dhu al-Hulayfah, mounted on al-Qaswa' (his camel) and it stood with him with his back to al-Bayda' (البيداء - one of the valleys). And Jabir says, "As far as I could see in front of me, there was nothing but riders and pedestrians; and to my right, and my left, and behind, the same. And the Prophet ﷺ was prominent amongst us (meaning in the middle), and the Qur'an was still coming down!" Subhan'Allah, this is 70 years afterward and Jabir is reminiscing, and he's saying the Qur'an was still being revealed at that time (i.e., the Prophet ﷺ was still alive), so he himself is getting excited. "And he ﷺ was the most knowledgeable of the Qur'an. And whatever he did, we followed him in all that he did. And when he got on his camel, he said the talbiyah: 'اللَّهُ أَكْبَرُ ، لَا إِلَهَ إِلَّا اللَّهُ ، لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ ، لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ ، إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكُ' . Other people also pronounced other talbiyahs (i.e., they had slight variations as well, and all of them are praise of Allah, as mentioned in the books of sunnah), and the Prophet ﷺ did not say anything to them (i.e., it is all fine). And we did not have any intention other than the Hajj." Here Jabir is saying he didn't know the concept of Tamattu', i.e., doing Umrah + Hajj. "But when we came with him to the House (Ka'bah), he touched the Black Stone and made seven rounds of tawaf, three of them running and four of them walking. Then he prayed behind the Maqam Ibrahim (مقام إبراهيم), and he recited the verse from the Qur'an, 'وَاتَّخِذُوا مِنْ مَّقَامِ إِبْرَاهِيمَ مُصَلًّى' ([You may] take the standing-place of Ibrahim as a site of prayer)' [Quran, 2:125]. And he took the Maqam between him and the Ka'bah. And he recited Surah al-Kafirun and Surah al-Ikhlās in the first and second rak'at. Then he returned once again to the pillar (where the Black Stone is) and he kissed it. He then went out of the gate to al-Safa, and

when he reached it, he recited the verse in the Qur'an, 'إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا' (Indeed, [the hills of] Safa and Marwa are among the signs of Allah. So whoever performs the Hajj or Umrah, let them walk between [the two hills])' [Quran, 2:158]. And he said, 'I shall begin with what Allah began with (i.e., Safa).' And he climbed up al-Safa until he could see the Ka'bah, he turned around, faced the Ka'bah, and said a du'a, 'وَهْزَمَ ، وَأَعَزَّ جَنْدَهُ ، وَنَصَرَ عَبْدَهُ ، وَصَدَّقَ وَعْدَهُ ، وَأَحْزَابَ وَحْدَهُ ، لَا إِلَهَ إِلَّا اللَّهُ وَلَا نَعْبُدُ إِلَّا إِيَّاهُ مُخْلِصِينَ لَهُ الدِّينَ ، وَلَوْ كَرِهَ الْكَافِرُونَ' (Note 6: In this du'a, the Prophet ﷺ says Allah has fulfilled His promise, and He has spoken the truth, and He has aided His servant, and He has destroyed all of the ahzab by Himself. What a perfect thing to say when Makkah is now returned to the Prophet ﷺ. Remember, the Prophet ﷺ did not have to fight any battle for the Conquest of Makkah. He ﷺ took an army, but there was no war. Allah averted the battle. So the Prophet ﷺ is now praising Allah for having given him Makkah and fulfilling His promise.)

The Prophet ﷺ stood a long time making du'a, repeated these words three times, and then he descended and walked towards Marwa, and when his feet came to the bottom of the valley, he ran. (Note 7: In our times, we run between the green lights. In the Prophet's ﷺ time, it was still two mountains which you literally go under.)

"He did the same at Marwa. Then when he finished, he said, 'If I knew then what I know now, I would not have brought my sacrificial animals, and would only have performed Umrah now. Whoever amongst you does not have his animals should only perform an Umrah and get out of the ihram (i.e., do Tamattu').'" Jabir says, at this, Suraqa ibn Malik stood up. (Note 8: This is that same Suraqa who the Prophet ﷺ met during the Hijrah. Now he has come to Makkah just to do Hajj.) Suraqa said, "Ya Rasulullah, is this rule only for this year? Or is it for every year?" The Prophet ﷺ intertwined the fingers of his hands and said, "Hajj and Umrah has been combined together until the Day of Judgment," meaning this new law of being able to do Umrah and Hajj in one journey while getting out of ihram (Tamattu'), is until the Day of Judgment.

Ali RA came back from Yemen with the hadi of the Prophet ﷺ and found Fatima RA to be there amongst those who had taken the ihram off (as we mentioned). She was wearing colorful clothing and had applied kuhl. Ali RA became confused, so she told him, "My father told me to do so."

Jabir said, "The total number of animals brought by Ali from Yemen was 100." This is a massive amount of wealth which the Prophet ﷺ had purchased from the people of Yemen.

On Yawm al-Tarwiyah (يوم التروية - the Day of Quenching Thirst) (i.e., the 8th of Dhu al-Hijjah), the rest of the sahaba clipped their nails, entered into the state of ihram, and went to Mina. And the Prophet ﷺ led the way, prayed in Mina: Zuhr and Asr, Maghrib and Isha, and then Fajr. (So the Prophet ﷺ is telling us what to do in Mina.)

Jabir continues: "The Prophet ﷺ then waited until the sun rose a little..." — this is the 9th of Dhu al-Hijjah now — "...and commanded that a tent be pitched for him at Namirah (نَمْرَةَ)." (Note 9: Namirah is the land right outside Arafah [عرفة]; it's the one stop before Arafah.) "The Prophet ﷺ then set out (towards Namirah), and the Quraysh did not doubt that he would stop at al-Mash'ar al-Haram (المشعر الحرام - the Sacred Site)."

(Note 10: What is the Sacred Site? One needs to understand the Quraysh's rituals of Hajj in the time of Jahiliyyah. Muzdalifah [مزدلفة] and Mina are inside the Haram area of Makkah. That is where all the rules apply: You cannot hunt animals, pluck trees, carry weapons, etc. That is the Haram area defined by the Sunnah and seerah. Now Mina and Muzdalifah are both inside this area; as for Arafah, it is holy, but it's not inside the Haram. Arafah is holy for the Hajj, but it's not inside the Haram area. So the Quraysh invented a new doctrine; they said, "We are the people of the Haram, how can we leave the Haram in Hajj and stand at Arafat? That's for the rest of you guys. We will stay at the very boundary of the Haram, which is Muzdalifah, at a place called al-Mash'ar al-Haram (which is a particular mountain)." So they reinvented the rules of Hajj to make it elitist for themselves. So the Quraysh would not stand at Arafah, believe it or not. They would not go to the pillar of Hajj,

thinking they are too holy to leave the Haram. So when the Prophet ﷺ said, "Set my tent at Namirah," the Quraysh who are new Muslims assumed, "Okay, he will stick with our tradition," because Namirah is right outside Arafah; it's not inside. So they thought he would stop at al-Mash'ar al-Haram.)

The Prophet ﷺ however passed on that point, he continued going until he came to Arafah and he camped at Namirah. (Note 11: In our times, there is literally a line in the masjid of Arafah, called [Masjid Namirah](#), signifying where Arafah begins. And the Prophet ﷺ camped a stone's-throw away from the line, i.e., right outside the Plains of Arafah.) "Then he got down until the sun had passed the meridian (i.e., when zawal [زوال - noon] begins), and as soon as the zawal begins, then he commanded, 'Bring my camel to me,' and he continued going inside Arafah." In other words, he waited until right at the beginning of Zuhr, and then he entered Arafah. He literally camped waiting for the millisecond after Zuhr begins, then he enters Arafah, which was new for the Quraysh. "And he made his way to Batn al-Wadi (بطن الوادي)..." —this is the Valley of Aranah (وادي عرنه) which is there inside of Arafat — "...and he addressed the people over there" —so he gave them a khutbah over there. (Note 12: By the way, a common misconception is that the Prophet ﷺ gave only one 'final' khutbah; but in reality, he gave at least three khutbahs: He gave a khutbah on the Day of Arafah [i.e., right now] [and this was the most important as it established the Sunnah that every year the imam/khatib gives a khutbah on Arafah], he also gave khutbahs in Mina as well on the 10th and 11th [and maybe even on the 12th]. Of course, there are 100,000+ people, and he has multiple opportunities to speak to the masses, so he takes advantage of conveying different information in each khutbah.)

"Then the Prophet ﷺ asked Bilal to make the iqama (إقامة), and the Prophet ﷺ led the people in Zuhr and Asr, and he did not pray anything in between." As we know, in Hajj, when you get to Arafah, you pray Zuhr and Asr together: two and two. "Then the Prophet ﷺ, after giving the khutbah, mounted his camel again, and made his way to where the rocks are." That is, the place we now call Jabal al-Rahma (جبل الرحمة). So from the masjid (which of course wasn't there, and was built afterward), he gives the khutbah, and then goes to what is now Jabal al-Rahma. And in all likelihood, he did not climb the mountain; if he climbed it, he only climbed a little. No narration says he climbed to the top. In any case, what he said there was, "I happen to stand here, but all of Arafah is a place of standing." So he is literally saying, "There is nothing special about coming to Jabal al-Rahma." (Note 13: That's something very important to know, because a lot of people in our time go to extreme lengths to go to Jabal al-Rahma. But there's no need to do that. Anywhere in Arafah is the same. And the Prophet ﷺ said the same in Mina, by the way, that, "I happen to camp here, but all of Mina is a camping ground." And the same in Muzdalifah, "I spent the night here [at this particular spot], but all of Muzdalifah is a spending night ground." Wallahi, this shows us the fiqh of the Prophet ﷺ and his care and concern: He fully understands that people might somehow think, "Only that area" —but no, all of Arafah, all of Mina, all of Muzdalifah is the same.)

Back to the hadith of Jabir: "And he ﷺ continued to stand there (at the bottom of Jabal al-Rahma) from [basically] after Zuhr until sunset. And he continued to make du'a." Wallahi, you read this and your mind boggles. Anyone who's been to Hajj knows: You cannot stand there for more than 20-30 minutes. It's physically impossible. You need to freshen up, etc. The Prophet ﷺ however stood non-stop from the time of Zuhr until Maghrib; he is standing there with his hands raised making du'a upon du'a. Hours go by. And of course, that is the essence of Hajj, as the Prophet ﷺ said in a hadith, "[The essence of] Hajj is Arafah."

And Jabir says, "Until the sun had set and the yellow light had disappeared in the sky, and the disc of the sun had completely gone below, he then put Usama ibn Zayd (the son of Zayd ibn Harithah the 'adopted son' of the Prophet ﷺ) on the camel behind him and he pulled the nose-string of al-Qaswa' (his camel) until it almost touched his saddle." Meaning the Prophet ﷺ is holding his camel back. He's not rushing it forward, i.e., he's taking the camel very slowly. "And he continued to go towards Muzdalifah telling the people with his hands to slow down." (Note 14: All of us who have been to Hajj know this is the most chaotic time; our Prophet ﷺ, even though no one is going to block him, he wants to set the example for us. Subhan'Allah. He wants to show us, so he's telling the people with his hands, 'Slow down,' 'No need to hurry,' 'You'll get there.')

"And he proceeded this way until he reached Muzdalifah. Someone asked him, 'Ya Rasulullah, al-salah?! (i.e., how about Maghrib?)'

And he ﷺ pointed forward and said, 'The salah is in front of you,' meaning they will pray Maghrib and Isha together in Muzdalifah.

"The Prophet ﷺ continued until he reached Muzdalifah, and there he led them in Maghrib and Isha with one adhan and two iqamas." Again it's shortened: three rak'at for Maghrib, and two for Isha. "The Prophet ﷺ then laid down and rested, until he offered the dawn prayer. He then made du'a in Muzdalifah until the sun had become bright." (Note 15: This is a sunnah most people don't do, to stay in Muzdalifah and make du'a.) "And then he made his way to al-Mash'ar al-Haram, faced the qibla, and supplicated to Allah and glorified Him. He then hastened before the sun rose up to go to Mina, and followed the middle road which comes out at Jamrah al-Kubra (الجمرة الكبرى - the Great Jamrah), and there he threw his seven pebbles saying 'الله أكبر' with each of these pebbles, and he threw from the bottom of the valley." (Note 16: The Prophet ﷺ threw from the bottom of the valley, but we can throw from anywhere.) "Then he went to the place of sacrifice and sacrificed 63 camels with his own hands." 63 out of the 100 Ali RA had brought him. Jabir's report does not mention this, but it's reported in another hadith that when the Prophet ﷺ took the knife, the 100 camels were rushing and racing to see who would be the first to be slaughtered by the hands of the Prophet ﷺ. "He then gave the remaining to Ali to slaughter (37)." So the Prophet ﷺ slaughtered one camel for every year of his life (he's 63 years old now).

"He then commanded that a piece of flesh be taken from each of those animals, put it in a pot to cook, and when it was cooked, he took some meat out, he ate, and drank a bit of its soup." This is a sunnah that we all do; the meat of the udhiyah (أضحية - sacrificed animal) is halal for us, so we eat a bit ourselves; and we should distribute it to the poor and fuqara (فقراء - needy).

"Then the Prophet ﷺ rode again, and he went to the Ka'bah and prayed the Zuhr prayer in the Haram. He then went to the Banu Abdul Muttalib who were in charge of taking the zamzam water out, and he asked them, 'Draw water out, O Banu Abdul Muttalib. And were it not for the fact that the people would take this right away [from you] if I were to do it, I would have helped along with you.'" Meaning what? It's amazing the Prophet ﷺ understands if he were to draw water, everybody will try to draw water too because it will become a sunnah and people are so eager to follow him. So in order to save the ummah that, he did not do it. Rather, he drank from the water they gave him — they handed him a cup, and he drank from the water.

This is the long hadith of Jabir ibn Abdillah. And as we said, there are hundreds of ahadith about the Hajj of the Prophet ﷺ, each one of which gives primarily fiqh rulings. But we are not really that concerned in this seerah class about those fiqh rulings. Most important for us for this seerah episode is the khutbahs of our Prophet ﷺ:

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### The Farewell Sermon

As we said, the Prophet ﷺ gave multiple khutbahs, one in Arafat and 2-3 in Mina.

On the Day of Arafah of that year, it happened to be a Friday. And the Prophet ﷺ said, "This is the day of al-Hajj al-Akbar (الحج الأكبر - the Great Hajj). (Note 17: This is where the misconception comes that some people say, "If the Day of Arafah falls on a Friday, it becomes al-Hajj al-Akbar, and you will get 70 times more ajr than a normal Hajj." But this is not true. Al-Hajj al-Akbar simply means the 9th of Dhu al-Hijjah, and every Hajj that we go to is al-Hajj al-Akbar. If there is anything called al-hajj al-asghar [الحج الأصغر - the small hajj], it is Umrah. No doubt, if Arafah does fall on a Friday, there is some extra blessings, as Friday is blessed, and the Day of Arafah is blessed in itself, so نور على نور [light upon light], and we thank Allah for that; but if it doesn't, the Hajj is no lesser of a Hajj. Every single Hajj is al-Hajj al-Akbar, and in particular the 9th of Dhu al-Hijjah is the day of al-Hajj al-Akbar.)



And it was at this moment when the Prophet ﷺ was standing on the Plains of Arafah that Allah revealed wahy to him. It came down on this auspicious occasion. And what was revealed is the famous verse in the Qur'an:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا

5:3. ...This day I have perfected for you your religion and completed My favor upon you and have approved for you Islam as religion...

Note this wasn't the last verse revealed, but it is one of the last verses, and what a beautiful verse. (Side note 18: Some years later, a Jew came to Umar RA and said, "O Amir al-Mu'minin, you have a verse in your Qur'an which if we had its equivalent, we would have taken that day as the day of eid (عيد - celebration)." Umar RA said, "What verse?" And the Jew recited verse [5:3] to him. Umar said, "I know exactly when this verse was revealed: The Prophet ﷺ was standing on the Plains of Arafah on the day of al-Hajj al-Akbar and Allah revealed this verse" — so it's already a day of celebration for us.)

Wallahi, what a fitting ayah to come down when Islam is at its glorious peak, when 100,000+ people are doing Hajj, when the entire Arabian Peninsula is upon Islam, when there isn't a single idol that is being worshiped in it, and when all of them have embraced Islam.

So this verse came down, and it was here the Prophet ﷺ stood up (or some said he was on his camel, or some said he stood on his camel) and he gave a sermon and told al-Abbas and Ali to quieten the crowd, and he told Abbas to repeat after him. And in a version in the Sunan of Abu Dawud, it's said that one of the sahaba said, "We listened to the Prophet's ﷺ khutbah and we could hear it even from our tents." So what appears to be the case is that somehow the voice of the Prophet ﷺ was amplified, i.e., it was a miracle.

This is the important khutbah of Arafah. The Prophet ﷺ said:

"O people, listen to me, for I know not whether I shall meet you again after this year."

— So he clearly had a premonition that he will die soon.

"Your blood and your money are haram for you (meaning you cannot kill each other or steal each other's money) just like this day has its sanctity, and this month has its sanctity, and this land has its sanctity."

— Here he abolished the law of the jungle which was rampant in Arabia. The "survival of the fittest" is gone — nobody can steal, rape, or plunder other people anymore. Note the Arabs, all of them, despite their paganism, they upheld the sanctity of the Haram. They respected the Haram, the Ka'bah, the Hajj, and Dhu al-Hijjah. No blood was ever shed in this month. So the Prophet ﷺ is saying, "You understand how sacred this land is and how blessed this day is; each one of your lives and properties is just as sacred."

"Verily, everything from the time of Jahiliyyah, it is under my foot."

— Meaning everything from the time of Jahiliyyah is now gone and obliterated forever. Everything. Cultural ways, rituals, idol worship, etc. This is such a comprehensive and powerful statement. All of Jahiliyyah is now gone; Islam has come with something new.

"All of the blood feuds from the days of Jahiliyyah are gone."

— All of the tribal warfare is gone, and this too was rampant in Arabia. Every single tribe had a long list of enemies, and a long list of allies written in blood. Every tribe had its feuds, its grievances — this was what was preventing the tribes from uniting. But what did our Prophet ﷺ say? "All of these feuds are under my foot; obliterated."

"The first blood money that I obliterate is the blood money from my own family, the son of Rabi'ah ibn al-Harith ibn Abdul Muttalib (ربيعة بن الحارث بن عبد المطلب)."

— Al-Harith is the uncle of the Prophet ﷺ, and Rabi'ah is his cousin. Brief story: One of the sons of Rabi'ah was killed in a war between two tribes, the Banu Sa'd and the Hudhayl (هذيل). The boy was being raised by the Banu Sa'd (just like the Prophet ﷺ), and he was caught in the battle and killed by the tribe of Hudhayl. So the Quraysh had a long feud against the Hudhayl because of this; they wanted blood money (100 camels) which hadn't been paid, and they were willing to go to war. So this is something owed \*to\* the Quraysh, but what did the Prophet ﷺ say? "The first blood money that I obliterate is my own family's." He is being the role model here.

"Verily, the riba (ربا - interest) from the days of Jahiliyyah is under my foot, abolished. And the first riba that I abolish is that of my uncle, al-Abbas ibn Abdul Muttalib."

— Abbas was a wealthy man, and he was well known for giving lots of loans on riba. And when Islam came, riba was prohibited, but this was old news, so he was due lots of interest. But the Prophet ﷺ said, "The first money that I obliterate from riba is the money of my uncle Abbas," meaning you pay him back what he loaned out, not a penny more. Subhan'Allah, this is being the leader by example. His family would have benefited from the blood money and the riba, but he abolished it. He ﷺ is showing the people that he is serious about this.

"And fear Allah with regards to women and their rights, for you have taken them with the protection of Allah, and made them permissible with the name of Allah SWT."

— In a society where women had no rights whatsoever — and this is very important to note — there was no reason for Islam to come and talk about women; there was no reason for our Prophet ﷺ to mention women in the Farewell Pilgrimage on the Day of Arafah in the most important khutbah he ever gave in his life; yet he did. He has a paragraph about women. Why? Because no society can flourish if its women are mistreated. No ummah can rise if its women are not treated with dignity and respect. So he said fear Allah with regards to our women, because Allah has given us the women, i.e., the nikah contract happens in His name, so they are with us under Allah's protection; and nobody is watching us other than Allah, so fear Allah with regards to them.

"And your right upon them is that they do not allow anyone to step on your bed for that you would hate."

— Meaning the women have to be faithful and loyal to their husbands.

"And if they do something (meaning disobey you), you have the right to discipline them in a manner that is not painful."

— This phrase may be problematic for some people of our time, but the fact of the matter is, in the jahili society when it was the norm that men would beat their wives without any question, what did our Prophet ﷺ say? "If they do something of a serious consequence, then you may discipline them WITHOUT any pain," and wallahi, this is groundbreaking. (Note 19: Whether this should be done in our time is a separate discussion beyond the scope of this seerah lesson.)

"And they have a right over you, that you give them their rizq (رزق) and nafaqa (نفقة) (i.e., sustenance and livelihood) in a manner that is suitable to you."

— Meaning the men are obliged to take care of their women financially and in terms of all other needs in a manner that is in accordance to what men have. The Prophet ﷺ is stressing the importance of family rights in his Farewell Sermon, and says the money of the husband should be spent on his wife and children in a manner that is equitable to the husband.

"And I have left amongst you something that as long as you hold it, you will never go astray: the Kitabullah (كتاب الله - Book of Allah ﷻ)." .

— This was the Khutbat al-Wada' (خطبة الوداع - Farewell Sermon) that is in Arafah (we will get to another one in the next episode). Then he ﷺ said:

"You shall soon be asked about me, so what shall you say?" The people replied, "We will testify in front of Allah that you have conveyed the message, done your duty, and that you were sincere."

And when they said this, the Prophet ﷺ raised his hands/fingers to the sky and said three times, "Allahumma fashhad (اللهم فاشهد - O Allah, bear witness [that they have said they have heard me and understood me])." Why? Because Allah says in the Qur'an:

فَلَنَسْأَلَنَّ الَّذِينَ أُرْسِلَ إِلَيْهِمْ وَلَنَسْأَلَنَّ الْمُرْسَلِينَ

7:6. [On the Day of Judgment,] We will surely question those who received Messengers, and We will question the Messengers [themselves].

— Both the Messenger and the people will be asked on the Day of Judgment, and our Prophet ﷺ wants his ummah to respond on that Day that, "O Allah, our Prophet ﷺ has done the job," so he is making them testify, and they all testified to this.

### Other Sermons

On the next day, the Yawm al-Nahr (the 10th of Dhu al-Hijjah), the Prophet ﷺ gave another khutbah and said:

"Verily, time has returned to its rightful place as it was on the day that Allah created the heavens and the earth. A year is 12 months, four of which are sacred: three of them are consecutive: Dhu al-Qa'dah, Dhu al-Hijjah, and Muharram; and the Rajab of Mudar which is between Jumada and Sha'ban."

— As we discussed in episode [32](#), the Quraysh had a weird custom of changing the months around whenever they wanted. So if they wanted to go to war and it happened to be one of the Sacred Months, they would say, "Let's just swap months," and literally they will just swap, for example, Muharram for Safar. Obviously, this will jumble up all the months. But this year in which the Prophet ﷺ did Hajj, it just so happened — qaddar'Allah (قدر الله - Allah willed)— that the months were perfectly aligned, i.e., just as how it should be; the order of the months are the same as when Allah created the heavens and the earth. So the Prophet ﷺ is basically saying, "Keep the calendar as it is this year. Don't mess the months around anymore."

Then he ﷺ paused and asked, "What month is this?" They said, "Allah and His Messenger know best." He ﷺ remained silent until the people thought he might give it another name. Then he said, "Isn't this the month of Dhu al-Hijjah?" They said, "Yes." Then he said, "What city is this?" They said, "Allah and His Messenger know best." He ﷺ remained silent until the people thought he might give it another name. Then he said, "Isn't this al-Baldah (البلدة) (i.e., Makkah)?" They said, "Yes." Then he said, "What day is this?" They said, "Allah and His Messenger know best." He ﷺ remained silent until the people thought he might give it another name. Then he said, "Isn't this Yawm al-Nahr?" They said, "Yes."[\[1\]](#)[\[2\]](#)[\[3\]](#)

— The Prophet ﷺ is asking them these questions to make them realize how holy Makkah is, how holy Dhu al-Hijjah is, and how holy the Day of Sacrifice is.

Then he said, "Verily, your lives, money, and honor, are haram upon you just as sacred as this month is upon you,

and this place is upon you, and this day is upon you."

— What is the Prophet ﷺ doing in all of this? Subhan'Allah, he is uniting the ummah and making it one. He is saying, "Forget everything, you must all be one ummah under Allah SWT." "Your honor is haram" means do not backbite or slander other people. Do not dishonor others by backbiting or slandering them.

"Woe to you. Do not return to being kuffar, killing one another."

— He is saying, "Those were such ridiculous, pagan, evil ways — don't go back to that." (Note 20: But astaghfirullah, look at the ummah today. We're doing the exact opposite of what our Prophet ﷺ warned us against.)

"Let the one who is present go and inform the one who is absent (meaning go and tell people about this khutbah); for those who are absent might understand (what I have said) better than the present audience."

In one version in Tirmidhi, the Prophet ﷺ said, "Shaytan has given up hope of being worshiped in this peninsula/land..." — Arabia will not return to idolatry until the days of Dajjal — "...BUT he is hopeful in you obeying him in matters that you consider trivial." And in another version, he said, "What he is hoping for is to rile you up so that you fight one another," i.e., disunity. This is where shaytan is optimistic. He won't trick the Muslims into worshiping idols anymore; the ummah as a whole will not return to that; but he will make us fight one another.

"The Muslim (مسلم) is the one from whose hands and tongue other Muslims are safe from. And the Mu'min (مؤمن) is the one whom the people trust with their money and property. And the muhajir (مهاجر) is the one who has left the sins. And the mujahid (مجاهد) is the one who is striving in the Path of Allah SWT."

In Tirmidhi, the Prophet ﷺ said, "Fear Allah, pray your 5 prayers, fast your month of Ramadan, give your zakat, and obey your rulers, and you shall enter the Jannah of your Lord."

— Meaning concentrate on the arkan (أركان - pillars) of Islam. Be good Muslims, you will enter Jannah. This is the famous hadith that we quote all the time; it was originally said in Hajjat al-Wada'.

In the Musnad of Imam Ahmad, in the famous authentic hadith as well which all of us have heard since we were children, the Prophet ﷺ said, "O people, your Lord is one, and your father Adam is one. There is no superiority of an Arab over a non-Arab, nor a non-Arab over an Arab, and neither white skin over black skin, nor black skin over white skin, except by taqwa."

— This is completely revolutionary, especially in the 6th century. No philosopher, thinker, or intellectual leader in the history of humanity up until that time had ever said, "All humans are equal." Nobody. Every society thought, "We are better." Whether it was race, whether it was ethnicity, they always thought, "We are better." The first person to contradict this was the Prophet ﷺ. Clearly, this is from the divine, as this is not something the son of Abdul Muttalib would want to say if he simply wanted to 'take advantage of the people' as the Islamophobes claim. He ﷺ had the most noble lineage amongst all of the Arabs and could have taken advantage of it if he wanted to, yet he is the one who is saying, "It doesn't matter whether you are Arab or not, white or black, it's all irrelevant, except by taqwa."

— Footnote: The big poster about Hajjat al-Wada' that we usually see, realize that poster is a conglomeration of all of these different khutbahs. The fact of the matter is the Prophet ﷺ gave a khutbah in Arafah, on the 10th, 11th, and 12th; and all of them put together we get that big poster. There's nothing wrong with that, but realize that poster is not one khutbah, it's a mixture of all of them.

## Returning to Madinah

We conclude and say the Prophet ﷺ spent three nights in Mina. Typically, we spend two and leave on the 12th. But the Prophet ﷺ spent three and left on the 13th. At night, he went to perform Tawaf al-Wada' (طواف الوداع - Farewell Tawaf). And he then returned on his journey to Madinah.

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## The Eagerness of Aisha RA

Aisha RA narrates that when they first arrived in Makkah (4th of Dhu al-Hijjah), the Prophet ﷺ entered in her tent and she was crying. The Prophet ﷺ said, "What is the matter? Have you started your menses?" And indeed, she was crying because her menses had begun and she is literally right outside of Makkah. (Note 21: So for the sisters who get their menses during the blessed times [e.g., last 10 days of Ramadan, Umrah, Hajj], take solace in knowing that Aisha RA also experienced this.) The Prophet ﷺ said, "Don't worry, this is something Allah has written/ordained for all of the daughters of Adam. Do everything the hujjaj do except for tawaf."

And before the 13th (we don't know exactly when), she finished her menses. So on the 13th, after she did the tawaf of Ifadah (الإفادة) after her Hajj, as they were going to go back to Madinah, she asked, "Ya Rasulallah, are all of your wives going to go back having performed an Umrah and a Hajj and I only have Hajj?" The Prophet ﷺ said, "Ya Aisha, it's sufficient," but she insisted, "Your wives will have double and I'll have one? No." So the Prophet ﷺ then told her brother Abd al-Rahman ibn Abi Bakr (عبد الرحمن بن أبي بكر) to take her to Tan'im, the closest place to Makkah outside of its Haram (it's the smallest distance from the Ka'bah to the circle of the Haram), put her in ihram, and let her do Umrah. (Note 22: Abd al-Rahman himself however did not do Umrah with her. And from this and more, we infer that it's permissible but not an encouraged thing to do multiple Umrahs in one journey.)

They then meet up with the Prophet ﷺ who was already on his way back to Madinah, and make their way back to the city.

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## Another Sunni-Shia Controversy: The Sermon of Ghadir Khumm

We will discuss one final incident for today, which is a very big source of controversy between the Sunni and Shia schools of thought. It's very important for the Shia, but for us, it's an innocent story with a very simple explanation. For the Shia, this story becomes the basis of Ali RA becoming the first khalifa; but for us, the story is so innocent that Ibn Hisham and others mention it almost in passing. This story is in the books of hadith, and it's well known. (Note 23: There's a charge that we Sunnis hide the blessings of Ali RA, but no, wallahi, we Sunnis do not change history; we say Ali RA is one of the best of the sahaba, and his blessings are countless, and he was the son-in-law and cousin of the Prophet ﷺ, he was an Ahl al-Bayt, and his blessings go on and on, but we say Abu Bakr and Umar and Uthman radiAllahu-anhum are also blessed. And Abu Bakr deserved to be the khalifa before him, there's no doubt. Ali RA was deserving of it at a later time. We don't compete between the sahaba. Ali RA deserved to be the khalifa, and he became it when it was his time.)

In any case, what is this incident? It is the Incident of Ghadir Khumm (غدير خم - Pond of Khumm) which occurred the next day outside of Makkah — and it's an innocent story from the Sunni perspective. What happened? Recall Ali RA came from Yemen to do Hajj. And as he's coming, he obviously has his people with him. And he has the wealth of Yemen (the zakat and sadaqa) along with 100 camels for the Prophet ﷺ. He arrives in Makkah, he's very excited and so he rushes to meet the Prophet ﷺ and leaves someone else in charge of the entourage. That person decides to distribute new clothes to the entire entourage from the treasury, i.e., the

sadaqa of the people of Yemen. But this of course is not allowed. Ali RA comes back and he is incensed: He tells them to take the clothes off and put them back. How will they feel? Not too happy. As soon as they get the opportunity, right after Hajj, they complain to the Prophet ﷺ. So the Prophet ﷺ then gives that paragraph which is known as the Sermon of Ghadir Khumm:

He ﷺ says, "Whoever is the mawla (مولى) of Ali, I am the mawla of Ali. And Ali is to me like Harun and Musa were" —so he ﷺ praises Ali RA in a very high manner. And there is no denying this. And he rebukes those people for criticizing Ali RA, and they deserved to be rebuked. Who are they to take the garments out of the treasury? That is not their right. And the Prophet ﷺ says Ali RA is indeed the mawla, and Allah loves him. And he ﷺ says, "So stop complaining to me about Ali." And he ﷺ also says, "I leave behind two things: (i) As for the first of them, hold onto it, it is the Book of Allah; (ii) As for the second, fear Allah with regards to my family, fear Allah with regards to my family." Note the Prophet ﷺ didn't say, "Hold onto my family," rather, he said, "Fear Allah with regards to them," meaning, "Make sure you treat them well." The context is crystal clear. And that is why —a simple point— when the Prophet ﷺ passed away four months later and the sahaba are gathered together, none of them, including the supporters of Ali, mention the Sermon of Ghadir Khumm. It wasn't even in their minds that the sermon is about who will be the khalifa. It was simply in the context of what was going on; we don't read in the politics as the Shias do.

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### Points of Benefit From the Farewell Sermons of the Prophet ﷺ

Of the main benefits of the Farewell Sermons of the Prophet ﷺ:

1. Obliterating all of the customs and ways of Jahiliyyah, beginning with his own family to demonstrate the reality of what he is preaching.

— This is a new beginning for the ummah. All old laws are gone and the new laws of Islam are now in place.

2. Stressed the rights of Muslims amongst each other, strengthening the ties of the ummah.

— This is of paramount importance. Indeed, if the ummah was not united, the Persian Empire would not have been conquered in a few years, and the Roman Empire would not have been carved into half.

3. Obliterating jahili tribalism and jahili racism.

— These are the two main things that divide the ummah to this day. We don't have tribes anymore, but unfortunately, now we divide ourselves based upon nation state and skin colors.

4. Emphasized the rights of women.

5. Most importantly, he left them with the primary source of law: the Book of Allah SWT, and told the people to hold firm to it.

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[Revised by Br. Syed Haq & MAR, March 2022]

[\[TOP\]](#)

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# 101 - The Death of Prophet Muhammad SAW [\[TOP\]](#)

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Alhamdulillah, we have reached the last episode of the seerah, the finale. We will continue from where we left off in the last seerah episode, and that is the return of the Prophet ﷺ to Madinah from the Hajj.

## Return to Madinah

Our Prophet ﷺ did not stay in Makkah after he finished Hajjat al-Wada'. Quite literally, the very last day of Hajj, the 13th day, he performed the Tawaf al-Wada' (Farewell Tawaf), and in the same evening, he began the journey back to Madinah. So our Prophet ﷺ returned to Madinah in the month of Hajj, Dhu al-Hijjah, in the 10th year of the Hijrah. And this was his final journey. Once he entered Madinah, he would never leave it after this until he passed away.

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## Sending Out Expedition to the Lands of the Romans

He stayed in Madinah throughout Dhu al-Hijjah (10 AH), Muharram (11 AH), and then in Safar (11 AH) toward the very end, he decided to send out an expedition to the lands of the Romans, the Byzantine Empire — in particular, the land of al-Sham; and in particular, Palestine. He made this decision a few weeks before he passed away; he announced to the sahaba to gather together their arms —including amongst them Abu Bakr RA, Umar RA, and many of the senior sahaba— and he chose Usama the son of Zayd ibn Harithah to lead them to conquer Palestine. (Tangents: This is the same Zayd ibn Harithah that once upon a time the Prophet ﷺ adopted [see episode 10], and then Islam abolished that adoption. This is the same Zayd that we said the sahaba said the day the Prophet ﷺ passed away, "If Zayd had still been alive, no one would have thought of anyone other than Zayd to take over after the Prophet ﷺ" [see episode 73]. Zayd was married to Zaynab initially, and then to Ummi Ayman. Who is Ummi Ayman? She is one of the very very very few people still alive who knew the mother and father of the Prophet ﷺ; she was the servant of Aminah [see episode 7]. And she had taken care of the Prophet ﷺ as a baby. So Ummi Ayman is like a mother figure to the Prophet ﷺ. So Ummi Ayman is close to the Prophet ﷺ, and Zayd is also close to the Prophet ﷺ, and as for their child Usama, he was born literally in the house of the Prophet ﷺ and raised in it — so he was like his own child ﷺ. And because of this, the Prophet ﷺ loved him so much that Usama had a title, and that title was "Hibbu Rasulillah [حِبُّ رَسُولِ اللَّهِ - the Beloved of the Messenger of Allah]." This is Usama ibn Zayd. And his father Zayd, as we all know, became a shaheed in the Battle of Mu'tah [see episode 73].)

So Zayd's son Usama is now 17-18 years old, and the Prophet ﷺ assigns him to become the leader of the expedition to al-Sham. In that group are the senior most sahaba — Abu Bakr, Umar, and others— yet he chooses Usama to be the leader of the expedition. So rumors began to spread and people began to mumble, "Why should this boy be in charge of us?" And they criticized that, "He is not a Qureshi, and his father was a mawla (freed slave)." So there is this notion among the people — of course not among the senior sahaba, but there was this general talk in the city. And they said, which was a legitimate challenge, that, "He is simply too young to lead us; he is only 17 (or 18) years old."

At this, the Prophet ﷺ called all the sahaba and said, "If you dislike his leadership, then remember you also criticized the leadership of his father before him." He ﷺ is reminding them, "You criticized Zayd as well when

he was chosen, but look at what he did, how he paved the way for the Muslims, and what a legend he has become." So he ﷺ said, "By Allah, he is worthy of being a leader. And this man, Usama, is the most beloved of people to me after his father."

Appointing Usama to be the leader was indeed a very wise decision for many reasons. Of them, Usama's father had been killed by the Romans; thus who better to choose than someone who wants to exact his vengeance? In fact, in one version, it's said he ﷺ told Usama, "Go to where your father was killed" —even though Usama wasn't going to go to Mu'tah —he was going beyond, to Palestine— but he ﷺ is reminding him that these are the people that murdered his father.

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### **Laying Foundation for Future Conquests**

So Usama left on the very last day of Safar.

However, when they were 1 or 2 days outside the city, a messenger came running saying, "Wait! The Prophet ﷺ has fallen ill! So just wait until he is feeling better!" (The Prophet ﷺ did not send the messenger; the people became concerned, so they sent a messenger to Usama.) At this, Usama camped outside of Madinah for a few days; and eventually, he came back to Madinah and visited the Prophet ﷺ on the day of his death (discussed below). So after the Prophet's ﷺ death, the Muslims had to decide what to do with the army of Usama. And eventually, this force became the very first Muslim army to win against the Roman Empire, and it paved the way for the conquest of [Greater] Syria, and especially Palestine.

We are jumping the gun here, but the symbolism is obvious —and there is no doubt every Muslim should believe that Allah SWT chose the Prophet ﷺ to pass away right after this decision; everything is qadr— what was the symbolism of telling the sahaba to go to al-Sham and yet he himself dies before they actually go? The symbolism and profundity is very clear: Our Prophet ﷺ is not wanting to stop the spread of Islam at the borders of Arabia. Islam is not just an Arabian phenomenon, it is a global phenomenon; and he ﷺ wanted the sahaba to go forth, and he especially wanted them to go to the holiest of holy after Makkah and Madinah, and that is Jerusalem. This is why the first conquest in the reign of Abu Bakr RA began to take place against the Roman Empire; and as we know, the Muslims conquered Jerusalem on the first day of Umar's khilafa. The point is, this expedition of Usama opened up the way for all future conquests — the Prophet ﷺ is laying the foundation for the conquests of the Sassanid Empire, North Africa, Egypt, Algeria, all the way to Morocco and Spain. He is telling the sahaba to go forth and spread Islam far and wide.

But it was halted for the time being; the Prophet ﷺ fell sick.

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### **Signs in the Quran and Sunnah That Foretold the Death of the Prophet ﷺ**

We will now discuss the final sickness of the Prophet ﷺ; but before we begin, let us point out that there were many signs in the Quran and sunnah that foretold this time would come. There are many signs that are easy for us to look back and say, "Oh, here he said this," but when he said it, it didn't register with anybody. And when the Quran was revealed, nobody read it in that manner. Why? It is human nature that we do not think about death. We don't think about our death, especially the death of our loved ones. The more we love them, the less we can bear the thought of them dying. So how about the Prophet ﷺ? How could anyone imagine he would ever go away? The thought isn't coming to their heads. Even though when we read the ayat and ahadith, we might think it's so obvious, but some of these ayat, when Abu Bakr recited them on the day of the death of the Prophet ﷺ, in one version it's said Umar RA asked him, "Are these verses from the Quran?" and in another version he said, "It



was as if I had never heard these verses before" — meaning he didn't understand it in that light. What are some of these verses?

Surah al-Zumar (سورة الزمر), verse 30:

إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ

"You are going to die, and they as well will die" [Quran, 39:30].

— It's singular; directed to the Prophet ﷺ himself.

Surah Ali-Imran, verse 144:

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ وَمَنْ يَنْقَلِبْ عَلَى عَقْبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئًا وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ

"Muhammad is no more than a messenger; other messengers have gone before him. If he were to die or to be killed, would you regress into disbelief? Those who do so will not harm Allah whatsoever. And Allah will reward those who are grateful" [Quran, 3:144].

— So Allah is preparing the people for the death of the Prophet ﷺ. This verse was revealed in the Battle of Uhud when many thought he had actually died. (And that's why Allah says, "Or is killed" — because the rumor at the Battle of Uhud was that he'd been killed [see episode [49](#)].)

Surah al-Anbiya (سورة الأنبياء), verse 34:

وَمَا جَعَلْنَا لِبَشَرٍ مِنْ قَبْلِكَ الْخُلْدَ أَفَإِنْ مِتَّ فَهُمْ الْخَالِدُونَ

"And We have not granted immortality to any human before you; so if you die, will they live forever?" [Quran, 21:34].

— This again is as explicit as possible: If anybody were to have been given eternal life, who would it be? The Prophet ﷺ. So Allah is saying to the Prophet ﷺ that even he will die; so if he is going to die, do the people think they will live forever?

Therefore clearly, the Quran is giving these indications. Not only the Quran, but even the hadith of the Prophet ﷺ. In Ramadan of the 10th year of the Hijrah, two months before he left for Hajj, the first perhaps premonition began. What was that? Jibril AS would come to the Prophet ﷺ every Ramadan and recite the Quran to him once, but this year, Jibril came and recited it twice (without telling him the reason or giving anything away). So the premonition came to the Prophet ﷺ that something is different. (And this, by the way, also shows us, Allah did not tell the Prophet ﷺ explicitly that he is going to die at this stage, so he ﷺ himself did not know for sure; but there was premonition and intuition. Allah is indirectly suggesting.)

Yet another indication is Surah al-Nasr:

إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ

110:1. When Allah's [ultimate] help comes and the victory [over Makkah is achieved],

وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا

110:2. And you [O Prophet] see the people embracing Allah's Way in crowds,

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا

110:3. Then glorify the praises of your Lord and seek His forgiveness, for certainly He is ever Accepting of Repentance.

— This is a reference to the Conquest of Makkah, that when the big Conquest comes and the help of Allah comes and all of mankind enters Islam by the armies, what should you do? Start praising Allah and asking forgiveness, for indeed, Allah forgives. And this, of course, is indicating that the end is about to come. Once, Umar RA, in his khilafa, quizzed the sahaba, "What does this Surah mean?" — and none of them understood, but Ibn Abbas said, "This was an indication to the Prophet ﷺ that the end of his time is about to come, and he should prepare to meet Allah SWT." [See also: episode [81](#).]

Also, the Prophet ﷺ himself hinted this to some of his beloved sahaba: Of them is the famous hadith of Mu'adh ibn Jabal. The Prophet ﷺ loved Mu'adh with a very strong love. And Mu'adh was of the most noble of the sahaba. When Mu'adh left for Yemen to be the governor, the Prophet ﷺ privately walked with him alone to the south of Madinah, and he actually walked while Mu'adh was on the donkey — Mu'adh insisted, but the Prophet ﷺ said, "No, I want to walk with you like this" — that was his love for Mu'adh. And he told him, "Wallahi, I love you, O Mu'adh. O Mu'adh, perhaps you shall not see me after this; and perhaps when you come back to Madinah, you will find my masjid and my qabr (قبر - grave)." So he is telling Mu'adh, "You might not see me again." And of course, at this, Mu'adh began to cry. [See also: episode [96](#).]

Of the signs he is giving to the people is of course the entire Hajjat al-Wada' (Farewell Hajj). Why is it called this? Because he ﷺ was saying goodbye to the people [see episode [100](#)]. And he was telling the people, "It is very likely that I will not see you after this year. So follow everything from me right now because I don't know if you will be able to follow from me next year." So he is telling them this might be it. But of course the Prophet ﷺ is not 100% sure. But there is an indication and he is somewhat certain.

And sometime in the end of the month of Safar in the 11th year right before he fell sick, he visited the site of Uhud, and he made a special du'a for the people who had passed away in Uhud. And he said, "Wait for me at the Hawd (حوض). I will be the one there before you come." So he is telling the martyrs that, "I will meet you," which means he is about to go to the Next world. (Side note: Of course, foremost amongst the martyrs of Uhud was his uncle Hamzah RA, and we know the love he had for him.)

It is narrated that perhaps on the last day of Safar if not the first day of Rabi' al-Awwal, he woke up in the middle of the night and knocked on the door of his mawla, Abu Muwayhiba the Freed Slave of the Prophet ﷺ (أبو مويهبة). And Abu Muwayhiba came out, to which the Prophet ﷺ said, "Jibril has commanded me to go to Baqi'." So they went to Baqi' al-Gharqad the graveyard of Madinah in the middle of the night. (Note this is at the very end of his life and is the last time he visited Baqi'.) And he made a beautiful du'a for the people of Baqi', and on the way back, he said to Abu Muwayhiba, "Do you know that Allah has given me the choice of the keys to this world and everlasting life, then Jannah, OR to meet Allah right now and be in Jannah?" (Subhan'Allah, both end in Jannah but there is one difference: The Prophet ﷺ can live in this world till the end of days and then be in Jannah, or he can leave right now and be with Allah in Jannah.) So Abu Muwayhiba said, "May my mother and father be given as a ransom for you, ya Rasulullah; choose this whole world for all of eternity, and then get Jannah!" But our Prophet ﷺ said, "No, I have already chosen." So it is very clear. (But again, one needs to realize although he ﷺ is saying these ahadith, the sahaba are not thinking this is going to happen right now. They are just thinking it's sometime in the future. This reality is still not registering with them. And that's why to the very end, the sahaba did not actually think he would pass away [discussed below]. Because they simply could not imagine life without the Prophet ﷺ.) (Side note: This also shows us our Prophet ﷺ would regularly go to the graveyards, and he made du'a for the dead. And this is of the wisdoms of going to the graveyard; why did Jibril tell him to go to Baqi'? One of the reasons why we should all go to the graveyard is so that we are reminded of our own mortality and death. Even our Prophet Muhammad ﷺ went to the graveyard before his own death to remind himself of his own death.) And it was Aisha's RA night on that night, so the Prophet ﷺ then returned to her house.

## The Final Sickness of the Prophet ﷺ

The next day, it was the day of Maymuna RA, so the Prophet ﷺ then went to her house — and it was the 1st or 2nd of Rabi' al-Awwal — and it was in her house the fever began. The first few days, he attempted to still be fair and equitable to his wives, and went from house to house, until finally, when he became very weak, he asked permission from his wives to not go to each house and just rest in the house of Aisha. And obviously, all of the wives agreed. (Even though technically, our shariah says he did not have to ask permission — he has a level above any other man in this regard — but still to be fair to the very end, he asks their permission.) And of course, this was to be his final days ﷺ.

(Note: The incidents narrated about the last 10-11 days of the Prophet's ﷺ sickness are many, and they are mentioned in the books of hadith and seerah; but as is typical, we have one problem, and that is chronologically piecing them together. There are various interpretations, but in honesty, it is insignificant which events happened on what day. In the end, these events happened, and that is what's important.)

So as we said, on one of these days, the Prophet ﷺ simply started staying in the house of Aisha and did not go to any other house. And as the fever increased, Aisha RA began to regularly recite ruqya (رقية) and blow on him Surah al-Falaq and al-Nas, and recite the du'as that he ﷺ himself had taught her. And she would also have a bucket next to him and sometimes pour water on him. This is one of the techniques they would use to lower the temperature. (Note we are talking about a time when there was no medicine for curing the fever. For us, we take these painkillers and paracetamols for granted; but realize these paracetamols are modern. Before even this century, there was nothing to diminish the pain and symptoms of a fever. And it was so painful that people would die from the sheer pain of it. There was no medicine and not a single painkiller during the time of the Prophet ﷺ, so people just had to bear it. In one hadith, our Prophet ﷺ said, "Fever is one of the punishments of Jahannam in this world.")

The Prophet ﷺ was in the house of Aisha for at least one week; and at one point in this time, Aisha herself had a severe headache. So she enters into the bed of the Prophet ﷺ, and she is holding her head, and she is saying, "Oh, my head! Oh, my head!" The Prophet ﷺ, no matter how much pain he is feeling, he wants to still joke and tease her — so he smiles and says, "No, O Aisha. Rather, [how much pain is] MY head [in]," i.e., "My pain is much worse." And then he said, "O Aisha, what do you lose if you were to die now? I'm still alive — I will be the one to wash your body, put you in the grave, and pray over you. What better thing could you hope for?" — in this state of pain, he is easing the tension, and also gently reminding her of death to make her prepare mentally for his own death ﷺ. But of course, Aisha RA didn't understand this, and immediately, her jealousy kicked in: "I am sure you would like that to happen, ya Rasulullah, because then you would be free to go to your other wives" — she teased him back. Subhan'Allah, even to the very end they were laughing and joking with one another.

Around the 5th day of his sickness — so he has six/seven days left to live — he commanded the sahaba to bring buckets of water out from a particular well known for its cool water — he asked for a well that was known to contain cool and beautiful water. And they poured this water on him over his head, and he wrapped a turban tight around his head. Why would he do that? To minimize the pain — because his head is throbbing.

And by this stage, because everyone has seen his state, the people of Madinah are getting increasingly worried. Already he's been sick for 3-4 days — they have seen this — he's coming for the salah as of yet, but these salahs are shorter, and he's not spending time with them, and he is going back to his house quickly — the Prophet ﷺ has never been sick for his whole life in this manner — he's never had a fever that caused him to not pray the way he used to pray or to not be with the sahaba. So the news spread across the city, and people began to camp inside the masjid — Umar, Abd al-Rahman ibn Awf, and the sahaba who didn't have houses nearby, they began to camp inside the masjid just because of concern for the Prophet ﷺ. (As for Abu Bakr & Ali, as we know, they

had houses next to the masjid.) And therefore, by this time, the masjid is jam-packed — people are sitting there waiting for any news from the Prophet ﷺ.

So the Prophet ﷺ is carried between two men, Abbas RA and Ali RA, to the masjid. (Why them? Because they are without a doubt the internal Ahl al-Bayt. There's no denying this. Abbas is his uncle and Ali is his son-in-law and cousin — so of course they are going to do khidma [خدمة - service] to the very day that he passes away. So they both carry him.) And he sits on the minbar, and he gives the people some advice:

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### Advice (Possibly Friday Sermon) of the Prophet ﷺ

Various books of hadith record various phrases and lines the Prophet ﷺ said on the minbar. Of them:

1. "May Allah's curse be upon the Jews and Christians because they took the graves of their prophets as masjids (i.e., places of worship)" — and he ﷺ forbade the sahaba from doing so.

— Of course, the sahaba don't understand the connection yet, but the Prophet ﷺ is already thinking, "What will happen to my grave? I don't want it to become a place of worship where people come to prostrate to and worship," so he's telling them, "Allah's curse is on those who take their prophets' graves as masjids."

2. "If there is anybody who has any right that I have not fulfilled, or any debt that I have not paid, come now and ask me before the Day of Judgment." And in one version (Sahih Bukhari), he said, "If I have hit anybody unjustly in my whole life, then here is my back; come and hit me now before the Day of Judgment."

— And he kept on asking until, some versions say, some people began to ask for some very trivial things: One of them said, "O Messenger of Allah, you owe me three dinars." So the Prophet ﷺ said, "And when is that, and how is that?" The person said, "Ya Rasulullah, I would not have said so, but you are insisting so many times that I felt if I didn't say something, I would be guilty. — One day, there was a beggar passing, and you said, 'Who would give him money on my behalf?' and I gave him, but you didn't pay me back. Wallahi, if you did not keep on asking and asking, I would not have mentioned this." So the Prophet ﷺ ordered, "Give him his three dinars." So certain trivial things such as this happened, but otherwise, nothing of major significance.

3. "There is a servant from amongst the servants of Allah, Allah has asked him to choose between this world and his Lord, and he has chosen his Lord."

— This is the same thing he ﷺ told his mawla Abu Muwayhiba, but here he is speaking generically. And because he is speaking in the third person ("a servant from the servants of Allah"), the sahaba, instead of being sad, they were happy that, "Wow! Allah has asked somebody for a choice, and he's chosen Allah? What a lucky man!" And only one person in the audience began to sob loudly, and that was Abu Bakr al-Siddiq RA — because Abu Bakr understood this "servant from the servants of Allah" is nobody other than the Prophet ﷺ. And people were not understanding why Abu Bakr is crying. The Prophet ﷺ looks at him and says, "Do not cry, O Abu Bakr, for you are the one I trust the most in my companionship and in my family. And were I able to take a khalil (خليل - close friend) in this world, my khalil would have been Abu Bakr. But I cannot take a khalil, because Allah has chosen me to be His khalil. But, O Abu Bakr, between us is the brotherhood of Islam." (Side note: As we know, Allah SWT has taken two khalils: Prophet Ibrahim AS and Prophet Muhammad ﷺ.)

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### "Except for the Door of Abu Bakr"

Then the Prophet ﷺ made an announcement, "Let all of the doors of the masjids that go in from the private

houses be closed." (Note: Back then, houses weren't separate — where one wall/door finished, another house was right behind it. So every one of the sahaba who had built their house next to the masjid, they would have their own personal doors inside the masjid. And it was halal up until that point in time for those who lived next to the masjid to just walk in through that personal door. [And of course, our Prophet ﷺ as well had his personal door from the house of Aisha.] But from this point on, the Prophet ﷺ made a decree that, "Let all of these doors be shut.") And the Prophet ﷺ made one exception, "Except for the door of Abu Bakr." This was an honor the Prophet ﷺ gave him. This clearly has a symbolism that Abu Bakr al-Siddiq RA has been chosen and preferred above all of the other sahaba. (Side note: This door of Abu Bakr leads to his temporary abode, not to his main abode. His main abode is located ±30 minutes' walk away from the masjid, in a place called [Awali](#)<sup>[1]</sup>.)

So all of the doors, except for Abu Bakr's, were closed — and this probably took place on a Wednesday.

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### Transfer of Salah From the Prophet ﷺ to Abu Bakr RA

The next event is the transfer of the salah from the Prophet ﷺ to Abu Bakr RA. When did this happen? According to the majority opinion, it happened on a Thursday night; but in Sh. YQ's opinion, it happened on Friday night. We choose to follow the minority opinion for one simple reason: On Friday afternoon what happens? The Friday khutbah. And if anybody other than the Prophet ﷺ had given the khutbah, in Sh. YQ's opinion, this would have been remarked and reported. But the fact that no one mentioned anything of this nature indicates the Prophet ﷺ most likely gave the khutbah that day. (And perhaps the very advice mentioned — as discussed above — was the Friday khutbah.) But Allah knows best.

In any case, we will follow the Friday theory. — And so the Prophet ﷺ led Salat al-Maghrib on a Friday, and this was to be the final salah jahriyyah (صلاة جهريّة - loud prayer) he led in the masjid publicly. And he recited, as we know from the hadith of Sahih Bukhari, Surah al-Mursalat (سورة المرسلات). So the last surah the Prophet ﷺ recited publicly was Surat al-Mursalat. After Maghrib Salah, he comes back and lies down on his bed. And when Isha comes, Bilal comes and tells him, "Ya Rasulallah, it's time for Isha." (The Prophet's ﷺ door was right next to the masjid, so this was Bilal's custom and habit, that before he gave the iqama, he would go and say, "Ya Rasulallah, it's time for the iqama.") So the Prophet ﷺ stood up to lead them in salah. But he fainted on his bed and lost consciousness. When he became conscious, he ordered water to be poured on him, and he stood up again. But he lost consciousness again, and this was longer than the first time. Then he became conscious again, and asked, "Have the people prayed yet?" They said, "No, we are waiting for you, ya Rasulallah." So he tried once again to stand up. But once again, his knees simply couldn't take the pressure and he fell down. And according to one report, he attempted seven times to get up and lead the sahaba in Salah al-Isha. (So wallahi, brothers and sisters, it is shameful and pathetic for any one of us to read these stories and not be motivated to pray on time.)

And when the Prophet ﷺ realizes he cannot lead the people in salah — and Aisha is around him — he says to her, "Go command Abu Bakr. He will lead them in salah." This is the first explicit indication that the person who must take over after the Prophet ﷺ is Abu Bakr. Realize for 10 years in Madinah, nobody has led the salah in Masjid al-Nabawi while the Prophet ﷺ is in Madinah, except the Prophet ﷺ himself. This is a complete given. (Side note: It once happened that the Prophet ﷺ was outside — he wasn't in the vicinity of the masjid — so Abu Bakr began to lead the people in salah. But the Prophet ﷺ returned in the middle of the salah, and Abu Bakr noticed this, so they swapped places. But in this instance, the Prophet ﷺ did not appoint him to lead — the sahaba feared the Prophet ﷺ might not be back in time and that's why they appointed Abu Bakr RA to lead. Otherwise, never in the 10 years of Madinah someone else led the salah in the Prophet's Mosque while the Prophet ﷺ is in the vicinity.) So this command to Abu Bakr is a clear indication that, "When I'm not here, when I am gone, Abu Bakr al-Siddiq will be the one to take charge."

### Aisha RA Does Not Want Her Father to Lead

Aisha RA is of course the daughter of Abu Bakr RA — and the Prophet ﷺ told her to command her father to lead the people in salah. But she does not want her father to lead, so she gave an excuse, which wasn't a lie, but not a real excuse: She said, "Ya Rasulallah, my father has a soft heart; when he stands in salah, he begins to sob when he reads the Quran, and people won't like it. Why don't we find someone else?" But the Prophet ﷺ said to her again, "Go command Abu Bakr to lead the people in salah." Note it just so happened at that time Abu Bakr wasn't in the vicinity. So Aisha could stall for a while; she brings Hafsa RA in and says to her, "Why don't you convince him (the Prophet ﷺ)?" — she wanted Hafsa to get her father (Umar RA) in, and did not want her own father (Abu Bakr RA) to lead. Why? For multiple reasons:

1. She did not want anybody to think that Abu Bakr is taking advantage of the situation to push himself forward.
2. She was scared in case the Prophet ﷺ does indeed pass away that people will associate Abu Bakr's leading the salah with the Prophet's ﷺ death.

So she did not want Abu Bakr to lead, and said to Hafsa, "Why don't you try as well?" So Hafsa tries. And on his sickbed, with his high fever, the Prophet ﷺ realizes what his wives are conspiring to do — they are trying to bring Abu Bakr out of this and bring another man in. So he says, "Go and find Abu Bakr, for Allah will not allow anyone other than Abu Bakr. All of you are acting like the women around Yusuf." Meaning what? The women in the story of Yusuf AS conspired to do a plot and plan, and they thought no one realized their plot. And so are Aisha and Hafsa here; they are conspiring to do something and think nobody knows it. But the Prophet ﷺ knows, so he compares them to the women in the story of Yusuf AS.

And according to one report, when Abu Bakr was not found immediately, Umar RA started the salah. But when our Prophet ﷺ heard Umar's voice, he said, "Go and find Abu Bakr, for Allah and His Messenger will not allow anybody other than Abu Bakr." When the Prophet ﷺ was insistent and adamant, they then found Abu Bakr, and he was the one who led the prayer up until the end:

### Abu Bakr's Leading of Salah

When the Prophet ﷺ heard Umar's voice, he said, "Go and find Abu Bakr, for Allah and His Messenger will not allow anybody other than Abu Bakr" — and this was really the most public announcement that indicates the Prophet ﷺ wanted Abu Bakr to become his khalifa (خليفة - successor) — and this is the fundamental difference between us Sunni and non-Sunni groups. We are getting a little bit of theology here, but from our perspective, the Prophet ﷺ did not want to explicitly say, "The person in charge after me is Abu Bakr." Why not? Because he did not want to establish the custom or routine of kings and politicians naming their successors. If he had done it, it would have become wajib for future leaders to do so. So he didn't want to do that. He wanted to leave it open to multiple ways, which is exactly what happened: Abu Bakr was chosen in one manner, Umar was chosen in another manner, Uthman was chosen in a third manner, Ali was chosen in a fourth manner — and all of these manners are permissible. If our Prophet ﷺ had chosen Abu Bakr, what would he have done? He would have narrowed down the methods of choosing the successor to only one method. And he didn't want to do that. So what is the alternative? To indicate as much as possible without actually being that explicit; and that is what he did. He didn't want to say, "The person after me is...", but he gave every other indication possible.

Recall this is taking place on a Friday. And perhaps on a Saturday (or some have said Sunday before he passed away), he managed to regain a little bit of strength, so he went outside right before Salat al-Zuhr (or while Zuhr

was taking place). And this was the final time the Prophet ﷺ prayed in the jama'ah with the sahaba. It is said that the sahaba had already started praying Zuhr, and the Prophet ﷺ walks out while they are in salah, and there was a commotion in the audience, that everyone was making way for the Prophet ﷺ to come, and Abu Bakr hears the commotion, and he automatically understands there is only one reason there could be this commotion, so he looks to his left and sees the Prophet ﷺ coming on the shoulders of Abbas and Ali, so he steps back to let the Prophet ﷺ lead. But the Prophet ﷺ motions to him, "Stay where you are." But Abu Bakr, out of respect for the Prophet ﷺ, disobeys this command and insists the Prophet ﷺ sit down in the place of the imam (it's a unique situation where you disobey someone to show him respect). So the Prophet ﷺ leads Zuhr seated down, and Abu Bakr is standing next to him.

Now, this is very symbolic.

Who is the real imam? The Prophet ﷺ. But who are the people seeing? Abu Bakr. So from their eyes, Abu Bakr is the imam — and so they follow Abu Bakr, who is in actuality following the Prophet ﷺ. And for us Sunnis, this is the most profound symbolism — that by following the leadership of Abu Bakr, you are following the methodologies of the Prophet ﷺ. And this for us is the clearest indication that the Prophet ﷺ is saying to the sahaba, "Abu Bakr is going to be the one you will take as a leader after me."

### The Last Public Lecture of the Prophet ﷺ

After Salah al-Zuhr, the Prophet ﷺ was lifted onto the minbar, and this was to be the last lecture he gave in public. (And as we said, some scholars say this happened on Saturday, others say Sunday. So this all happens a day or two days before he passes away.) Of the things he said:

1. He praised the Ansar and said to the Muslims, "I command you to take care of the Ansar, for they have been my best advisors, and they have fulfilled the duties that were due upon them."

— This is very profound; when you are commanding somebody to take care of the Ansar, you are saying the Ansar will have somebody that will look after them, which implies the Ansar will not be the ones to take care of the ummah; that will be somebody else's job. The Prophet ﷺ said this in a subtle way. And he ﷺ also praised the Ansar for having fulfilled their promise to protect him [2] ﷺ — that they have done their job — and this too implies the next job of leading the ummah is not due upon them; they have already perfected their job.

2. He commands the people to purify the Arabian Peninsula from all types of paganism — to rid all pagans out from Jazirat al-Arab (جزيرة العربية - Arabian Peninsula).

— This was of the final fiqhi commands he gave. There should be no idolatry in this land. The land of Arabia is a special land for us, and so we do not allow idols to be worshiped or publicly displayed. This is from our fiqh. That is why to this day, especially in the Hejaz, in Makkah and Madinah, you cannot even enter, as we know, unless you are a Muslim.

3. He also said, "Treat delegations that will come to you with the same hospitality that I have shown to the other delegations."

— That is, "Make sure you treat the future converts the same way I have treated them" — the Prophet ﷺ is saying all of this to prepare the sahaba for when he dies, even as they are hoping he ﷺ will get better.

4. Of the last things he said, narrated by a number of sahaba, was, "You should have good thoughts of Allah when you are about to die."



— This is a hadith by the Prophet ﷺ, that none of us should die until we have good thoughts about Allah SWT. This is one of the last things he said.

5. The very last phrase he said in that khutbah was, "Al-salah, al-salah. And fear Allah with regards to the weak and the oppressed of society."

— He is sitting on his minbar, and the very last thing he tells them in his very last public khutbah is to guard and protect the salah. The last piece of advice he gives the sahaba before he goes into his house never to walk out again, is of the salah, and to fear Allah with regards to the weak and the oppressed, for they will have a chance to complain on the Day of Judgment — whoever does wrong to them, on the Day of Judgment they will get recompense for it.

Most likely, this took place on Saturday Zuhr — and this was the final salah he prayed in public with the sahaba.

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### Material Possessions of the Prophet ﷺ

The next morning on Sunday, the day before he passes away, he asks Aisha RA, "How much money do I have?" And so Aisha finds the wallets/pouches and pulls out seven silver coins. Now, silver is extremely cheap even to this day; realistically, it's equal to around 2-3 dollars. He only had seven silver coins, so it's around 20 or so dollars. This is the entire possession he has on the last day of his life. And he holds these seven dirhams in his hand — and he's putting them in one hand and the other — and he says, "What will I say to Allah if I meet Him with these coins?" And he gives it back in Aisha's hands and says, "Go give it to the poor now," and he falls unconscious again. When he wakes up, he says to Aisha, "Have you given it to the poor?" But it's not on her priority list — taking care of the Prophet ﷺ comes first; so she just says, "I'll do it [later]." And again, he faints, and again, he wakes up saying, "Have you given it to the poor?" And he continues to ask throughout Sunday until Aisha realizes the Prophet ﷺ will not be content until she gives the coins away. Thus she gets rid of everything in the house of money.

Therefore, we can say quite literally, our Prophet ﷺ passed away without owning a single penny. Aisha herself says, "When the Prophet ﷺ died, there was nothing in his house of gold and silver. The only thing left was some morsels of barley (wheat) in a small cup. And I would continue using from this cup for a long period of time until it occurred to me that it's never finishing, so I measured it one day, and within a short time, it finished [i.e., it was like a mini-miracle from Allah SWT]." Aisha also narrated, "When the Prophet ﷺ passed away, the only possession he owned was his mule. And he also had an armor which happened to be with a Jew of Madinah who had lent him 30 sa' (صاع - basically 65 kg or so)<sup>[3]</sup> of barley (wheat), and this was being used as collateral by that Jew. And he also had a land he had given to the poor." That was all the possessions of the Prophet ﷺ. In fact, the night the Prophet ﷺ passed away, Aisha RA ran out of oil for her lamp, and there was nothing in her house to use for oil, so she had to borrow a little bit of oil from their Ansari neighbor lady. Quite literally, the house had nothing of value in it.

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### The Last Time the Sahaba Saw the Face of the Prophet ﷺ

On the next day, the Monday, the 12th of Rabbi al-Awwal, at Fajr time, the Prophet ﷺ was too weak to lead the Muslims in salah; and he is still on the bed of Aisha; and Abu Bakr RA is leading them in salah; and our Prophet ﷺ asked to be sat up in his bed. So he sits up in his bed being held, and he lifts the curtain which separates his house from the masjid. The sahaba have not seen him for two days; so when they saw his face, they became so happy that, as Anas ibn Malik said, "We were about to break our salah in happiness." And the commotion begins



in the masjid. And Abu Bakr is obviously in the front, and he assumes the Prophet ﷺ is coming, so he steps back and turns/looks to his left, but he sees the Prophet ﷺ is inside his house and is not coming — he is too weak to come. And he ﷺ just motions to Abu Bakr, "Stay where you are."

Anas says, "The last time we saw the face of the Prophet ﷺ was when he had lifted the curtain." This is the Fajr of Monday, the 12th of Rabi' al-Awwal in the 11th year of the Hijrah. The Prophet ﷺ lifts the curtain and sees his ummah praying the salah, and his face was beaming with joy — and that smile was the last memory that the sahaba had of our Prophet ﷺ. And indeed, what a fitting end — because again, the issue of salah comes. Our Prophet ﷺ goes happy. Why is he happy? Because he sees his ummah praying Fajr in the masjid, all lined up in rows, all of them praying to Allah SWT. This is what is making him happy.

(So wallahi, again, how can we listen to these incidents and ahadith and not be moved to pray? How can we possibly give up our salah when we know the emphasis that our Prophet ﷺ placed on it?)

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### Conversation With Fatima RA

In the early morning, the fever of the Prophet ﷺ increased, and he began to go in and out of consciousness again and again. Fatima RA his daughter came to visit him. And we know the special bond the Prophet ﷺ had with her. The amount of love and respect he had for her is narrated in the books of hadith; e.g., every time she would come, he would stand up to kiss her and would put her in the seat he was sitting in inside of his house. Fatima was the last of his family to be alive; every one of his family had passed away by this point in time: his father, mother, grandfather, uncle, and every one of his children had all passed away — except for Fatima. We have glossed over all of this in our series, but wallahi, imagine; Allah is testing him with the most painful of tests — how painful is it to lose one child? And our Prophet ﷺ lost all of them, except for Fatima.

And she sees her father in that pain so she begins to cry, "O my father, how painful is your suffering..." The Prophet ﷺ says to her, "O Fatima, your father will not suffer after today." And he called Fatima close to him and spoke to her something privately — and she began to cry. And to console her, he called her again and whispered something in her ear — and she smiled and laughed. And it is narrated that when she wanted to go out, Aisha said to her, "Tell me, what did the Prophet ﷺ tell you?" But Fatima said, "No, I cannot spill the secret of the Prophet ﷺ."

A few months later, when the Prophet ﷺ had passed away, Aisha says to Fatima again, "Now tell me." Fatima says, "Now I can tell you: When I went to the Prophet ﷺ to visit him, he whispered and told me that Jibril had come to him twice that year for Ramadan, even though for other years he would only come once — and he ﷺ said, 'There is no other explanation except that my time has come.' So I began to cry. And he then whispered to me, 'You shall be the first of my family to meet me, and you shall be the leader of the women of Jannah,' so I smiled out of joy."

And indeed, this prophecy came true, as Fatima RA became the first to pass away from his family after him just 6 months later.

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### The Pangs of Death

The fever and pain of the Prophet ﷺ increased, and they had put a jar of water next to him, and he would put his hand into the bucket and wipe his forehead. It is said the fever was so hot that al-Abbas and others said, "How is

the Prophet ﷺ bearing this pain?" And one of the sahaba remarked, "The fever of the Prophet ﷺ is like the fever of 10 of us."

And during this time, as the Prophet ﷺ is wiping the sweat and putting water on his forehead, he said continuously, "Verily, death has its pangs." (Note: Even our Prophet ﷺ felt the pangs of death — do you think me and you will not feel those pangs?) And he kept on saying, "There is no God but Allah. Verily, death has its pangs." And he made du'a, "O Allah, help me to overcome the pangs of death." So these were of the last phrases — he is saying the kalimah and asking Allah to ease his transition from this life to the Next.

And eventually, the pain becomes so severe that he cannot even speak anymore.

This is now Monday morning; his fever is so hot and his pain so severe that he is going in and out of consciousness.

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### Usama ibn Zayd Comes Back to Visit the Prophet ﷺ

It is at this point in time Usama ibn Zayd comes back in. Of course he doesn't want to disobey the command of the Prophet ﷺ (to go to al-Sham), but the situation is so bad that he actually comes back to Madinah to visit the Prophet ﷺ — and he was of the very last people to visit him ﷺ.

The Prophet ﷺ was so weak that he could not say anything; all he could do was point weakly up and then to Usama, point weakly up again, and then to Usama again — meaning the Prophet ﷺ is saying, "Allah has blessed you," or, "Allah will bless you," or, "I am making du'a for you." In other words, he still wants Usama to go to al-Sham.

(Note: And as we know, this will come back to the first decision of Abu Bakr RA later on as a khalifa when he said, "How can I tell [the army of] Usama to come back when the Prophet ﷺ told him to go!")

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### Doing Miswak

The fever of the Prophet ﷺ becomes even more difficult. And Aisha does not know what to do, so she sits cross-legged, picks the Prophet ﷺ up from his pillow, and she puts him on her own shoulder/bosom. — This is what you do with those whom you love. When we have a loved one who is sick, what do we do? We cradle them; we hold them. That physical touch calms both us and the person down.

Aisha is holding onto the Prophet ﷺ not knowing what to do, and this is when her younger brother Abd al-Rahman ibn Abi Bakr comes in to visit. And Abd al-Rahman had a miswak (مسواك) that he was using to brush his teeth with. The Prophet ﷺ weakly looks at the miswak, so Aisha asks, "Do you want the miswak?" And our Prophet ﷺ motions, "Yes," so she gets it from Abd al-Rahman, turns it around, bites the other side to loosen it, and she hands it to the Prophet ﷺ. The Prophet ﷺ wants to freshen his mouth before meeting Allah SWT. To the very end he wants to be on his best appearance and smell. So Aisha gives him the miswak. And she later narrated, "The Prophet ﷺ held onto the miswak with a vigor that shocked me. And he did miswak as I have never seen before." And then she hands it back to Abd al-Rahman.

Slowly but surely, the fever increased, and the Prophet ﷺ is going in and out of consciousness. And it was at that point in time when our Prophet ﷺ raised his eyes up and he's moving his lips very softly saying something, Aisha RA leans down in to listen to what he is saying. And she narrated, "I heard the Prophet ﷺ say, '[I want to be] with al-nabiyyin (النَّبِيِّينَ - the prophets), and al-siddiqin (الصِّدِّيقِينَ - the people of truth), and al-shuhada (الشُّهَدَاءُ - the martyrs), and al-salihin (الصَّالِحِينَ - the righteous). O Allah, forgive me, have mercy on me, and allow me to be with al-Rafiq al-A'la. O Allah, forgive me, have mercy on me, and allow me to be with al-Rafiq al-A'la. O Allah, forgive me, have mercy on me, and allow me to be with al-Rafiq al-A'la.'" And Aisha RA says the last thing the Prophet ﷺ said was "al-Rafiq al-A'la." That was when our Prophet ﷺ left this world.

What does "al-Rafiq al-A'la (الرفيق الأعلى)" mean? Some of the scholars have said it means "the Company of the Prophets and the Highest," but there's another opinion that seems more plausible: "Al-Rafiq al-A'la" is none other than Allah AWJ Himself — so the Prophet ﷺ was saying, "I want to be in the Company of al-A'la" — and "al-A'la" is one of the names of Allah — "I want to be with You, O Allah." (Note: And of course, both interpretations overlap, because the prophets and the highest are also there with Allah SWT. So both interpretations are valid.) And Aisha RA says, "At that time, I remembered a hadith of the Prophet ﷺ that he once told me, 'Never does the angel (of death) come to a prophet except that he asks the prophet, 'Can I take your soul or not?' and the prophet has to agree, and then his soul is taken.' So when I heard 'al-Rafiq al-A'la,' I knew that he ﷺ had chosen Allah over us." And that's when it hit her that indeed, the Prophet ﷺ was gone.

The Prophet ﷺ passed away slightly after the Zuhr Salah on a Monday, on the 12th of Rabi' al-Awwal in the 11th year of the Hijrah.

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### **Fatima RA, Aisha RA, Abu Bakr RA, Umar RA, and the Muslims Upon the Death of the Prophet ﷺ**

Fatima RA was right next door, and she comes rushing in and says, "O my father, you have answered the call of your Lord. O my father, you will end up in Jannat al-Firdaws. O my father, we give the news of your death to Jibril."

And Aisha RA would say, "Of the greatest blessings Allah gave me was that the Prophet ﷺ died in my house, on my day, between my neck and my chest, with my saliva in his mouth (from the miswak)."

The news of the death of the Prophet ﷺ then spread across the city, and the people did not know what to do. The books of seerah mention the sahaba were in complete shock — in English we would say they were "running around like headless chickens" — some of them sat down, others were in a daze, and others had no clue what to do. Wallahi, brothers and sisters, when we lose a loved one, we go into shock; so imagine, the sahaba are losing the one person they cannot imagine life without.

And Umar RA was the senior most person in the masjid at that time; Abu Bakr RA wasn't there — why? When the Prophet ﷺ lifted the curtain and the sahaba saw him smile, everyone thought he ﷺ was feeling better, including Abu Bakr; and Abu Bakr had not gone to his own wife and children for a week — he was camping in the masjid [or his temporary abode next to the masjid]; so when he saw the smile of the Prophet ﷺ and felt relieved, he told Aisha, "Okay, I'm going home for now." Therefore, Abu Bakr wasn't in the vicinity of the masjid when the Prophet ﷺ passed away; he was further away in his own home in Awali. And the senior most sahabi in the masjid was none other than Umar RA, who in that chaos was not able to think straight out of love for the Prophet ﷺ. So when the people kept talking about the 'rumor' of the death, Umar started screaming: "These are the munafiqun that are spreading these lies! Whoever says the Prophet ﷺ has passed away, I shall chop his neck off! I don't want to hear anyone tell me this!" — in his emotional shock, he rejects the news. And he said, "Musa went to Allah for 40 days; this is our Prophet ﷺ as well going to Allah [for a while], and he will come back."

And he said, "Anyone who says otherwise has my sword to deal with!" So now everyone is terrified — they don't know what to do.

Abu Bakr RA hears the news and he rides his horse galloping as fast as possible — and he doesn't even enter the masjid, he goes straight to his daughter's house to see if the news is true. (Aisha is his own daughter, so the rules of hijab don't apply to him and he could verify the news directly.) And there he finds the body of our Prophet ﷺ covered up completely. And he lifts the cover from his face ﷺ, and he begins to cry. And he kisses him on the forehead and said, "How I would give my mother and father for you, ya Rasulullah (I wish I could give everything to get you back)." And then he says, "Allah has spoken the truth. You shall taste death but once. And this is your death, ya Rasulullah. How beautiful are you in life and in death, ya Rasulullah."

And he hears the commotion in the masjid, so he exits Aisha's house and enters the masjid. And there he sees the sahaba all sitting confused, and Umar RA is the one walking around almost as if he is brandishing his sword (but he doesn't actually have a sword) and screaming, "Nobody should say anything!" And that's when Abu Bakr says to him, "O Umar, sit down!" — the only person who has the audacity and courage to tell Umar to sit down is Abu Bakr. But even then, Umar does not sit down. He just stares at Abu Bakr not registering. And when Umar doesn't sit down, Abu Bakr rises the minbar — not to the top, but the lower level — and he praises Allah, and then he says the ever famous line which wallahi shows us his wisdom and knowledge over all of the other sahaba: He says, "Verily, whoever used to worship Muhammad ﷺ, let him know that Muhammad ﷺ has died. But whoever used to worship Allah SWT, know that Allah is al-Hayy (الحي - the Ever-Living) who never dies." And then he recited the verse of Surah Ali-Imran:

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَىٰ أَعْقَابِكُمْ

"Muhammad is just a messenger, just like those before him. When he dies or is killed, will you go back to your old ways?" [see Quran, 3:144].

(Side note: Notice when Abu Bakr climbed the minbar, he did not go to the top. Even at this moment with high emotions, he is conscious that, "I cannot stand in the Prophet's ﷺ place." And from then on, nobody ever stood at the top of the minbar of the Prophet ﷺ. Subhan'Allah, look at the love and respect this ummah has for the Prophet ﷺ; it's beyond measure. From the day he ﷺ passed away up until the minbar finished its use, the khalifas and the imams and the khatibs, they all gave their khutbahs from the bottom step. They never had the audacity to climb to the top.)

And upon hearing verse [3:144] from the mouth of Abu Bakr, this is when Umar RA collapsed to the floor. This is when it finally hits him. This man Umar RA, the mountain, the giant whom everyone was terrified of<sup>[4]</sup>, this is when it finally strikes him that the Prophet ﷺ is gone. And he collapses straight to the floor. And he says, "It was as if I heard this verse for the very first time."

So the news began to spread that indeed the Prophet ﷺ has passed away.

### The Ritha' of Hassan ibn Thabit RA

So many beautiful poems were written about the death of the Prophet ﷺ — these poems are called ritha' (رثاء), which is a genre of poetry talking about those who have passed away and praising them. So much has been narrated by Ibn Hisham; and here we quote a beautiful poem<sup>[5]</sup> from none other than Hassan ibn Thabit the Official Poet of the Prophet ﷺ, the greatest poet of early Islam. He says:

ما بال عينك لا تنام كأنما كحلت مآقيها بكحل الأرمـد      جزعا على المهدي أصبح ثاويا  
يا خير من وطئ الحصى لا تبعد      وجهي يقيقك التراب لهفي ليتني

غيبت قبلك في بقيع الغرقد بأبي وأمي من شهدت وفاته  
 في يوم الاثنين النبي المهدي فظللت بعد وفاته متبلدا  
 متلدا يا ليتني لم أولد أأقيم بعدك بالمدينة بينهم  
 يا ليتني صبحت سم الأسود أو حل أمر الله فينا عاجلا  
 في راحة من يومنا أو من غد فتقوم ساعتنا فنلقى طيبا  
 محضا ضرائبه كريم المحتد يا بكر أمانة المبارك بكرها  
 ولدته محصنة بسعد الأسعد نورا أضاء على البرية كلها  
 من يهد للنور المبارك يهتدي يا رب فاجمعنا معا ونبينا  
 في جنة تتننى عيون الحسد في جنة الفردوس فاكتبها لنا  
 يا ذا الجلال وذا العلا والسودد والله أسمع ما بقيت بهالك  
 إلا بكيت على النبي محمد يا ويح أنصار النبي ورهطه  
 بعد المغيب في سواء الملحد ضاقت بالأنصار البلاد فأصبحوا  
 سودا وجوههم كلون الإثم ولقد ولدناه وفينا قبره  
 وفضول نعمته بنا لم نجدد والله أكرمنا به وهدى به  
 أنصاره في كل ساعة مشهد صلى الإله ومن يحف بعرشه  
 والطيبون على المبارك أحمد

1. Why is it that my eyes cannot go to sleep? It is as if the rivers of crying have become permanent as dark as kuhl. This is because of my sadness at the one who has gone on, the one who was the rightly guided one.
2. O the best human being who has ever walked on the face of this earth. How I would give my own face to save yours. How I wish I was,
3. buried in Baqi' al-Gharqad before they buried you. My mother and father be given for you. Whose death did I see,
4. on that Monday, none other than the Prophet who is rightly guided. As soon as he passed away, for the rest of that time, I stayed confused,
5. and grief-stricken. Woe to me. How I wish I was never born to suffer this pain. Am I supposed to live in Madinah when you are not here?
6. O woe to me. Why didn't someone just give me poison so I don't have to live this day? Or why doesn't Allah's Command come soon,
7. come today or tomorrow, so that the Hour comes immediately? So that I can finally meet the one whose characteristic was,
8. nothing other than generosity. O beautiful son of Aminah, the one you gave birth to,
9. the one who was the best of all and purest of pure. The Prophet ﷺ was a light for this whole world.
10. Whoever took that light would indeed be rightly guided and blessed. O Allah, combine me with the Prophet ﷺ,
11. in Jannah that are so beautiful that even the eyes of the jealous people will be averted away. Reunite me with the Prophet ﷺ in Jannat al-Firdaws.
12. O Allah, the Majestic, the Mighty. I swear by Allah, as long as I live, I shall not cry for anyone who has died,

13. except for the crying that I have done for the Prophet Muhammad. Woe to us, the Ansar of the Prophet ﷺ and his Companions.

14. After he has been buried in the grave, how are we going to live? The whole land has become tight for the Ansar.

15. Their faces have become dark like the kuhl. We were the ones who gave birth to him (meaning the Prophet's ﷺ great-grandmother was from Madinah), and yet we ended up having his grave.

16. And the blessings he showed us, nobody can deny. Allah blessed us with him and guided us through him,

17. at every point in time. May Allah have salat and salam upon him, and the angels around His Throne,

18. upon the Mubarak, the one who is Ahmad.

And there are many other poems as well — Abu Bakr gave poetry, and the other sahaba as well gave their poems.

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### Funeral Rites of the Prophet ﷺ

We have to also quickly talk about what exactly happened with regards to the funeral rites of the Prophet ﷺ.

The next day, on Tuesday, the immediate family of the Prophet ﷺ gathered together asking, "How are we going to wash the Prophet ﷺ?" And these were al-Abbas, his two sons al-Fadl and Qutham, Ali ibn Abi Talib, and some say Safina the Freed Slave of the Prophet ﷺ (سفينة مولى النبي) as well. So these were the people who gathered and discussed how they were going to do the ghusl of the Prophet ﷺ. And the books of hadith mention, as they were wondering, all of them fell asleep and they heard a voice —but they couldn't see who it was— that said, "Wash him with his clothes on." And they awoke and they all remembered the voice, so they washed the Prophet ﷺ with his clothes on — because that is befitting of our Prophet ﷺ.

And the Prophet ﷺ was shrouded in three white garments from the land of [al-Suhul](#) (السحول), one of the cities of Yemen known for good garments. And they did not put any qamis (قميص) or any turban. Then the question came, "Where should we bury the Prophet ﷺ?" Some said Baqi', others said under the minbar, others said where he used to pray in the masjid — until finally, Abu Bakr said, "I remember hearing that he told me, 'Allah AWJ never takes the soul of a prophet except at the place where He wants him to be buried.'" So all the prophets were buried where they died. So the Prophet ﷺ was buried where he died, i.e., under the place where he used to sleep — the grave was dug right there and he was buried.

But before the burial, obviously, people prayed over him. And because there was no khalifa or leader at this time, no one led the salah — the entire city of Madinah plus the surrounding tribes prayed individually. All of Tuesday and Wednesday, they kept on coming in one by one, tens of thousands of people — men, women, children— each group came and prayed individually in the room of Aisha RA. And the Prophet ﷺ was then buried on a Wednesday evening.

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### Emptiness That the Sahaba Felt

When Fatima RA entered the room again —and she saw the grave where the bed used to be, and Anas ibn Malik

the volunteer servant of the Prophet ﷺ was there— she said to him, "How could your souls have allowed you to throw sand upon the Prophet ﷺ." Obviously, she is still in distress and is being a bit harsh, understandably.

And it was none other than Anas ibn Malik who said many years later, "The day the Prophet ﷺ entered Madinah was the brightest day of our lives; and the day he was buried was the darkest day of our lives." In one narration reported by al-Bayhaqi in his Dala'il, Anas ibn Malik said, "After we buried the Prophet ﷺ, Madinah became dark for us. It was as if we could not see each other. And if we were to extend our hand, we could not see it." (Note this was not a physical darkness, it's a darkness of depression and complete shock.) "And by the time we finished burying him, we could not recognize our own selves (i.e., we felt so empty that we didn't know who we were)."

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### No Musiba Is Bigger Than the Death of the Prophet ﷺ

It is reported in Ibn Majah as sahih, narrated by Aisha RA as one of the final hadith the Prophet ﷺ said during his final days: "O people, whoever amongst my ummah suffers a musiba (مصيبة - calamity), let him take consolation for that musiba from the musiba that befell him because of me, for there is no musiba that anyone shall experience that is greater than the musiba experienced because of me." Meaning what? It means the biggest calamity that ever afflicted the ummah was the death of the Prophet ﷺ. This is the biggest disaster ever. Think about it. You have a rasul in your ranks and all of a sudden he is gone. Who will be in charge? What will you do? Who will guide the way? Who will you turn to? Who, who, who? Nobody. Thus there is no calamity greater than the calamity of losing the Prophet ﷺ. That is what the Prophet ﷺ is saying: Anytime something happens in one of your lives, think about the death of the Prophet ﷺ and the fact that Allah protected the ummah regardless — still the ummah went on. Take consolation in the death of the Prophet ﷺ, that your calamity is nothing compared to the calamity of the ummah losing the Prophet Muhammad ﷺ. No musiba compares with the musiba of losing the Prophet ﷺ.

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### The Brethren of the Prophet ﷺ

The final hadith we will mention as we wind down the seerah and reach the conclusion, is a hadith that is optimistic for us, but also scary — it is optimistic if we act upon it, and it is scary if we do not act upon it. It is a hadith we should always remind ourselves of. The Prophet ﷺ said, "How I wish that I could meet my ikhwan (إخوان - brethren)." So the sahaba were shocked. They said, "Ya Rasulallah, are we not your brethren?" He ﷺ said, "No, you are my as'hab (أصحاب - Companions). My ikhwan will be those who come after you, and they have never seen me, yet they still believe in me without ever having seen me. And one of them would wish to give up all of his wealth and all of his family and children if he could just see me once." The Prophet ﷺ is saying he wants to see that group of people. He was eager to meet... — can we even dare say "us"? Can we say us? Because would we really give up our wealth and family for the Prophet ﷺ? Would we really change our lifestyles for the Prophet ﷺ just to see him one time? Do we really love him ﷺ that much? The Prophet ﷺ is saying those are his ikhwan that he wants to see.

Ya Rasulallah, we love you even though we have never seen you. Ya Rasulallah, you are our qudwa (قدوة - role model), our imam, and our savior that Allah AWJ has sent. Without you we are nothing, ya Rasulallah. Without you we are nothing. May our mothers and fathers be given in ransom for you.

Brothers and sisters in Islam, we weren't given the honor to see the Prophet ﷺ or be with him in this dunya — we weren't deserving of that honor; that was for the sahaba; Allah chose them — but there is still some hope for

us. What is that hope? That hope is if we really and truly love the Prophet ﷺ a genuine love, let us follow his sunnah. The Prophet ﷺ might not be with us, but his sunnah is with us, his seerah is with us, and his actions are with us — so let us read and study them, and follow and embody who he was. If we truly love the Prophet ﷺ, let us follow his sunnah and embody who he was. Let us demonstrate that he was indeed a Mercy to the World. And if we do so, then perhaps our Prophet ﷺ will be excited to see us as well. Perhaps we will be raised to the level of his ikhwan if we truly have that desire to see him ﷺ.

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### Conclusion & Du'a

Here we come to the conclusion of the seerah. We have talked about nothing other than the Prophet ﷺ and the blessings he had. He is the greatest human to ever walk the face of this earth — the man that Allah chose from the entire creation. And Allah blessed me and you by making us from his ummah. We thank Allah for making us from the ummah of the Prophet ﷺ and ask Allah to allow us to see him on the Day of Judgment and to seek his intercession. We want to go to him physically, so O Allah, if in Your knowledge our love for Your Messenger is sincere, then allow us to be of those whom he sees and recognizes and allows to drink from his Fountain on the Day of Judgment; and make us of those whom he loves and wants to be with. O Allah, allow us to be with him physically on that Day. O Allah, allow us to be amongst those whom he feeds with his own blessed hand from the Hawd, from the Kawthar on that Day. O Allah, make us from his ummah that he makes intercession for. O Allah, grant us the genuine love of the Prophet ﷺ. O Allah, we ask that any shortcomings and evil and sins that we have that they'd be drowned in our love for the Prophet ﷺ. O Allah, because of our love for the Prophet ﷺ, forgive us. O Allah, make us of those who follow and practice his sunnah and show the reality of his sunnah in this life. O Allah, we ask You through the love of the Prophet ﷺ to raise us to be genuinely from his ummah. O Allah, make us amongst those who are with the Prophet ﷺ and the sahaba in Jannat al-Firdaws al-A'la. And O Allah, we ask You to accept our humble efforts and forgive us for any shortcomings. وآخر دعوانا أن الحمد لله رب العالمين

Ameen.

Even though our lectures have finished, the seerah lives on, the sunnah lives on, and the example of the Prophet ﷺ lives on. Our series might have finished, but our study never finishes — we keep on going back, we keep on studying, we keep on benefiting, and we keep on learning about his life to increase our Iman, and to let people know about this amazing man. If one were to truly study this man's life without any bias, they would have nothing but love for him ﷺ.

If there is any good that has come out of this entire series, know that it is from Allah SWT wanting to show the honor and the izzah of the Prophet ﷺ. It is from Him completely, لا حول ولا قوة إلا بالله. And if there is any mistake that has taken place — and there is no doubt that mistakes have been done — we ask that Allah SWT forgives that mistake. And it was completely from us and from the whisperings of shaytan.

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### Salawat

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ، وَعَلَى آلِ مُحَمَّدٍ  
 كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ، وَعَلَى آلِ إِبْرَاهِيمَ  
 إِنَّكَ حَمِيدٌ مَجِيدٌ  
 اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ، وَعَلَى آلِ مُحَمَّدٍ  
 كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ، وَعَلَى آلِ إِبْرَاهِيمَ



## إِنَّكَ حَمِيدٌ مُّجِيدٌ

O Allah, send salah upon Muhammad ﷺ and the family of Muhammad ﷺ as you have sent salah upon Ibrahim and his family. Truly, You are Praiseworthy and Glorious. O Allah, send blessings upon Muhammad ﷺ and the family of Muhammad ﷺ as you have sent blessings upon Ibrahim and his family. Truly, You are Praiseworthy and Glorious.

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